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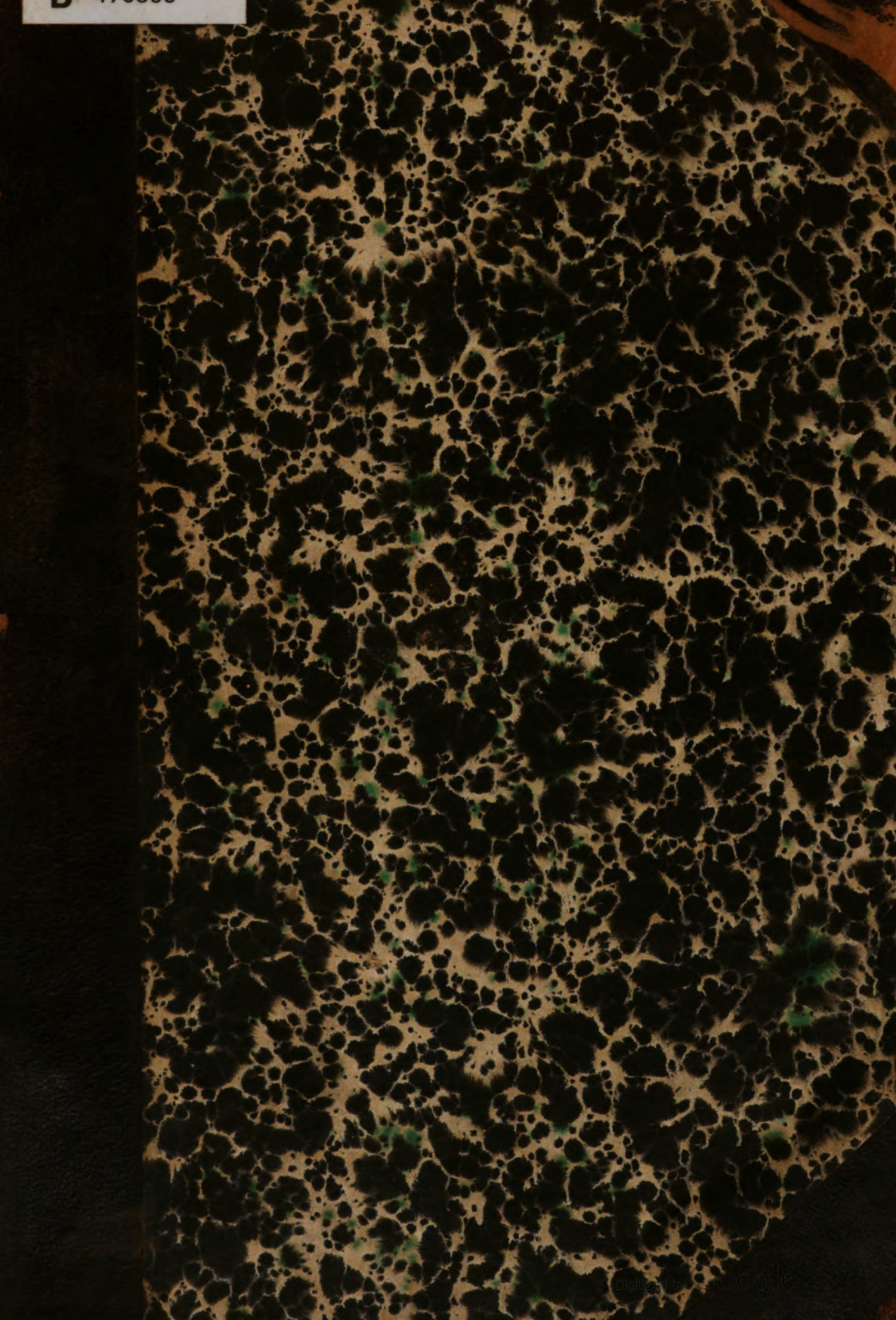

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THE CHURCH
AT HOME AND ABROAD.

JULY, 1891.

THE PULPIT.—What is the pulpit? Is it an elevated and inclosed platform in a church, conspicuously fronting the audience as they sit in the pews or descend the aisles—a stately structure, elaborately carved from marble, or oak, or rosewood, richly decorated with velvet or damask—the most notable feature in an edifice on which architectural art has lavished its resources?

Is it a rough dry-goods box set on end in a low-roofed frontier school-house, cheaply but neatly upholstered with chintz, deftly plaited by the fingers of some godly woman, to whom elegance in architecture is a recollection of her girlhood?

Is it a stump from which the axe of the backwoodsman has felled a huge forest tree, in the midst of a grove that shades the group of worshippers gathered from cabin homes to listen to the itinerant missionary?

Yes, it is either of these—all of these. No, it is neither of them. It is more than either, greater than either, more and greater than all.

The pulpit, as we speak of it to-day, is the power which may have its point of manifestation and action in some such place or structure; which may have either of those for its instrument. It is an intellectual power. It is a spiritual power. It is a human power. It is a divine power. It is the power of genuine, gifted, educated, consecrated manhood. It is the marvelous human power of speech, of uttering rational thought; the power of instructing, convincing, persuading human minds; the power which men call eloquence. It is the power of the Holy Ghost, manifesting His divine wisdom and might "through the foolishness of preaching," in the weakness of human speech. It is a personal power. It is the carved and ornamental desk with a man in it. It is the rude box with a man behind it. It is the forest stump with a man on it. In either case it is a man of mind and culture of some sort, whether he got it in schools or not; in either case a man of piety, in whom the Holy Ghost dwells, an eloquent man, according to Quinctilian's definition, "An upright man, who understands speaking;" a Christian orator such as Apollos was, a man "mighty in the Scriptures," able to fetch the material of his discourse from the sacred pages, and able to set it forth in just and luminous exposition. We mean such a personal, living,

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holy, mighty *power* when we speak of *the pulpit*. We believe, with the poet Cowper, that "the pulpit, in the sober use of its ligitimate, peculiar power, must stand acknowledged, while the world shall stand, the chiefest ornament, support and guard of virtue's cause," of Bible truth and of sober, real human happiness.

GIVING ONE'S SELF TO GOD.

In the very beginning of the war for the Union a Christian pastor was conversing with a young man of his pastoral charge, who had responded to President Lincoln's first call for troops, and was preparing for active and perilous service in the field. The young man said to his pastor: "I have often been exhorted by my Christian friends to *give myself* to God; and I have never been able to get a clear idea of what they meant. Just what I was to do, and how I was to do it, I failed to understand. But now, since I have given myself to my country, I understand it, and do give myself to my God, and to my country. A great number of young men gave themselves to their country at that grand and awful time. Many parents gave their sons; wives gave their husbands; maidens gave their lovers; and O, how freely the people gave their money to their country!—What do we mean by this? What did that young man mean? He had been wakened, by the sudden peril of his country, to a lively consciousness of love to his country. He had found out how precious his country was; he felt that the Union of these States, and the frame of Government that established it, were worth all that it could cost to save them. He saw that the supreme need of his country then was men, young men, with strong limbs and brave hearts, willing to encounter all privations, hardships and perils of warfare, and not counting their own lives dear unto themselves, if at the peril or sacrifice of them, they could uphold their country's flag. He did not hesitate to put himself at the service and disposal of his country as represented by her chosen rulers.

This helped him to see that God had a yet stronger and more sacred claim upon him than even his country. If God could have such need of him, as his country had, he now felt ready to acknowledge that claim, and to act upon it as he had acted for his country. Many young men learned in that very way, how to give themselves to God, and did it, and so found patriotism in union with piety. But is it only in a war, that a man can give himself to his country? Pure patriotism may be too rare. Professions of patriotism may too often be only a cover to selfish greed of money or of power. But there are all the while, in our country, many men and women who love their country vastly more than they love themselves. There are men in offices of trust and responsibility at a real sacrifice of ease and of sincere preference for private life, under a simple sense of patriotic duty. There are many thousands who cast their votes and give their political influence, whatever it may

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be, unselfishly, from pure desire to benefit their country. They would be ready, in any such emergency as that of 1861, to make any of the sacrifices which such national crises call for. It would not be accurate, to consider that they would then first give themselves to their country. It would be more accurate to say that such a sudden and great test made them conscious that they had already given themselves to their country. Such accuracy of speech is not practically important. It is right to say, when one upon any occasion consents heartily to a complete surrender and devotion of himself to any cause or any being, that he gives himself.

Those Macedonians, of whom Paul wrote so gratefully—it is not necessary to think that they had never, in any proper sense, given themselves to God before the occasion to which Paul referred. Probably most of them had been before acknowledged as Christians by Paul, and his appeal had been made to their christian principle and christian love. But this occasion to *do* something for Christ—the recognition of his suffering disciples as members of his body, so that whatever should be done to them would be truly done to him—this gave occasion for a clear and distinct and vividly conscious act of self-consecration, which they fulfilled so evidently to Paul as to fill him with thankful and glad surprise. Then he could rejoice in the money they gave, not merely for the good it would do, but even more for the motive from which they gave it, and the evidence it carried of their supreme and entire devotion to the Lord. But there may have been among them, we know not how many, who did, upon that occasion, first give themselves to the Lord, and did thus and then become true Christians. They made a providential opportunity to give money for an object which they believed to be dear to the Lord the occasion for a full and hearty surrender of themselves to his claim upon them.

In just such a way the Lord Jesus tested a young man who asked him what he must do to obtain eternal life. "Go and sell all that thou hast, and give to the poor, and thou shalt have treasure in heaven, and come and follow me." To many a young man now the same test comes. Not ordinarily does a man now have to decide whether, all at once, he will part with all his property. But, in various forms, young men are tested now and always, whether they will decisively subordinate their desire to get wealth to loyal love to the Lord Jesus. This test may come in the choice of a profession or a business for life. It is not always easy for a young man to decide in what profession he can most effectually serve the Lord. But if his supreme desire is to serve the Lord the most effectually that he can, he may expect the Lord's guidance to a right decision. Not so, if he has not that supreme desire. It is infinitely important for every young man, making that decision, to be sure what his supreme end is—whether to serve the Lord or———"*to make money.*" Giving himself to the Lord certainly will subordinate every other desire and aim decisively to that of most effectually serving the Lord; that is, making the whole of his life tell the most favorably and effectively that it can upon what

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he honestly believes that the Lord cares the most for.

How will such real giving yourself to God affect your getting and using of money?

Doubtless a large part of those who do truly and thoroughly give themselves to God, and who ask and get his guidance in deciding what profession or business to pursue, do find themselves led by him into business, in which, if they pursue it with just the diligence and energy that they ought, they will make money. In this earning, and saving, and using of money, how will they do in any wise differently who have given themselves to God, from those who have not, or from what they would do if they had not given themselves to God?

1. They will not be less diligent and earnest in *making* money. They may be much less eager to *get* money. There is a great difference between these two things, and our habit of speech which does not distinguish between them, is a badly misleading habit. If you earn money by useful and faithful labor, if you produce really valuable commodities, or add to the value of commodities by improving them or transporting them; if, in any way, by your labor of hand or brain, you increase existing values, then properly you have *made* money. But if, without any such creation or increase of values, you, by shrewdness, get from your fellowman what he gets no equivalent for, in every such getting the best of a bargain you *get* money, but do not *make* it; and if you are proud of such sharpness and think it success, or call it able financiering, you are utterly deceiving yourself. The Bible promises nothing but woe to such money-getting.

Distinguishing thus between money-making and money-getting, we say that the thoroughly consecrated man will not be less diligent and earnest in money-*making* than the selfish man.

2. But the consecrated man will regard all the money that he makes as God's. Having sincerely given himself to God; habitually feeling that he is not his own, but is bought with a price, he will feel that all his energies belong to God, and all the legitimate and valuable products of those energies. He will use for himself—for his family, for their maintenance, comfort, culture, pleasure—what he honestly thinks that God wishes him so to use, just as the dutiful child, away from home, will use money which his father sends him, for his own comfort, health, improvement and pleasure, as he honestly thinks that his father would have him.

But, if God's providence, blessing his industry, gives him more than he needs thus to use, more than he can honestly think that God wishes him thus to use, what shall he do with the remainder? Invest it? Yes. But he had better invest a good deal of it where moth and rust cannnot corrupt it, and where thieves do not break through and steal. Do you believe there was any better investment in Corinth for the money Paul asked his Christian friends to contribute for the relief of their famished brethren than that very lending it to the Lord? What investment does God advise you to make in this year of His grace 1891?

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REPORT OF THE COMMITTEE ON THE CHURCH AT HOME AND ABROAD TO THE GENERAL ASSEMBLY, MAY 21, 1891.

Your Committee beg leave to present to the General Assembly the Fifth Annual Report of their conduct of THE CHURCH AT HOME AND ABROAD and in doing so, we are well assured of the deep and growing interest taken by the General Assembly in the magazine that month by month presents the activity and aims of our several church boards.

Your Committee, during the past year, have been much encouraged in their work of supervision by several gratifying experiences. Among these causes of satisfaction may be mentioned, first, the greatly strengthened endorsement of the wisdom shown by the Assembly in resolving to have one great organ to represent at once the whole work of our Church. Again and again has evidence been submitted to our committee that intelligent interest has been awakened in the varied departments of church enterprise, where of old none existed, or where thought had been given exclusively to but one or two objects. The experience of these past years has proved the value of this co-ordinate presentation to what is sometimes in popular speech, though not perhaps very wisely, designated "the smaller boards." Their friends have been multiplied, intelligent interest in them has been created and developed, and their funds increased; and at the same time the work of the Home and Foreign Boards is studied by a wider circle than ever before. Another pleasant fact, to be mentioned by us with gratitude, is the emphatic approval of the monthly contents of the magazine. The uniform testimony is that the periodical has decidedly improved and continuously advanced in interest; the committee have sought information on this point, and have received voluntary statements on the same subject. The not unreasonable and frequently levelled charge that the consolidated magazine was nothing more than a combination of separate missionary journals, bound together under one common cover, has now wholly ceased. Commendations, strong and discriminating, of both matter and form have been constant and hearty; several valuable suggestions have been made to us, and cordially adopted by us. Such kindly and judicious criticisms are ever most truly welcomed by your committee, and are ofttimes of great value. Moreover, we continue to receive strong approvals of our magazine and its methods from the members of sister communions; and earnest wishes have been expressed that our plan might soon be adopted by the churches to which our kind critics severally belong.

At the beginning of the new year, your committee sent out urgent appeals to the ministers and congregations of our church for enlarged sympathy and increased subscription lists. Very many of our busy pastors and missionaries answered immediately and most kindly, and gave their valuable services to us in this work, which is the work of the whole church, and in the best interests of all our boards. To them we return our most hearty thanks.

We must, however, give utterance to our not unnatural surprise that too many made no response whatever; while some even refused to aid us in carrying out the commands of the Assembly. Surely, the loyal support of this enterprise is part of the duty belonging to each true-hearted member of our great and enlightened communion. It is not too much to ask and expect that well-nigh every household in our church will take the magazine, which gives, month by month, the story of our varied work for the Master, and reminds us of what our fellow-believers, the wide

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world over, are attempting and achieving for Christ.

The circulation of the magazine up to this date is 21,733. It will thus be seen that we have, during the year, somewhat increased the number of our subscribers.

The General Assembly of 1889 referred to your committee the important subject of the possible reproduction of this magazine in a cheaper form. At several meetings this subject has been fully considered, and discussed by us. The committee heard, with great interest, the able arguments of the esteemed brother at whose suggestion this subject was brought before the General Assembly: the Rev. William H. Hubbard, Auburn, N. Y. We weighed fairly and patiently every plea for and against this new departure, and finally, with clear convictions, decided by unanimous judgment that we could not recommend to the Assembly the adoption of a cheaper edition of the magazine.

In the judgment of your committee, the better and wiser way to reduce the price of the periodical is to largely increase the circulation. If the circulation were doubled or tripled we think that we could materially reduce the price of the magazine. It seems to us that there are at least seventy-five thousand families in our church perfectly able to subscribe for a great missionary journal such as THE CHURCH AT HOME AND ABROAD. If we had a subscription list of seventy or eighty thousand we could lower the price of the magazine by a quarter or perhaps even half of its present cost. We would make our appeal through the General Assembly to the pastors and elders of our church, and the superintendents of our Sabbath-schools. We are persuaded that they could do very much towards effecting this most desirable object, and if this could be achieved, we believe that the benefit resulting to the church would be of great value.

Your committee confidently expect that the General Assembly will recommend pastors and elders under its care to cooperate heartily with us in achieving so worthy an aim.

This magazine is the special presentation of the entire work of our church, it ought to be in every household belonging to our communion; it is the great advertising medium of our Boards; through it they reach, with their appeals, our members month by month; and its wider circulation would immediately increase the interest in missions and augment the resources of our over-strained Boards. Your committee has had prepared and printed as an important part of this report a detailed account of income and expenditure.

COST OF PRODUCTION OF "THE CHURCH AT HOME AND ABROAD" FOR YEARS 1889 AND 1890:

	1889.	1890.
Engravings	$ 132 95	$ 82 55
Payments to Contributors	119 10	60 00
Paper	9,758 63	8,529 47
Printing	7,782 98	7,370 62
Folding, etc.	2,764 90	2,258 66
Salary—Editor	4,000 00	4,000 00
Wages—Clerks	1,737 50	1,645 00
Travelling Expenses	129 47	51 90
Advertising	166 28	139 52
Freight, etc.	487 90	374 53
Stationery	376 10	650 05
Postage	2,658 24	1,995 88
Incidentals	216 73	360 28
Total	$30,310 58	$27,518 46

Average circulation per month—1889, 20,026 copies; 1890 20,293 copies.

Your committee desires to recognize their indebtedness to the Board of Publication for a valuable and economical management of the business of the magazine. While this has involved much clerical and other labor, the cost has been small—viz., $1,645.

Your committee also report that last autumn, in order to reduce the cost of manufacturing, they selected a lower grade of paper, though of good quality, and that this reduction, together with reductions in the charge for printing and binding, has lessened the total cost of the year's product $2,057.

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It becomes, alas! the painful duty of your committee to report what is for us and with us our whole church, an irreparable loss in the death of our beloved friend and most affectionate associate, Howard Crosby. Among his many devoted labors in behalf of our Presbyterian Church, few causes stirred his interest more deeply, few won from him more thought, few showed the touch of his master hand more markedly than did this CHURCH AT HOME AND ABROAD; it gained from him its very name. Ever faithful in attendance, eagerly watchful of all affecting for weal or woe our work, freely giving his time and labor to the advancement of the magazine, he will be missed through all the future history of this magazine—the honored friend, the wise counsellor, the devoted servant of the Lord.

Your committee would respectfully suggest the name of the Rev. George Alexander, D.D., of New York, to fill the vacancy thus created. In order that we may carry forward this work, that we may develop our plans, that we may add fresh interest to the magazine, and secure for it a larger circulation, your committee recommend that the special committee on THE CHURCH AT HOME AND ABROAD be continued, with the same powers which have been already conferred, and be directed to report to the Assembly of 1892; and that the expenses of the committee be paid out of the funds.

All of which is respectfully submitted by the committee.

JOHN S. MACINTOSH, *Chairman*,
CHARLES A. DICKEY,
ANSON D. F. RANDOLPH,
STEPHEN W. DANA,
JOHN H. DEY,
STEALY B. ROSSITER,
WARNER VAN NORDEN,
HENRY T. MCEWEN,
ROBERT N. WILLSON,
CHARLES L. THOMPSON,
Committee.

MAMMON IN CHINA.—Rev. W. P. Chalfant writes:—Two years ago in the course of an itineration trip, I stopped at a village inn on the bank of the Yellow River, near Chi Nan Fu. My attention was arrested by a series of scrolls upon the grimy wall written, for a wonder, in the colloquial style. An otherwise unpromising evening was spent pleasantly in translating the dusty inscriptions with the result below appended. I intended at some subsequent visit to secure a copy of the original text so that the production could be identified, as it is probably common enough, but when next I passed the spot I found that the river had burst the levee and blotted out of existence scrolls, inn, village and all, leaving a brown waste of mud and water and a group of wretched hovels upon the bank, to tell the awful story. Possibly the lines may be interesting as showing a Chinaman's estimate of the mighty dollar. The closing lines are significant, not only on account of their sound philosophy, but because they disclose the consciousness that death is a crisis where it is vain to offer gold and silver "in exchange for the soul."

[TRANSLATION.]

"AN ODE EXHORTING THE PEOPLE TO BE CAREFUL OF THEIR MONEY."

"*By the Vice-roy Chiang.*"

Oh! Money, Money! Thou indeed art the flowing fountain of the Empire's wealth, the chief of ten thousand things—most desirable. Within, thou art square like earth; without, thou art round like heaven (referring to the shape of the Chinese "cash"—twelve cash are worth one cent).

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Wingless, thou canst fly; without hands thou canst grasp.

Thou traversest the four seas; thy utility is boundless.

To possess thee is to have many a convenience; not to possess thee is to harbor many an anxiety.

To possess thee is to be care-free and confident.

Not to possess thee is, whether waking or sleeping, to be bereft of peace.

Possessing thee, husband and wife are harmonious.

Wanting thee, the wife flees or the husband forsakes.

When one possesses thee, warm friends look up to him with reverence.

When one possesses thee not, his own kindred grow cold.

I have seen men climbing mountains and fording streams;

I have seen men at cock-crowing watch for the day;

I have seen men forsake wife and disown son;

I have seen men turn the back upon father and mother;

I have seen men wander upon the wave over river and flood;

I have seen men accept office a thousand miles from home;

I have seen those who became harlots or robbers;

I have seen men gamble day and night—*All for Money!*

Those who rejoice are the rich, those who are contemned are the poor.

Methinks those who have and those who have not are alike guided and vexed by thee.

For thy sake men exhaust their cunning;

For thee they transgress the great, immutable relationship of society;

For thy sake men forget integrity and shame;

For thy sake men make groundless accusations;

For thy sake men despise death and sacrifice life;

For thy sake men bring calamities upon the unsuspecting;

For thy sake men travel to the boundaries of the universe.

For thy sake men sleep not day or night.

Thou canst cause men to confound good and evil.

Thou canst cause the idiot to talk.

Because of these things all men love thee and covet thee.

Men, for thy sake, ignore the laws of heaven.—

How can the greed for money be checked?

(By saying) "If thou goest, I will not repine;

If thou comest, I will not rejoice."

Thou shalt not hood-wink my spirit nor debauch my will,

Until I lose sleep and forget food!

Hereafter let me not say: "He has money" or "He has not money."

O, Money! Money! Thou art at ease and I am wretched.

Howbeit, when the "Great Boundary" (death) is reached men cannot buy life.

Then are all men alike!

After all, it is better to dwell in peace and await the mandate of Heaven tranquilly following duty.

Who has not heard that getting and losing are ordained,

And that "poverty and opulence depend upon Heaven!"

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also."—*Matth. vi.* 19–21.

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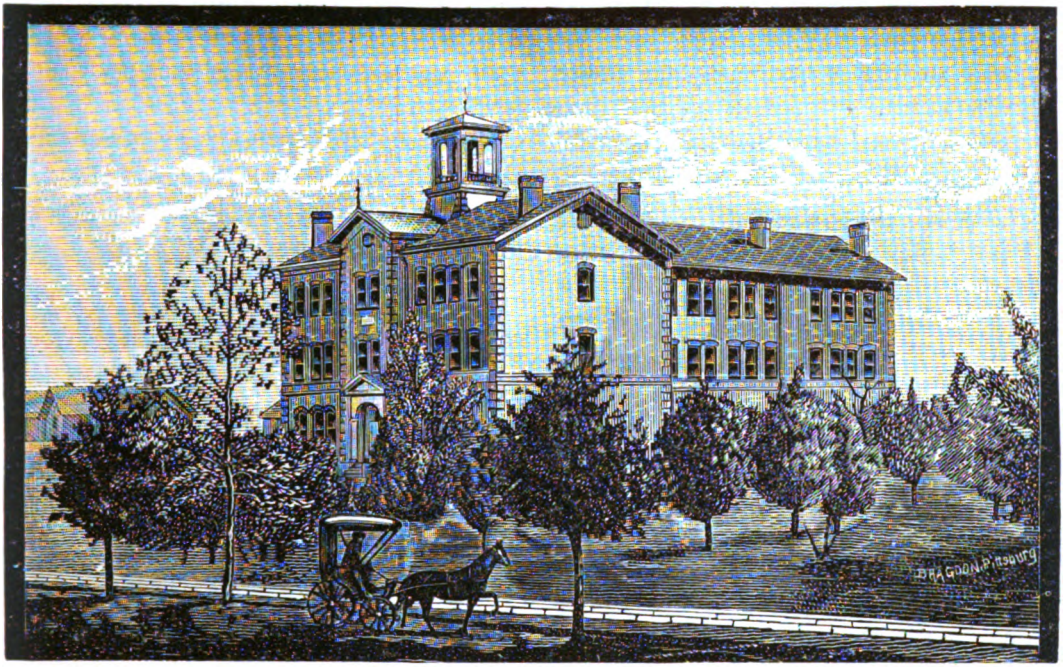

SCOTIA SEMINARY.

A GENEROUS OFFER.

An earnest appeal appeared recently in our church papers for the additional $5,000 so urgently and promptly needed for the additional building about to be erected for "SCOTIA SEMINARY," the great school of our Presbyterian church for colored girls, at Concord, North Carolina.

For two or three years past this model seminary, which by overcrowding can accommodate 165 students, has had to refuse admission to between 200 and 300 eager girls, simply for *want of room*. During the past year a committee of Cincinnati ladies, with Mrs. Sidney D. Maxwell as chairman (who has given much time to the enterprise), undertook to raise the money for an additional building to meet this crying want, to be named "FAITH HALL." Nearly $10,000 have been secured for this purpose. But $5,000 more are imperatively needed to complete the noble work. Hence this last appeal. Quite a number of responses have already come, three of $100 each, one of $50, one of $25, and many smaller amounts. Among these responses, the following letter from a lady in the State of New York, who had previously sent a contribution of $50 to Dr. Francis, the financial secretary for the ladies' committee, is especially interesting and important :

"Dear Dr. Francis :—I have seen in the New York Evangelist, the appeal for additional assistance to the building fund for Scotia Seminary.

"Having given previously to that fund I now add to that gift the enclosed draft for one hundred dollars ($100), *with the promise that if the committee succeed in raising the additional* $5,000, I WILL GIVE $500 OF THAT AMOUNT.

"The building ought not to be made insufficient for the reasonable needs of the school, and it would be a great mistake to economize now in that direction." * * *

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Will not the friends of this great Christian enterprise *respond at once* to this noble and liberal offer? God has wonderfully blessed Scotia Seminary. It is *His* work. Let those to whom He has given the means meet the proposition of this generous lady, by sending in promptly their gifts of $500, or $100, or $50, or $10, or ONE DOLLAR, and the necessary amount will soon be raised.

Remember, dear friends, that if this money is not received *soon*, more than two hundred of the brightest and best colored girls in the South, will have to be turned away from the doors of Scotia Seminary next Fall for *want of room*. Contributions from churches, Sabbath-schools, ladies' societies, bands, or individuals, sent to the Cincinnati committee, will be credited either by the Freedmen's Board or the Woman's Executive Committee, as the donors may wish.

Send all remittances (large or small) for this fund to REV. JOHN J. FRANCIS, D. D., financial secretary of the committee, 326 West Ninth street, Cincinnati, Ohio.

THE GENERAL ASSEMBLY.

The General Assembly of 1891 engaged the attention of evangelical Christendom with hardly less of solicitude than did that of 1890. The committee on revision was beforehand known to have formulated alterations and additions to the Confession of Faith which they did not intend to move as overtures to be adopted and incorporated into the Confession, but as theses which the committee desired the Assembly to commend to the consideration of the presbyteries during the coming year, and thus to secure their advice and assistance to the committee toward the preparation of its final report to the General Assembly of 1892. This report of progress was acquiesced in by all the members of the committee, and met with no opposition in the General Assembly. The discussion of the committee's proposals was thus postponed, and those proposals were so obviously free from everything which could be deemed perilous to "the system of doctrine taught in the Holy Scriptures" that all the alarm of a year ago had subsided.

Instead of it had arisen another alarm. An honored and beloved teacher in one of our church's schools of theology had spoken and published words which to many of his brethren seemed calculated to undermine faith in the divine authority of the Holy Scriptures which it was his official duty to expound. The General Assembly having been made, by covenant with the directors of the seminary, a partaker of its appointing power, to the extent that its expressed disapproval would render an election to one of its chairs incomplete, exercised that power by expressing such disapproval. The report of which this resolution was a part made careful explanation, discriminating this exercise of its discretion in regard to an election to a professorship from judicial action on an accusation of heresy, which could only come before the Assembly by appeal. The dis approval of the election was voted by a very large majority—seven-eights of the entire Assembly.

The committee's report which the As-

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sembly thus adopted admitted the possibility of another interpretation of the compact, which evidently had been adopted by the directors of the seminary. This interpretation puts the case under consideration beyond the scope of the compact, inasmuch as the professor had been for years a member of the seminary's board of instruction without objection from the General Assembly, and had now only been transferred to another chair of instruction. The Assembly recognized this as the view of the directors, but recorded its own dissent from it.

The directors, in subsequent deliberation and action, adhere to their previous view and action.

It does not yet clearly appear to what umpire the question on which the two contracting parties thus disagreed can be referred for authoritative decision. That question is not to be discussed in these pages, but we are sure that all our readers will unite in the prayer that the adherents of each opinion will abstain from impugning the motives of those whom they regard as in error, and from tossing contemptuous epithets and harsh denunciations at them.

The calmly and firmly expressed judgment of the General Assembly will surely be respectfully pondered by every serious professor and director of every seminary. Every devout officer and member of the church will surely pray that the professor whose bold expressions have caused such wide-spread alarm may find himself able so to think and write that all intelligent readers will hereafter find in his writings that consistent reverence for the Word of God, which he so earnestly professes. Not only his pupils and admirers, but those also who have viewed his inaugural discourse with painful alarm, are following him abroad with their affectionate prayers that the rest and refreshment of travel may relieve the strain upon his brain and nerves to which his recent trying experience has subjected them, and that when all misunderstandings shall be cleared away, he may be, and be seen to be, a consistent and wise defender and expounder of the word of God written, our only infallible rule of faith and practice.

The reports to the Assembly of the Church's work, conducted by its several boards, were all of a cheerful and hopeful tenor, and the Assembly's action thereon was in "the spirit of power and of love and of a sound mind." We shall find occasion to refer to different parts of this action, on other pages, and in subsequent issues.

The death of an eminent minister, prominent in the revision committee, and lately called to a chair of theological instruction, announced to the Assembly by telegraph, and that of an elder greatly honored and beloved, a member of the Assembly, occurring on its platform, at the conclusion of an earnest and able speech, have touched the hearts of all with the solemn sense of our constant nearness to that world in which we shall know as we are known. Let us walk thoughtfully amid these shadows, and speak to each other here as we speak of those who have gone within the veil.

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MORNINGS IN THE ZENANAS.

BY MRS. FERRIER, ALLAHABAD.

[From the Church of Scotland *Missionary Record.*]

Through the intricate lanes of the city of Allahabad we wend our way, while pariah dogs, disturbed from the heaps of garbage on which they were picking a meal, turn round to snarl at us. We have left the busy thoroughfare, with its crowded bazaar and Hindoo temples, and only the peculiar creaking noise of the bullock carts and the shouts of the *Ecka* drivers reach us. It would be easy to lose one's way in the narrow alleys, where there is nothing distinctive to guide one, but accompanied by a lady of the Zenana Mission, who regularly visits in this quarter, there is no difficulty. Presently we arrive at a large, substantial-looking house, with a heavy iron door. Entering, we are confronted by a mischievous cow, which being a sacred animal must on no account be interfered with. After a little diplomatic parley with the cow, she graciously allows us to pass into the centre court, which is surrounded by a verandah. This is the residence of a well-to-do Bengali family. The Zenana teacher is ever a welcome visitor here, where she has two intelligent pupils in the widowed daughter of the house and her little girl. After exchanging the usual greetings with the family, we are politely ushered into a darkened chamber, where low stools are set for us, books produced, and lessons begun. The widow reads Bengali with ease, and is proud to show off her knowledge of English by writing simple sentences to dictation. She finds fault with her little girl for preferring play to lessons, and urges her to embrace every opportunity of learning. The gift of a picture book makes the child quite happy, and leads to a little domestic incident being related. The widow has a brother, an ardent idolater and a bad man. He hates Christianity, and is determined to root out the seed sown in his little niece's heart. So one day, in a rage, he tore up a picture book the child delighted in, and abused the Bible and Christianity in violent language. His sister felt very angry, but restrained herself and resorted to prayer. Believing that God heard her and that He had power to change the heart, she pleaded earnestly for her brother, and looked for an answer. This simple-minded woman, who took God at His word, was not surprised when her brother expressed regret for his conduct, and offered to buy a new book for his niece. "Now," said the widow, "I pray on that his heart may be altogether changed, and God will answer some day." She proceeded to say that it was strange that God's Word made so little impression on people. We told her that the natural heart did not readily receive God's teachings, but needed the Holy Spirit to enlighten it. We asked her to learn a short prayer—"O Lord, Give me thy Holy Spirit; for Jesus Christ's sake, Amen." She repeated it in Bengali several times, and promised to say it daily. May the Spirit of Truth guide her into all truth.

Let us enter another Bengali house, where are two girls who, in all but the outward profession, are enlightened Christians. The large apartment we are shown into is devoid of all furniture, but the walls are adorned with hideous and repulsive pictures of Hindoo gods. The two young ladies enter, and we are struck with their pretty features and charming manners, as they gracefully seat themselves on the floor. Their bright intelligent eyes scan the stranger's face and garments, but they are too well bred to ask questions. With eagerness they enter into lessons, and read with remarkable clearness, showing love and respect for their teacher, and desire to gain her approbation. Being

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desirous to gauge their Scripture knowledge, I asked a few questions in English, which were interpreted into Bengali by my companion. Their replies were very satisfactory. They knew the Ten Commandments and several Bible stories, and what was better than all, they had grasped the essence of the gospel. When asked who Jesus was, they answered, "God's Son." What did He do? "He died for our sins." They professed to love Him and to pray to Him. What about the heathen idols whose pictures decorated the house? They declared they never prayed to them. The mother, though formerly a mission pupil, remains a bigoted Hindoo, and threatens to expel the girls if they profess Christianity. Lest they should incur her anger, they perform every household duty obediently and readily, and only at leisure times retire to the housetop to pray. Then the wretched heathen woman grumbles, "It is all Jesus Christ: I never hear anything else." She looks in during lessons to call away one of her daughters on some trivial excuse, but the girl soon returns and listens attentively to the instruction. Can we blame these girls that they do not openly profess the faith they believe? For them, baptism means persecution—to be expelled the family circle—to drink the cup of shame, disgrace, loneliness, poverty. Our Lord's words—Mark viii. 34 to end—come to mind, and we feel impelled to urge an open confession; but is it not best to wait upon God for His Spirit to give such overwhelming conviction as shall lead them voluntarily to face all consequences? For the heathen mind, baptism is the grand rubicon, whereby the convert commits himself, renouncing the old religion and throwing in his lot with the new. The secret disciple, however sincere, is let alone; but if the rite of baptism be administered to him, he must then take up the cross after Christ, and be ready to be reviled for His name's sake. Some there are, thank God, who are led by the Spirit to rejoice in tribulation, and to glory in the privilege of suffering for Christ's sake. Such is the Begum ——, a convert of Zenana-visiting in Benares, who received the truth into her heart and confessed the Lord Jesus with her mouth.

She desired to impart the glad tidings to others, but her high rank not permitting her to venture out-of-doors, she gathered together a few little girls in her own house and taught them the elements of Christianity. Her Saviour's command, however, weighed heavily on her mind, and she bravely faced the ordeal of baptism, after much prayer. Then arose a storm of pitiless Mohammedan persecution, from which she fled for her life to the missionaries, while her property was seized. A conspiracy, with a view of compelling her to renounce Christianity, has been going on, but the grand old lady is firm in her faith, and determined, at all costs, to cling to Christ. Those who know her well declare that she is deeply taught of the Spirit, well-grounded in the Scriptures, and ardent in her devotion to the Lord Jesus.

One morning we were invited to witness a magic-lantern exhibition. It took place in a small room, commonly used as a schoolroom for high-caste children in the city. Not less than seventy women, besides children, crowded into this small apartment, from which light and air were carefully excluded. The women all belonged to the Zenanas in the neighborhood, and the children were Brahmins, regularly under Christian instruction. Their garments were of the brightest hues, decked with tinsel, and jewels in profusion adorned them. We were struck by the pretty features of one little girl of nine years of age, who had been lately married, and who was dressed in conspicuous yellow silk. "We lose them when they marry," whispered the Zenana teacher. "But you

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sometimes renew the acquaintance in the Zenana, do you not?" "Sometimes, when they have not gone to a new place, and it is often very encouraging to find how well they have remembered the Scripture lessons, even for years; the seed sown will abide." Pictures always interest the native mind, and great was the delight expressed over the magic-lantern views, which were severally explained by one of the ladies. Not only did the children shout with glee, but an assemblage outside banged at the door, crying out for admittance, which had to be refused on the plea of want of space. Occasionally questions were asked by one of the teachers, and it was pleasing to hear the correct and ready answers, showing that the Scripture lessons had been well remembered. After the audience had dispersed, Zenana-visiting was resumed. Five hours daily is devoted to this work at all seasons, the time varying from 6 A.M to 11 A.M. in the hot weather, and from 11 A.M to 4 P.M. in the cold season. What self-denial, love, patience, faith and zeal it involves, only those know who have engaged in it. It is a work which calls for the highest motives of love to the Saviour, and unceasing prayer.

In one house the hostess brought forth arm-chairs for her visitors, and was proud to show her advanced ideas and semi-European tastes. English pictures adorned her walls, a sideboard encumbered the small room, and as ornaments there were two empty decanters, labelled "whiskey" and "rum!" The lady herself was a very intelligent Bengali; she could read the New Testament and write English to dictation. She invited questions, and was proud to exhibit her knowledge. She showed a thorough acquaintance with Christianity, but no responsive light illumined her face when the Lord Jesus was named. How true it is that the "natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned" (1 Cor. ii. 14). Mere intellectual knowledge does not bring conviction of sin nor effect regeneration. Some of the brightest pupils in the Mission-school or the Zenana have been the most disappointing in the end, for "knowledge puffeth up" without the grace of God; they have abandoned idols only to worship self. Those who labor with a single eye to God's glory in the conversion of souls pray without ceasing for the Holy Spirit, knowing well that He alone can change hearts. Friends of missions at home can all aid in this work, and by the concert of prayer uphold the hands of toilers far away, and, through intercession, draw down showers of blessings.

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HOME MISSION NOTES.

BY THE SECRETARIES.

The General Assembly adopted several important resolutions some of which we note below:

1. That this assembly instruct the Board of Home Missions to organize and push the work among the foreign population with all possible energy, even to the extent, if necessary, of employing an officer, who shall have it in special charge.

2. That the Sunday schools be urged to take a collection for home missions during the year, and so far as possible, the Sunday before Thanksgiving be observed for their united offerings.

3. That the assembly express its grateful appreciation of the work of the Board during the year, and commend its administration of the great trust committed to it to the confidence of the church, and we recommend the sum of $1,000,000 as the amount which should be contributed during the year, in order both to carry on the work and liquidate the debt.

4. Because of the present embarrassed condition of the Board, we recommend immediate remittances, whether as regular or special offerings on the part of individuals or churches.

For the past two years the Board has been pushing the work among the foreign populations as rapidly as the depleted condition of the treasury would warrant. Considerable progress has been made, particularly among the Bohemians and Scandinavians, though only a tithe of what might and ought to have been done. The Board is very desirous of extending this work and will do so as fast as its funds will admit.

If the Sabbath-school workers and pupils could be made to understand the necessity for this work, we feel sure that our receipts from this source would be largely increased. Will not pastors, superintendents and teachers keep their Sabbath-schools informed of the needs. So many of these foreigners are infidels, Sabbath breakers, socialists, anarchists and Romanists that our blessed land is in danger of being overwhelmed by them. The fight is for "God and our native land." Let the children know of it and be trained to take part in it. The gospel is the best leavener of this heterogeneous mass of people.

One million of dollars the General Assembly asks the church to give to this work for this year. It is a large sum. How shall it be raised? Let us see.

The receipts from churches, women's societies and other sources, not including the amount received for the debt and permanent funds were about $770,000. Let us suppose they will be the same this year. This will leave $230,000 to be raised in order to obtain the full amount of $1,000,000. There are at least fifty men and women in our church, any one of whom could give the whole amount, viz: $230,000. But we cannot ask or expect that they will do so much. But suppose twenty-three of them should give $10,000 each, in addition to what they usually give, or forty-six persons give $5,000, or 230 persons $1,000, or the 7000 churches increase their collections $33 each, or every one of the nearly 800,000 church members increase their usual donations about 35 cents and the amount is secured. We have then several ways by which it can be done. It is hardly to be expected that any one of the above suggestions will be adopted to the exclusion of the others. Shall we not, each one as we have ability, give in our own way the additional 35 cents, the few dollars, or the thousands? Friends, you can do this, will you?

We especially commend the last resolution, which means, briefly, do immediately what you can for the need is *very, very great.*

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FOREIGN MISSION NOTES.

BY THE SECRETARIES.

STANDING FAST.

A writer on the massacre of 1862, describing the atrocities, snares and ambuscades of that reign of terror, exclaims, "Treachery, thy name is Dakota!" But during that same year, many a helpless family, warned at midnight of their peril, guided to safe hiding-places and bravely defended by Christian Sioux, had ample reason to say in grateful acknowledgment, "Fidelity, thy name is Dakota!" Such would doubtless be the testimony of that missionary party of forty-two whom the watchful care and warning of their Indian converts enabled to make their escape; or of the sixty-two whites whom the heroic chief, Other Day, gathered into a warehouse, mounting guard himself all night outside, with four of his relatives, at last conducting all the fugitives safely to the settlements. A little later, Paul Mazakutamane, another Christian Sioux, went again and again to the Indians in council and, at the risk of his own life, begged them to give back their captives. The braves accused him of cowardice. He replied, "I am not brave to murder and do such wicked acts as your people do, but you shall see I am brave to do right."

That was thirty years ago, but the past year has shown that Christian missions are producing the same transformations of character among the Indians now. The whirlwind of excitement among the Sioux drew into its vortex only *one* of our eleven hundred Presbyterian church members, and that one from our most recently established station. The members of other churches were equally steadfast, forming, wherever they were found, a solid barrier of Christian sentiment, successfully opposing the spread of wild disorder.

Miss Elaine Goodale, after describing the quiet Christmas celebrations held by Indian congregations at Pine Ridge during the very height of the excitement, tells how the wounded, both white and Indian, were brought in from Wounded Knee. They were taken to the church, where the pews had been removed and beds of hay spread upon the floor. She writes (Jan. 22nd): "The church is still a hospital where the wounded captives are tended night and day with unflagging care and tenderness by Christian Indian men and women. The little children and women who were unhurt or but slightly injured, have been adopted into families, the people vying with one another in taking the most pitiable and most helpless little ones. A large-hearted catechist has claimed a poor, wounded, deaf-mute girl, a stranger and no relative, as his own. One or two have actually broken down from watching and devotion. The missionary, himself a Dakota, organizes and sustains the work of mercy. Christmas-boxes furnish sheets and shirts and dresses for destitute sufferers. Christmas dolls are put beside the pillows of injured little children. The physician—also of Indian blood—moves among them, distinguished from the military surgeons by a more sympathetic face and touch, so that the almost universal prayer is, 'Let the Dakota dress my wounds; no one else shall touch me.' The dead are laid to rest in the church burying-ground, and when thirty soldiers are given military burial this minister of the Indian race conducts the solemn

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funeral service. * * * There are no faces seen here, at the theater of war, lighted with more of self-forgetful tenderness and devotion to duty, than are the *dark* faces of loyal, though plundered and suffering Indians; of brave Indian police and scouts, standing in double peril; of the *Indian* doctor of healing; of the *Indian* man of God."

A SINGULAR INCIDENT recently occurred in an outstation near Peking which illustrates the workings of the Chinese mind and the Chinese conscience. A boy in a day school had been disciplined for misconduct, whereupon his father became angry, and not only took him out of the school but busily circulated evil reports and even falsehoods in regard to the work of the mission. Soon after the boy became ill and died. It was feared that this might make the father still more bitter; but the very opposite result occurred. He became conscience-stricken for having misrepresented the teachings of the missionaries. He thereupon adopted another son whom he brought to the school, and he himself has become deeply interested in religious truth.

AN INTERESTING WORK OF GRACE has been in progress during the winter at San Ho, an outstation of PEKING. Some seventy persons have applied for baptism, of whom twenty are women. The work began through the preaching of Mr. Whiting and the hopeful conversion of several men. Very often the wives of such converts are bitter in their opposition, but in this case the wives began to express their interest. About the time of the Chinese New Year Miss Newton and Dr. Sinclair visited the place, taking with them an earnest native Christian woman, teacher in the girls' boarding school. Two weeks were spent in teaching the women who came to hear them. Several came from surrounding villages. Great eagerness was manifested to learn more and more of the truth, the poor women, not brilliant in intellect, praying earnestly that God would give them understanding that they might receive the truth. Their progress was quite remarkable. Eleven of these women have been accepted as candidates for baptism. Dr. Sinclair, with the native teacher, Mrs. Ting, were invited to a neighboring village to which the good work had extended. Three or four families seem to have been convinced of the truth, and in some cases the idols worshiped by their ancestors for hundreds of years have been cast aside. Dr. Sinclair and Miss McKillican, with a Bible woman, had, by last accounts, arranged to spend some weeks in this place to work for their sex. Dr. Sinclair, as one result of her visits, was taken with the small-pox, but, owing to previous vaccination, the attack was light, and her health is fully restored.

MISSIONARY CALENDAR.

ARRIVAL.

From Guatemala, April 24th, Miss M. L. Hammond, Miss Imogene Stimers.

From Tokyo, April 29th, Mrs. M. T. True.

From Bangkok, Siam, April 29th, Miss Edna Cole.

From Petchaburee, May 23d, Miss M. L. Cort.

From Dehra, India, May 18th, Miss S. M. Wherry.

From Ambala, India, May 27th, Rev. C. B. Newton, D. D.

From Teheran, Persia, May 27th, Miss A. G. Dale and Miss C. G. Bartlett.

From Hamadan, Persia, May 27th, Miss Adeline Hunter.

From Talaguga, West Africa, May —, Rev. R. H. Nassau, M. D., and child.

From Salmas, Persia, June 9th, Rev. J. N. Wright and two children.

From Tabriz, Persia, June 9th, Miss Mary Jewett.

DEPARTURE.

From Boston, for Syria Mission, May 30th, Rev. F. W. March and family.

DEATHS.

At Lakewood, N. J., May 14th, Mrs. A. V. Bryan, of the West Japan Mission.

At Lakawn, Laos, March 29th, Mrs. W. A. Briggs.

At Petchaburee, Siam, Miss Jennie Small.

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Concert of Prayer For Church Work Abroad.

JANUARY,	General summary—week of prayer.
FEBRUARY,	Missions in China.
MARCH,	Mexico and Central America.
APRIL,	Missions in India.
MAY,	Siam and Laos.
JUNE,	Missions in Africa.
JULY,	Indians, Chinese and Japanese in America.
AUGUST,	Papal Europe.
SEPTEMBER,	Japan and Korea.
OCTOBER,	Missions in Persia.
NOVEMBER,	South America.
DECEMBER,	Missions in Syria.

MISSIONS AMONG THE INDIANS.

DAKOTA MISSION.

YANKTON AGENCY, South Dakota: on the Missouri River, 60 miles above Yankton; station occupied in 1869; Rev. and Mrs. John P. Williamson; Miss Abbie L. Miller; *Rev. Henry T. Selwyn. Outstations*, 3; 2 Bible-women; native helpers, 3.

PINE RIDGE AGENCY, South Dakota: occupied 1886; Miss Jennie B. Dickson and Miss Charlotte C. McCreight: *Rev. Louis Mazawakinyanna. Outstations*, 5; native helpers, 6.

FLANDREAU, South Dakota: on Big Sioux River, 40 miles above Sioux Falls; station occupied in 1869; *Rev. John Eastman.*

LOWER BRULE AGENCY (White River), South Dakota: on the Missouri River, 89 miles above Yankton Agency; station occupied in 1885. *Rev. Joseph Rogers.*

POPLAR CREEK, Montana: on the Missouri River, 70 miles west of Fort Buford; station occupied in 1880; Rev. and Mrs. Edward J. Lindsay. *Outstation*, 1; native helper, 1.

WOLF POINT, Montana: on the Missouri River, 24 miles west of Poplar Creek; station occupied in 1885; 1 native helper.

THE NEZ PERCE MISSION.

LAPWAI, Idaho Ter.: work begun 1838; Miss Kate McBeth.

KAMIAH: occupied 1885; Miss Sue McBeth, temporarily at Mount Idaho.

Native ministers: Kamiah, *Rev. R. Williams;* Umatilla, *Rev. J. Hayes;* North Fork, *Rev. W. Wheeler;* Lapwai, *Rev. Peter Lindsley;* Spokane River, *Rev. A. B. Lawyer;* Wellpinit, *Rev. Silas Whitman;* Meadow Creek, *Rev. Enoch Pond.* General evangelist, *Rev. James Hines.*

SENECA MISSION.

ALLEGHANY: Alleghany Reservation, Western New York; Rev. M. F. Trippe and wife, and Rev. William Hall; 11 native assistants.

SUB-STATIONS: on Tonawanda, Tuscarora and Cornplanter Reservations.

UPPER CATTARAUGUS: Cattaraugus Reservation, Western New York; mission begun 1811; transferred to the Board, 1870; Rev. George Runciman and wife.

The Chippewa, Omaha, and Sac and Fox Missions have been transferred to the Board of Home Missions.

MISSIONS TO THE CHINESE AND JAPANESE IN THIS COUNTRY.

SAN FRANCISCO: mission begun 1852; missionary laborers—Rev. Messrs. Augustus W. Loomis, D.D., and A. J. Kerr, and their wives; Miss Maggie Culbertson, Miss E. R. Cable, and Miss M. M. Baskin; 3 teachers in English; 3 native helpers.

Among the Japanese: One native superintendent and 2 native helpers.

OAKLAND: mission begun 1877; Rev. I. M. Condit and wife; 2 teachers; 1 native helper.

LOS ANGELES: 2 native helpers; 4 teachers in English.

PORTLAND, Oregon: Rev. W. S. Holt and wife.

NEW YORK: One native superintendent.

OUR OWN MISSIONS.

We have now in the mission of the Foreign Board to the Dakotas, ten Presbyterian churches composed entirely of Sioux Indians. Four of these churches have native Indian pastors. Three American missionaries with their wives, and three unmarried lady missionaries constitute the missionary force there, and are assisted by eleven native helpers and teachers. We have 40 children in boarding schools and 247 in day schools. In spite of all the hindrances caused by war and by the Messiah craze, the year has been by no means unfruitful. Seventy-three communicants have been added to our churches. Mr. Williamson, of Yankton Agency, writes: "The attendance on our church not only holds its own, but still increases. We purchased last month two dozen chairs to fill up the aisles, and still we had to send out and bring in others. At our communion the first Sabbath of the new year, three entire families stood up and were all baptised in the name of the triune God. We noted it as a

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rather pleasant fact that in one of these families where there were three children, two were twin boys, named by their parents Peter and Paul."

There has been little change in our native laborers, who have been the principal means of gathering in these converts, and who still minister to them. By the appropriation of $500 from the Board, added to a little over $100 raised by the Indians themselves, we had the pleasure last Fall of erecting a beautiful chapel for Cedar church, and that little community of believers is greatly strengthened.

At two of our stations, Flandreau and Lower Brule Agency, the Indians have suffered from that prolific cause of Indian discontent and revolt, uncertainty as to the disposition of their lands and as to their own location, but the outlook in that respect seems to be brightening. The attempts on the part of the heathen Indians to introduce the ghost dance at these points have furnished a decisive test of the loyalty and stability of the Indian converts, and they have stood the test triumphantly. Throughout all the field, only one of our church-members was to be found among the hostiles.

At Pine Ridge all mission work has been more or less interrupted, yet the prevailing feeling is one of thankfulness that the lives and property of the missionaries have been preserved, and that the native church has escaped unhurt from the contagion of surrounding superstition. Mr. Sterling, writing from Pine Ridge, says: "Pine Ridge, Porcupine Creek, White Clay and Wounded Knee, which were all familiar names on the lips of our missionary laborers, being the very stations where they were conducting their schools and Christian services, have passed from the records of missions into the annals of war. We are thankful to say that but one of our mission chapels was destroyed. Wounded Knee chapel, although on the battle-ground itself, was untouched, while all other buildings in the vicinity were more or less injured.

Miss Dickson and Miss McCreight, who had been stationed at Wounded Knee, did not desert the mission even in its darkest hours of danger and fear, when strong men were seeking safety for their families and for themselves. They patiently continued at the Agency throughout the war, faithfully warning the evil-disposed, cheering and strengthening the weak, and ministering to the sick and wounded.

Among the Nez Perces, in Idaho, the past year has been one of quiet progress. Their seven churches are all under the care of native ministers, and six students are receiving theological training. The total church membership is 796, forty-three having been received during the past year. In the Sunday-schools there are 234 children. The season has been one of scarcity, almost of famine, yet the church contributions of these impoverished Indians amounted to $672.26 for the year, an average of 84⅓ cents per member. Miss Kate McBeth has a school of nine pupils, besides a class of women, and she has organized a Christian Endeavor Society among the young people.

One other Indian mission remains to be noticed, namely, the Seneca mission in New York. Here are two American missionaries with eleven Indian assistants. Their churches, twelve in number, contain 336 members, of whom 73 have been added this year. Rev. Geo. Runcinan writes from the Cattaraugus Reservation: "During the present year we have held five regular services every Sabbath, and many through the week, sometimes as many as five on a single day. The result of all these meetings is a deep spiritual interest and the coming forward of forty-three persons who

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have united with the church on profession of their faith in Christ. These have all made a clear confession before men. The great majority of those who have been received are young people. If these prove faithful there is a rich blessing in store for the reservation."

It will be seen that one could wish that throughout our church as a whole the fruits of Christian labor had been as encouraging as they have proved among the missions of the Board to the Indians.

THE INDIANS AND THE MISSIONS OF BRITISH AMERICA.

Bishop Whipple, of Minnesota, in a speech delivered in London on the occasion of the ninety-second anniversary of the Church Missionary Society, said:

"Your honored chairman has spoken of me as 'the apostle of the Indians.' Let me say to this vast audience that the apostles of the Indians are in the employ of the Church Missionary Society. I wish that I could tell the story of Bishop Horden, who is spending his fortieth year amid the solitudes of Hudson's Bay, completing the translation of the Sacred Scriptures for the Indian people in his charge, and who, under God, has won every one of those tribes save one to Christ. A large majority of them can now read in their own tongue the wondrous Word of God. I would like to tell you of the Bishop of Mackenzie River, who could not come to the Lambeth conference because he could not go and return within a year; and of those other noble missionaries. I will speak of but one. Thirty years ago, in days so dark that my diocese was deluged with blood, the result of an Indian massacre, a young Englishman came to an ordination which I held in the diocese. There was something in his manly bearing that won my heart, and I urged him to become one of our laborers. He said, 'I am going to Manitoba.' I said 'Where?' 'I know not,' said he; 'wherever the Bishop shall send me. I am sent out by the Church Missionary Society.' Six years afterwards the Bishop paid me a visit. I said to him, 'Do you hear often from young McDonald?' 'Not very often,' he replied, 'he has only one mail a year.' Some years after that he came to my home and told me that he had travelled for nine months in every year on snow-shoes, and for three months in a birch bark canoe, as he is doing to-day. He was then on his way to England to print the Gospel for 700 Indians whom he had baptized. The reason, brethren, that some of our fellow Christians care so little about missions is that they know nothing about missions."

The missionaries commended so warmly by Bishop Whipple are those laboring in the vast "North-West America Mission" of the Church Missionary Society. This occupies a territory extending north and south from about the 47th parallel of latitude to a point within the Arctic circle, and east and west from the eastern shore of Hudson's Bay to the Rocky Mountains. It is divided ecclesiastically into six dioceses, two of which, those of Athabasca and Mackenzie River are estimated to contain together a million square miles. Of the Diocese of Mackenzie River we are told that "a journey through the diocese, with return, without deviating from a single line of route, involves a distance of 5,000 miles." The population of these vast districts is small and scattered, and the incessant journeyings, by canoe and wagon, or on foot, over these inhospitable stretches infuse a constant element of danger and hardship into all the labors of the missionaries. As an illustration of this take the following extract from a letter from Bishop Young, of Athabasca:—

"On one occasion a huge block of ice, piled some fifteen feet above the water, fell with a heavy splash a few feet ahead of the canoe, a few moments later, and canoe and occupants would have been crushed. It was with thankful hearts that two or three days later we left the ice-piled banks behind, which we were forced to hug to avoid the strength of the current. We were, however, still not without our adventures, being upset in a strong current and forced to abandon the canoe and swim for shore. Our canoe started down stream like a runaway horse who has thrown his rider, leaving us in no enviable position, wet through, no food, no means of getting a fire, and quite fifty miles from the nearest help.

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We, however, providentially recovered it by means of a couple of logs torn from a stranded raft, some six miles below the scene of our upset."

It is said of Bishop Bompas, of Mackenzie River, that "no other English bishop has ever made such immense and continuous journeys. For the past sixteen years he has travelled incessantly over all the illimitable and inhospitable plains of his diocese, without once leaving it even to come to the civilization of Manitoba."

This mission was begun in 1823, by the Rev. David Jones, who settled at Red River, and entered on the apparently hopeless task of Christianizing and civilizing the Indians of that neighborhood. Now, the field under direct missionary effort, still centering in the region of Red River and Lake Winnepeg, stretches, as we have said, from Hudson's Bay to Alaska, from the Canadian Pacific Railway to the Arctic Circle. There are thirty-seven missionaries of the Church Missionary Society at work here, with nine native missionaries, besides a considerable force of native teachers and catechists. They have baptized nearly 15,000 Christians, and the number of their communicants, as last reported, is 2,668, but it is probable that this is considerably below the actual number, as the returns have been incomplete. At nearly every station are to be found schools for boys and girls, containing in all about 1,500 pupils.

Bishop Horden, alluded to in the address quoted above, is Bishop of Moosonee, a diocese comprising all the country bordering on Hudson's Bay. The Indians inhabiting this region speak five different languages. Writing of Churchill, the northernmost station on Hudson's Bay, the Bishop says: "The gospel has made good progress here, and all the Crees and Chippewayans are Christians, and almost everyone of them can read in their own tongue of the wonderful works of God. The Eskimo are not yet brought in, but many of them are inquirers; and I trust it will not be long before the greater part of them will rejoice with ourselves in being inheritors of the Kingdom of Heaven." Rev. E. J. Peck is carrying forward earnestly the work for the Eskimo. During the past year he has baptized two; and he speaks with high hope of one in particular of the Eskimo boys under his instruction who, he hopes, will become a useful teacher among his own people. The transfer by the Hudson's Bay Company of their trading post from the Little Whale River to the Great Whale River, 60 miles further south, presents an obstacle to this work, as the Eskimo will not, it is feared, come in to the more southern post as they have done to that farther north. But the missionary is not to be daunted. He is determined in some way to reach these people, who seem most willing and eager to listen to his teaching. He writes: "Under these circumstances I have, after prayerful consideration, made up my mind what to do. With God's blessing and help I shall go to the Eskimo if they cannot come to me. With a Christian Eskimo as companion, and sledge and dogs, I shall doubtless find many on the vast fields of ice, and God, I am sure, will be with me, and He will bless me."

The entire region under consideration is plunged in deep and universal poverty and scourged by repeated famine. Hunting and fishing furnish the Indians their chief means of subsistence, and when, as frequently happens, these are unsuccessful, hunger and want must ensue. Archdeacon Winter, of Hudson's Bay, tells the following story of a man whose family had suffered greatly for want of food:

"The father came to see me as soon as he came in last June, and gave me a sad account

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of all that had taken place, but his face beamed with gratitude when he referred to the preservation of all. This man, I believe, has never used his gun on Sunday, but with a sorrowful heart he told me that he had been obliged to visit his hooks on Sunday—his poor children were crying for food. He got some fish and took them to his tent, but his heart smote him; then he ventured to say grace, but he was afraid God would not bless that food, and his conscience would give him no rest until he had come to the missionary. I had no scruple in telling him he had done perfectly right, and that God was pleased to grant him His blessing."

The distress of the Indians is sometimes shared by the missionaries. Archdeacon Winter writes, March 22d, 1890: "We have not had quite so many starving visitors this week, not because they are not starving, but because I have no food to give them. Only half of the year has expired (from ship time to ship time) and we have already used and given away considerably more than our annual supply."

Bishop Horden also writes: "We all suffered from the prevailing scarcity; we never felt the want of food, but we took many a dinner in which animal food was conspicuous by its absence."

In spite of all the unusual difficulties and hardships of this mission, its history has been most encouraging. Whole districts and tribes, once heathen, have been transformed into Christian communities. One district is mentioned in which not a single individual is to be found who does not attend church. We cannot do better than to close this account with the following incident, related by one of the missionaries, which illustrates the eagerness with which in some instances, the Gospel is received. The writer is Mr. Scott, of Fort Vermillion. He says:

"One day a Beaver Indian came and said, 'I have heard the priest's words; now I want to hear your words. I wish to know the difference.' I entered but little into 'the difference,' except on Mariolatry, images and beads, feeling that it was all that he could comprehend. Then I proceeded to tell of the love of a Heavenly Father; and of a Saviour who died for him. After speaking for some time on this theme, I paused, fearing I should tire him as it is difficult to keep their attention for any length of time. 'Why do you stop?' he asked, 'go on, go on; I am hungry, I am starving to hear such words; I have never heard them before.' I proceeded, and when I again paused he urged me with the same words to proceed. But soon it got late, and he had to return to camp that night, as they were 'pitching off' the next day. He left, saying that when he returned for the spring trade he would come again."

We do not hesitate to say that whoever studies the wide missionary work carried on by our English brethren in this vast region north of our own country and beyond the settled provinces of Canada will find British America becoming to him a new world. He will see moving before him some of the most inspiring and pathetic scenes of missionary heroism. He will discover brave and patient and prayerful men whose very presence seems to ennoble and sanctify all those remote and inhospitable wilds. Their example is timely for a generation which thirsts for throngs and for chief seats, and fears that it can hardly live without the round of social joys, while the grace which God has ministered unto them in their lonely lives and the fruit with which He has rewarded their labors are among the strongest encouragements which can reach their fellow workers in the dark places of the earth.

SELF-RELIANCE AND POWER OF THE JAPANESE.

The Japanese on our Pacific coast present a marked contrast in many respects to the Chinese population. They are very largely

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students and represent the middle class of Japanese society. Many of them, more than half, it is said, have been already baptized as Christians in Japan. There are but few families among them, as they are chiefly young men who expect to return, after a few years, to Japan. Their number is comparatively small, only about 3,000, yet they present an unusual opportunity for missionary effort of far-reaching influence.

Recognizing this, certain denominations, notably the Presbyterian and Methodist, have established missions among them which have met with most encouraging success. Their churches are vigorous and self reliant and their liberality is remarkable. The Methodist church, numbering 150, reports in 1889 gifts amounting to $2,469, and our Presbyterian church of 65 members contributed last year $1,974.

Many of those who have been converted and taught in California have already returned to labor as teachers or preachers in Japan. The first convert in San Francisco, the Rev. K. Miyama, became pastor of the Japanese Methodist church in the Sandwich Islands. His work there was most successful. Not only were many added to the church, but a temperance society numbering 3,000 was formed and a National Benevolent Society organized, under the auspices of which a Japanese hospital was opened. Mr. Ando, the Japanese Consul-General, was converted during Mr. Miyama's ministry and has returned to Japan to preach the Gospel, in which he has recently been followed by Mr. Miyama himself. Between 1886 and 1890 the Methodist mission in California has dismissed over 65 by letter, most of whom returned to Japan.

Our Japanese mission in San Francisco is rejoicing just now in the return of Dr. and Mrs. Sturge, who were formerly connected with it, but who, two years ago, were compelled by ill health to withdraw. They were greatly beloved by the Japanese and their return gives them new encouragement to extend this work.

Enlarged accommodations for the church, schools and other agencies of this mission are much needed. The question is raised of opening a home for the rescue of young girls who are brought over for evil purposes. A chapel also is greatly desired. The importance of this work can hardly be overestimated, offering as it does a cordial greeting and a church home to those who come from the United Church of Japan and surrounding all with Christian influence at the very outset of their life in America. Its value was illustrated recently by the case of a young man, a graduate of the Imperial University of Tokio, who came to study political science in Johns Hopkins or Harvard University and who was converted while in San Francisco and received into our mission church.

A CHINESE COOK.

The Chinese are frugal and hardworking to an astonishing degree, but that their economy is not practised at the expense of their missionary collections, is evident. A Chinese church in San Francisco, of 115 members, raised last year $1,500 for benevolent purposes, besides over $800 to send native missionaries to their old homes in the Kwang Tung (Canton) Province; and we are told that the Chinese Congregationalists of California and Oregon, numbering about a thousand, have sent two missionaries to their native land, and have organized a Foreign Missionary Society with a fund of about $1,000 to begin with.

Mr. Masters, of the Methodist mission, thus describes an interview which is of interest in this connection: "A pathetic incident stirred

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my heart at our Oakland school last night. An intelligent, happy-looking Chinaman belonging to another mission church called me aside, saying that he wished to see me alone where no others could see or hear. We stepped out into the dark passage-way. He drew from his pocket a package and placed it in my hands. 'What is this?' said I. He replied in Chinese, 'This is $100; I am a cook and have had to work hard and to be very careful to save this money; I wish it to be used for the service of God in China; you, Mr. Masters, have been a missionary in Kwang Tung and know the missionaries there.' I replied that there were no missionaries of his church in Kwang Tung. He answered, 'I wish you to send this money to some missionary, no matter of what church, who will use it to the best advantage, either to help employ some native preacher of the gospel in my native district; or, if there is no preacher available, then to help train one; or else use it in the erection of church buildings, as he may think best; and I shall pray God to make it the means of doing much good.'" Mr. Masters adds, "I am inclined to the opinion that this man has been converted, but the Californian press and the whiskey-drinking, foreign horde will not even recognize him as a civilized being, the damning facts urged against him being that he wears a cue, is too fond of work, sends his earnings out of the country, will not patronize the saloon, and hasn't got a vote."

A CALIFORNIA CONVERT IN CHINA.

Whatever hoodlums and politicians and some misguided citizens may propose, it makes one glad to see that there are large numbers of people in California who are urging forward Christian plans for the present and the eternal good of the Chinese.

The Synod of the Pacific has sent an overture to the Board, setting forth the needs of the Chinese in California, and asking for enlargement in plans and efforts in their behalf. Among other things, the establishment of a training school is suggested, where promising young men from among our Chinese converts might be fitted for service as evangelists among their own people here and in China. There are many who, with a little study, might be prepared for the greatest usefulness in this way, and there is no doubt that, if the Board had the funds necessary to enable it to maintain such an institution, it would be a valuable addition to our agencies in behalf of the Chinese.

The Canton mission has been already indebted to our mission on the Pacific coast for some of its most faithful and efficient helpers. Rev. B. C. Henry gives the history of one of these, Kwan-Loy, whose life has been not only full of incident, but of great influence for good to many of his fellow-countrymen. Entering as a young man on a business life, he came to this country to make his fortune; but, finding his way into the mission school at Sacramento, he was led to form quite other plans for his future. He was converted and became an eager student of the Bible and of Christianity. On his return to Canton, he continued his studies with the missionaries there, till he was fitted to go out as an evangelist. It had long been his desire to preach in his native town and at last he was enabled to do so. A preaching place was opened and for six weeks he instructed attentive audiences. Much interest was aroused, but bitter opposition as well. Placards warning the people against him were posted in public places and a reward of $500 offered for his head. But hatred and threats could not deter him, and he quietly continued his work until, one day, a mob burst into his preaching place, broke in pieces the furniture

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and compelled him to flee to the neighboring city. But soon, armed with a magistrate's permission to conduct services, and accompanied by a medical assistant, he returned and resumed his work. His enemies immemediately renewed their attacks, and he was again forced to make his escape from a mob. Finding that his townspeople would not hear him, he left his home and went to sow his seed elsewhere in a more receptive soil. With his help a new station was opened at Lien Chow, a city about a hundred miles from Canton. Afterwards he was made pastor of the Second Presbyterian Church of Canton, where he labored faithfully and acceptably. More lucrative and desirable positions have frequently been offered him, but a deep sense of the great need of Canton has led him to refuse them all. Dr. Henry thus describes him as a preacher: "He is small in stature, rapid in utterance and clear in his exposition. His style of preaching is not so striking as that of some others, but shows a remarkable knowledge of the Scriptures, forcible logic and a wonderful power of illustration. In a sermon on the passage, 'I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life,' a beauty of diction, an aptness of illustration, and a clearness of exposition were shown that would delight and instruct any audience. Gems of thought and delicate turns of expression gave a freshness and charm to the discourse. The birds rejoicing in the sunlight as they left their nightly coverts in the dark valleys and rose on joyous pinions to greet the rising sun, carolling their thanks and praise for His light and beneficence, were made the emblems of enlightened Christians rising from the dark vales of superstition and ignorance, into the light and joy of true life and spiritual knowledge. The power of the light to sweeten, vivify and beautify the world was dwelt upon, and the whole discourse given a practical turn that could not fail to impress the people."

RESCUED

Girls are being brought over from China and sold into slavery of the worst type. Both in San Francisco and in Portland we have houses of refuge for Chinese women and girls, and Miss Culbertson, the brave woman who is at the head of the Home in San Francisco, has been before the courts *forty-six times* during the past year in their interest, winning all of her cases but two. She writes: "We have begun the year with a vigorous legal campaign in defence of children we have rescued. A case that has excited much interest is that of little Woon Tsun, a pretty child of twelve years of age. The daily papers have espoused our cause, and by presentation of facts have aroused public sympathy in our behalf, thereby bringing the work of the Occidental Board before the public as never before. Our Board proposes to carry on this crusade till public sentiment is so moulded that it shall be considered disreputable for lawyers to espouse the cause of the slave-owner, and that when we have once succeeded in rescuing these unfortunates from their pestilential surroundings there will not be a person found who will be willing to aid in sending them back again to dens of infamy."

Our Home in San Francisco is greatly hampered in its usefulness by lack of room. There is comfortable accommodation for only 30, but there are now 41 inmates, and 71 have been cared for during the year. Thirty-seven are regular members of the school connected with the Home, taught by Miss Houseworth. During the year three have been baptized and all have regularly attended

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service at the First Chinese Presbyterian Church, though frequently requiring the escort of the police to do so in safety.

Besides these Homes, the work for the women and children comprises a day-school taught by Miss Baskin, with a roll of 59 pupils for the year and an average attendance of 25; a Chinese kindergarten at Los Angeles; and visits to the women in their homes. One hundred and ten families in San Francisco are now regularly visited, thirty-six women and sixteen little girls with bandaged feet being taught in this way by Miss Cable.

RESCUED, AND RESCUING OTHERS.

The life of Mrs. Lum Foon, who died a few months ago in Canton, illustrates the work our Mission Homes are doing for Chinese women. This poor woman was the daughter of an opium-smoker of Heong Shan, who sold her at the age of seven to pay his debts. After years of hard servitude and cruel treatment she escaped to the mountains, but was discovered, sold again to Hong-Kong and thence to California. Here the same life of ill-usage, toil and blows awaited her, but, hearing from some neighbors of the M. E. Mission Home, she fled thither and was taken in, protected, taught and cared for. There she was converted and baptized and with the teacher and matron of that Home she remained until her marriage. Her husband was in business in San Francisco and became very successful. A little over a year ago, he relinquished his business and he and his wife returned to China as self-supporting missionaries. On their arrival in Canton, their little daughter sickened and died in the Missionary Hospital there. After the death of the little girl, the mother joined her husband in her native city, Heong Shan, but took a fever soon after her arrival and died after a short illness. She was a woman of much practical shrewdness and ability, contributing largely to her husband's success in business, and no less remarkable for her lovely Christian character, constant study of the Bible and missionary zeal. Her loss is a sad blow to her husband and is much lamented by all who followed with their interest and sympathy the work she was just entering on in China.

Concert of Prayer for Church Work at Home

JANUARY,	The evangelization of the great West.
FEBRUARY,	The Indians of the United States.
MARCH,	Home Missions in the older States.
APRIL,	City Evangelization.
MAY,	Our Foreign Population.
JUNE,	Our Missionaries.
JULY,	Results of the Year's Work.
AUGUST,	The Mormons.
SEPTEMBER,	The Outlook.
OCTOBER,	The treasury of the Board.
NOVEMBER,	The Mexicans.
DECEMBER,	The South.

RESULTS OF THE YEAR'S WORK.

We give the summary of the year's work below. There are several impressive facts contained in it.

1. We have a great number of missionaries, 2,017; 1,677 ministers and 340 missionary teachers. Large as this number is, it is smaller by 52 than the year previous.

2. The number added to the church is a great host, viz: 18,091; 10,685 on profession and 7,408 on certificate; a larger number by 1,205 than last year. Fewer laborers, but larger results.

3. There are 113,420 communicants in our home mission churches, 178,169 pupils in our Sabbath-schools and 7,932 students in our day and boarding schools.

4. That a large amount of church debts were cancelled, churches and parsonages

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erected amounting in the aggregate to more than a million of dollars.

5. That our missionaries are at work in 45 of the 50 states and territories of the union. There are none in South Carolina, Georgia, Mississippi or Louisiana in the South, while New Jersey supports its own missionaries besides contributing largely to support the Board's missionaries.

6. That our receipts are larger than ever before. That the churches and individual contributors have responded nobly to our calls.

7. That the receipts from legacies were only $87,990.11 or nearly $100,000 less than last year, thus leaving us with a debt of $98,346.04.

GENERAL SUMMARY.

We condense the main features of the year's work into the following, viz.:

Number of Missionaries,	1,677
" " Missionary Teachers,	340
Additions on Profession of Faith,	10,683
" " Certificate,	7,408
Total Membership,	113,420
" in Congregations,	156,262
Adult Baptisms,	3,861
Infant Baptisms,	5,218
Sunday-schools organized,	438
Number of Sunday-schools,	2,452
Membership of Sunday-schools,	178,169
Church Edifices (value of same, $4,975,292),	18,581
" " built during the year (cost of same, $425,482),	135
" " repaired and enlarged (" " same, $73,234),	291
Church debts cancelled,	$143,863
Churches self-sustaining this year,	39
" organized,	139
Number of Parsonages (value $492,704),	397

DISTRIBUTION OF MISSIONARIES.

The number of missionaries who have labored the whole or a part of the year in connection with the Board is 1677, and they have been distributed as follows: in

Alabama,	4	Montana,	12
Alaska,	8	Nebraska,	110
Arizona,	5	Nevada,	2
Arkansas,	3	New Hampshire,	3
California,	96	New Jersey,	
Colorado,	43	New Mexico,	35
Connecticut,	1	New York,	153
Delaware,	2	North Carolina,	1
Florida,	26	North Dakota,	52
Georgia,		Ohio,	48
Idaho,	12	Oklahoma,	6
Illinois,	80	Oregon,	46
Indiana,	36	Pennsylvania,	28
Indian Territory,	30	Rhode Island,	3
Iowa,	109	South Carolina,	
Kansas,	128	South Dakota,	81
Kentucky,	14	Tennessee,	25
Louisiana,		Texas,	30
Maine,	2	Utah,	21
Maryland,	19	Vermont,	1
Massachusetts,	16	Virginia,	2
Michigan,	92	Washington,	56
Minnesota,	160	West Virginia,	5
Mississippi,		Wisconsin,	61
Missouri,	67	Wyoming,	4

SUMMARY OF SCHOOLS.

	Schools.	Teachers.	Scholars.
Among the Indians,	36	153	2,664
" " Mormons,	34	88	2,258
" " Mexicans,	30	55	1,496
In the South,	18	44	1,514
Total,	118	340	7,932

RECEIPTS.

From Churches,	$279,101 31
From Sabbath Schools,	35,640 58
From Woman's Miss'y Societies,	283,103 60
From Legacies,	87,990 11
From Individuals, &c.,	45,714 13
From Interest,	12,814 93
For Permanent Funds,	23,890 19
For Debt,	64,012 21
	$832,267 06
New York Synodical Aid Fund,	13,970 81
Sustentation,	
From Churches,	2,719 61
From Legacies,	385 00
From Individuals,	21 19
	$849,363 67
Sale of Real Estate, Asheville, N. C.,	102,500 00
	$951,863 67

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CONTRIBUTED ARTICLES.

SENESCENCE.

REV. SEPTU A. GINTA.

Yes, truly there is such a word. I've just now found it in Webster's Unabridged. I do not think that I ever saw it before in the dictionary or in my reading. Quite sure I am that I never wrote it until this minute. When it came into my head to-day, springing up from my little Latin, I doubted it being acknowledged in the vocabulary. And yet, I asked myself, why not *senescence* as well as *senility?* I looked in the dictionary, and lo! there it is: "*senescence, the state of growing old.*"

In strict truth we are all growing old—all *sensecent*—the youth, the child, as really and as rapidly as the aged. Yet, what a difference! The young, increasing in age, are increasing in stature and strength. But senescence is such a growing old as infers "decay by time."

I am senescent. I knew that I was. That consciousness set me off on this little etymological excursion. *Senex*, I was thinking, am I? At least I am *senescent*, *becoming* an old man—getting to be looked upon as senex—senior, any way, to most of those about me in any social circle in which I find myself conversing—most of those (e. g.) with whom I ride in a street-car. I am reminded of this oftener by a kind of politeness of others than in any unpleasant way. The other day, I entered a street-car in which all the seats were occupied. A young woman near whom I stood rose and offered me her seat. I was not willing to take it. My idea of gentlemanliness would have been better suited by the opposite transaction. When I manifested that feeling, she expressed her preference so frankly and yet so modestly, that I was soon sure I should pain her by refusing her offer. She was a total stranger to me. I had no claim upon her unless it was that of senescence. Her manner was so utterly free from affectation, and her healthy, honest face looked so incapable of insincerity, that I saw no other possible way, just then and there, of honoring her sex but by yielding to her simple and natural desire to honor my age. I have no doubt that she had read in her Bible: "Thou shalt rise up before the hoary head, and honor the face of the old man, and fear thy God: I am the LORD."

Well, it must be admitted that there is a natural and a scriptural connection between piety toward God and reverence for age. However unworthy we who are old may feel of the reverence, or deference, which the younger show us, we probably ought not to refuse it, but learn to accept it gratefully and gracefully. We please them best by so doing.

The young woman who was so kind and daughterly to one who looked old and possibly tired, did not stand long. She soon accepted a young man's offer of his seat as frankly and as gracefully as she had given up her own. "She what was honor knew" —the honor due to her sex as well as the honor due from her youth and evident bodily vigor.

I am not finding senescence disagreeable; my juniors are all so considerate, so attentive, and withal so unobtrusive in their politeness. They do not rudely nor unkindly remind me of my senescence. It seems to me that most of them are con-

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siderate and appreciative. The fifth commandment seems to be in their minds and hearts, and that beautiful comment on it, which I quote above, from Leviticus.

I have heard complaints made against our churches, to the effect that they want nothing of senescent ministers. There is talk about the "dead line of fifty," as if after that age a minister were not wanted. That seems to me a pretty loose and rough sort of talk. I have a wide acquaintance with ministers and churches and presbyteries, and, so far as I can see, any want of consideration or of due deference toward age is the exception and not the rule. White hairs do not prevent a minister from being heard with attention in pulpits or on ecclesiastical platforms. Yet a man growing old needs to know when his voice and nerves have become unequal to the strain of oratorical effort.

Some one in my hearing lately spoke of a deceased minister whom he remembered as *a young old man.* He had kept himself fresh in thought and feeling, and sympathetic toward the young. They all felt that more sensibly than the decay of strength of which he was conscious. There are such men, and a good proportion of them are in the ministry. Do not be afraid of senescence, young men. Keep up your studies; keep at your work, adapting it and adjusting it to your actual strength, in varying states of health, and in senescence when you come to it, and you will never cease to be young, however old you may be. Do not be old young men now, and you will be young old men by and by.

TWO BRITISH ZENANA MEDICAL MISSIONS.

REV. JAMES JOHNSON, BOLTON, LANCASHIRE, ENGLAND.

Real, heroic, and consecrated ardor marks the advancing footsteps of Christian women from many lands in the endeavors which they are making to release the daughters of India and of the far East from enthralling fetters. It is distinctly recognized that the foundations of heathenism have, ages back, been planted in the zenanas, and as plainly is it foreseen that in these haunts of seclusion must the work of regeneration be primarily inaugurated. The name zenana, it may be explained, is the Indian form of the Persian word *zenanam*, derived from *zen*, a woman, applied in the Orient to a portion of the dwelling-place, which, especially among families of higher caste, is entirely reserved for females. To the tenants of these prison-chambers the handmaidens of Christ are self-denyingly bearing the means of physical and spiritual alleviation, and thus following the Physician who "Himself took our infirmities and bore our sicknesses." They seek the abiding welfare of 124,000,000 women—40,000,000 shut up in the zenanas, and 21,000,000 widows. The solitary wing of the Society for Promoting Female Education in the East, originating in 1834, has to-day the company of a score of kindred agencies in Britain, while the Vanguard Women's Union Missionary Society of America, founded some thirty years ago, has a similar number of enterprising contemporaries, with which the Women's Boards of the Presbyterian Church are nobly identified. In England, two societies only make the medical department of Zenana operations a special feature, namely, the Zenana Bible and Medical Mission and the Zenana Medical College.

It was in 1852 that the former of these was launched. A year previously, a group of Christian ladies in Calcutta impressed

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with the deep needs of their Indian sisters desired the late Lady Kinnaird to send out competent teachers for the Calcutta Female Normal School. The request was graciously answered by the embarkation of the Misses Suter. Never afterwards until the day of her death did Lady Kinnaird leave the Society's helm. For more than thirty years through its interesting history of birth and expansion her Ladyship was a loyal helper. Its present-day methods embrace Zenana Visitation, Female Normal and Children's Schools, Native Bible Women, and, the Medical Branches. The Society is fortunate in having several Anglo-Indian ladies and gentlemen on its councils, whose experience is invaluable. Its medical service has deserved repute and, in the appointment of lady doctors exceptional qualification and capacity as practitioners are required. In justice to the profession which they represent and, for the relief of the suffering ones, the lady medical missionaries are equipped to perform the most critical surgical operations. Both in Lucknow and Benares, at the hospitals and dispensaries instituted by the Society, they have exhibited rare professional skill. For a supply of trustworthy nurses they depend on the more intelligent natives. During 1891 it is anticipated that another Medical Mission will be opened at the important city of Patna. Some knowledge of the Society's notable record may be gathered from returns showing sixty-six schools, in which upwards of 4,000 children are taught, and three normal schools with 130 students under tuition for mission work. In 1889 there were 283 in-patients and 18,782 attendances made by 5,663 patients, supplemented by the lady doctors visiting 932 persons in their own homes. The European agents are 70 in number, including a dozen lady medicals and nearly 180 native workers, of whom a large proportion are excellent Christian nurses. Its income of £11,000 is alone exceeded by the Church of England Zenana Missionary Society. By the Zenana Bible and Medical Mission a reputation has been earned for pioneering the way of successive movements which have become channels of light and healing, and, through its Evangelical unsectarian constitution generous aid has been extended to various Protestant missionary bodies. Towards the dawning spiritual brightness of India it may claim a blessed share.

On a less extensive scale the Zenana Medical College is an admirable auxiliary for the equipment of lady students as Christian nurses and able medical missionaries. Efficient nursing is of scarcely less usefulness than right prescriptions so constantly emphasized by residents in India appalled at the endurance of terrible agony by thousands of Hindoo women, the victims of unwise or neglectful treatment. Several of the ladies excel as accomplished physicians having qualified themselves to carry through complex operations. Where they exclusively are allowed admission to their own sex their services are accepted with fervent appreciation. At the school in London the students are provided with board, rooms and medical instruction at a reasonable charge, A two years' course of lectures with little intermission has the further advantage of house and hospital practice. Ability to pass a standard examination conducted by a board of gentlemen other than the lecturers entitles the candidate to a diploma. The Zenana Medical College had its origin in 1880. Its founder Dr. G. de G. Griffith when in India was haunted with the helplessness of the native women in sickness and, on his return to England, devotedly organized the institution. From it have proceeded numbers of medically trained missionaries on service to India, China, Africa, Ceylon, Syria and Palestine, in connection with one or other of the great societies. Two Syrian girl students are qualifying themselves to return to their own land. They

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will have the honor of being the first Syrian ladies to practice medicine. India, naturally, has the chief attention and, already, Miss Bose, the earliest native Chistrian lady medically educated in England has the charge of an extensive dispensary at Taran-Taran, India. Mr. W. S. Caine recently paid a glowing tribute to the Zenana Medical College whose work in whatever aspect it was viewed was "of the highest value and importance to the whole future of missions." Its alumnæ have established abroad medical missionary schools whence the pupils have in turn initiated classes for the instruction of their fellow countrywomen.

The triumphs won by lady medical missionaries are stamped with eloquent significance. They illustrate that the emancipation of Hindoo women depends on their Christianization and, happily, whereas they were accustomed to shrink from their Western sisters, they have begun to greet them with open doors. In Southern India particularly, the spheres for Zenana workers present widening developments accompanied by the gladdening news that lady volunteers have latterly trebled, even quadrupled. Some of these are honorary messengers constrained to put forth their talent for the redemption of a few of the 110 *millions of India's women unable either to read or write.* These gentle ambassadors seem to fulfill Longfellow's beautiful lines in *Santa Filomena*:—

> A lady with a lamp shall stand
> In the great history of the land,
> A noble type of good,
> Heroic womanhood,

EDUCATION AS AN EVANGELIZING AGENT IN THE PUNJAB.

REV. J. M. M'COMB, *Lodiana.*

The educational system of India is already established. We may have our own notions as to whether the church, the state, or the parent should direct the education of the young. Our view however will not materially affect our course of action, in this case. The government has already settled the question. The line of progress is marked out and we must walk along it, if we walk at all. If we obtain help from the state there are certain rules with which we must comply; still the government has left to the educationist a wide sphere in which he may exercise his choice. It has so arranged the school that either the *church*, the *state*, or the *family* may conduct it. England has left as much freedom to the people of India as is consistent with her rule in that country. Perhaps history furnishes no parallel example of a conquered and subject people receiving so much consideration from its conquerers and rulers. England assumes that the state is responsible for the education of the people, but in so doing she does not establish a state church. The union of the civil and religious is, in a sense, ignored. It is assumed that some of the people will desire secular *instruction* apart from religious *education.* To meet the wants of this class the government establishes schools and colleges where no religious belief is taught—and where the same attitude toward all religions is maintained. This, however, does not satisfy the religious people of India, nor is it enough to give the Christian people of England a sense of duty performed on behalf of the subject country. The Moslem pleads for a religious education, the Hindu also makes the same request, and the evangelical Christian generally affirms, that to educate the mind without the heart, is not education in the true sense of the term. Led by such appeals, the government

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replies: We will establish schools where all who do not desire religious education can receive instruction, in secular knowledge. We further admit the claim of the Moslem; he may open a private school, teach the faith of Islam, assured that if he attain to the government standard in scholarship, a liberal grant will be made toward the support of the enterprise. In like manner the Hindu may open his school and receive a part of its running expenses. The same concession is made to the native Christian. But government goes even further than this and grants are made to mission schools, that are not established so much with the view of educating Christians, in their faith, as of winning proselytes from heathenism. Thus we find ourselves in a great and populous country, confronted by several comprehensive and obstinate forms of religious faith, and this peculiar circumstance stands out boldly, as if to beckon us onward to increased activity, namely: The mission is not only allowed to teach a religion to the children of the country, that may undermine the faith of their fathers, but the government actually gives it a grant with the above purpose in view.

If the missionary was obliged to conceal the object of the school, or was not permitted to teach the Bible as a text-book, he might hesitate to educate. If the conversion clause made the school so unpopular that he could not obtain pupils without inconvenience, his hesitancy might, with reason, develop itself into a flat refusal. But when we remember that the publicly avowed object of the mission school is to convert the pupil, when the parents know all this and are still willing to run the risk of conversion, rather than lose the superior training that the mission gives, when notwithstanding the clear conceptions that the people have of possible consequences, they crowd our schools and give us more than we are able to do, it is at least honorable for us to proceed knowing that we deceive no one.

From the foregoing we see that we have the Hindu, the Mohammedan, the government and the mission schools in India.

The attitude of the first three toward the Christian religion, will indicate the need of the *mission school* and go far to prove that it is an indispensable necessity.

With reference to schools of the Moslem and the Hindu, we can in all fairness say that even in matters of secular instruction, they leave much to be desired. But the main point for us to notice is that their chief object is to promote and extend the faith that we have come to destroy.

The government school has a well-paid staff of teachers and so far as mere secular training is concerned, might answer well, but we who believe in a moral as well as an intellectual faculty, can accept no such education as complete.

For religious purposes the government system of education is utterly useless. India aside from the mission school, in the educational line, has not a single agency that can aid in the evangelization of its people. The government college makes a dissatisfied infidel; the school of Islam tends to confirm its adherents in the faith of their Prophet, and the Hindu school at least aims to preserve its children to Hinduism still. What then is to be done?

We must make strong *institutions* in which both the *intellect* and the *spirit* receive culture. Such schools have been established in the Punjab and I believe in almost every part of India. I shall take one school as an example of their working. What is said of it will be approximately true of all the others. Given a building, teachers and a missionary superintendent. We open a school. From 500 to 800 boys usually attend. They are graded and form about ten classes. This means a ten years' course for those who graduate. We have wide latitude in the choice of books and

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can use any good work we desire. We procure good text-books. Nothing is allowed to enter the school that is immoral in its tendency. School is opened by reading the scriptures, a short lecture and prayer. In some schools the Gospel Hymns are sung, in which the boys join heartily. Then the classes retire to their various rooms. It is so arranged that each class gets a Bible lesson daily. Much more time is given to religious teaching than in our colleges at home. Two or three evenings during the week we have preaching and all who desire may attend; a Sunday-school is conducted to which the boys are invited; sometimes the attendance upon this service is compulsory, though generally left to the option of the student. If these services were irksome to the lads but little good could come of them, but as a rule *the Bible is the most popular text-book in the school.* The Hindu is devotional in his turn of mind and seldom do the boys exhibit weariness during the religious exercises.

In addition to the fees collected and the government grant, the school costs the Board about $500 annually. Thus for $500, from 500 to 1,200 lads are taught a Bible lesson daily. They sing the songs of Zion, hear the preached word and are able to attend the services of the Sabbath. The missionary as a rule spends only a small part of his time in the school; the work goes on without a severe tax on his strength, and without preventing him from preaching the Gospel to the masses.

The school brings a class under our influence that could be reached in no other way. In most cases their homes would not be open to the missionary, and if open, he could not possibly systematically teach one in fifty of their number.

This system takes the lads when they are mere children and keeps them until they are almost men. They see in the life of the missionary and Christian teachers an example of Christian conduct that seldom fails of a telling effect for good upon them.

With full sympathy in every missionary effort, I am led to class the mission school as one of the agencies which God has owned and will yet own, as second to none (unless it be the preaching of the Gospel), in bringing India to Christ.

MODERN MINSTRELSY.

REV. W. S. NELSON.

I fear no words of mine can do justice to a scene which I would like to spread before the readers of the CHURCH AT HOME AND ABROAD. Mr. Eddy and I had turned aside from our path to visit an old castle. It is called the "Sportsmen's Resort." It stands inside an ancient walled town, of which the wall is nearly complete to-day, though the city has given place to a small village of poor houses. The original masonry of the castle itself is largely ruined and obscured by inferior modern patch-work masonry. Almost every available portion of the ruin has been turned to account for dwelling places, and at the very top we found a woman caring for her new-born child—a marked contrast between the ancient ruin in the last stages of decay and the new little feeble life beginning its career. From the castle we crossed a plain for an hour or more towards our resting place for the night. At length, on a little rise of land, we sighted the village, and a less inviting place I seldom see. The town is built on a small hill composed chiefly of manure, accumulating year after year and generation after generation. We rode to the room provided for public entertainment, and found our servants already there, and also a large number of cameleers

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on their way to Tripoli with wheat. This room is about fifteen feet square, with one low door, no window, a dirt floor, and ceiling of rough logs, blackened by smoke. Our travelling beds were set up in one corner, our supper prepared on a charcoal fire near by, and in view of a crowd of spectators seated on mats not far away. After eating our supper we reclined on our beds and enjoyed the oddity of the situation. The room was dark except for the light of our candle set on the top of a tin can. In the middle of the room sat a wandering poet. He leaned against the pillar which supported the roof. Over his head was a silk head-dress rather more pretentious than most of the others, and his clothing was a trifle more neat and clean. In his hand he held a rude kind of fiddle from which he managed to draw really expressive strains. About him sat a group of figures, all eyes fixed on the poet, and their dusky faces lighted up with enthusiastic interest over the varying fortunes of the characters in the song. At intervals in the recitation there would be bursts of applause, or involuntary sighs of relief when the hero was extricated from positions of peril. The poet prefaced each section of his recitation by a musical prelude suggestive of the character of what was to follow. At times it was a low pathetic strain; again a wild outburst; and yet again he imitated the tramp of galloping horses or the turmoil and confusion of battle. The poem was long and intricate and was interrupted at times by little side remarks or jests between the poet and his hearers. It was very pleasant to notice that the parts which called out applause were those where right and honor succeeded and where bravery was at an advantage over cowardice or treachery. Perhaps no one thing aroused more earnest applause than the exploits of a faithful horse. The hero of the song fell in battle and his horse gallantly defended the master's fallen body, wheeling about and fiercely striking out with her feet until she had slain twenty-four of the enemy.

That evening is not soon to be forgotten. The dark room with its smoke-blackened walls and roof, the eager group of dusky faces all turned with fixed attention on the poet were, I suppose, the most perfect modern representation of the wandering minstrel of the middle ages. The coming of such a person is quite an event in the monotonous life of such a village.

After the people finally dispersed we prepared for sleep. From fear of robbers and rain our four horses were brought in and tied at the other side of the room. The poet, a stranger, our two men, ourselves and our four horses slept in that one room and the door was shut most of the night!

Nevertheless we survived and were able to proceed on our journey the following day.

[We hope that that "stranger" was not a correspondent of some newspaper who will publish a glowing account of the luxurious life of American missionaries.]

THANKS FOR RELIEF FROM FAMINE.

LI PING I.

[Mrs. Dr. Mateer explains, that the following is written by the same Chinese Christian by whom an appeal for the famishing people of northwestern Shantung was sent, early in 1889, in response to which many contributions were sent. Mrs. Mateer assures us that Mr. Li's account is reliable as he bore an important part in the distribution and in the evangelistic work which followed, and which is, by God's blessing, producing such happy results.]

In the summer of 1888 very heavy rains destroyed the crops in Shantung, so that in over twenty counties there was no grain,

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and many people saw no prospect but death by starvation. At that time I wrote a letter which was sent to many cities and ports, and even to England and America, and benevolent editors printed it in their newspapers so that all the world might know of this matter. Thanks to very many people whose hearts are in sympathy with God's love to mankind, they were not deterred by the fact that we were a strange people and far away, but were moved with compassion for the starving Chinese, and poured out their silver and sent it to the people suffering as from fire and flood, thus saving alive a million of people. Of the great amount of money contributed, I have heard that a part was because of the letter I wrote. I therefore write again in order to thank you for your benevolence, for we Chinese were originally heathen, worshipping idols and serving devils, sinning against God and resting under His displeasure. To die of cold and hunger was only our just desert. Notwithstanding, the hearts of western Christians and benevolent people were moved for us as if for their own people, and they cheerfully curtailed food and other expenses to save money to rescue suffering people in far away China. This generous kindness we Christians, even when we are old and toothless, will never forget. Still more the people whose lives were saved will remember it as if graven on their bones. I think the donors must receive God's special blessing, for the Scripture says, "It is more blessed to give than to receive."

HOW THE MONEY WAS USED.

There were over ten centers of distribution, and at each center one foreign missionary and some Christian Chinese helpers. Every day we went out enrolling. We visited the villages in order, examining the house of every family that asked help. If we found no grain in the house, or if the people had a famished look, we enrolled the family. If they had some income, and were not likely to starve, we did not enroll them. Even when we enrolled a family we could not put down every mouth in it, but just enough to save their lives. This was the custom at all the centers. Every mouth enrolled received ten cash (one cent) per day, and the money was distributed once a week, seven days allowance each time. The enrolling began in January, 1889, and continued till May, and all enrolled received seventy cash (seven cents) a week until the wheat harvest in June. I do not know the exact amount of money distributed, nor the whole number of persons enrolled, because the final reports were all made in English, which I do not understand; but I have been told that there were over $200,000 (gold) and over 100,000 persons were saved alive.

GOOD RESULTS.

Since that famine relief work the gospel has made wonderful progress. The recipients of that incomparable kindness all know that this money came from people called Christians, and they reason from this that Christianity must be the true religion; therefore in every village and town where we go to preach there are many people willing to listen. During the year 1890 over a thousand persons whose attention was at first drawn to the Christian religion by this work have professed Christianity and been baptized, and a still larger number are learning it. And these are not just people whose lives your bounty saved. Fully one-half never received any help at all, but they saw people called Christians exercising such kindness and benevolence, and they thought in their hearts, "This must be the right religion. If not, why is it that the followers of other religions do not do such things?" Thus they were willing to examine into Christianity, and the more they examined the more they believed, until they were converted to Christ.

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EDUCATION.

AN ANCIENT DOCUMENT.

The Rev. Theo. S. Burnham of Millerton, N. Y., has kindly presented the Board a badly discolored and evidently much used printed copy of the constitution of the "Female Charitable Cent Society of Milton," [now probably Milton Centre] Saratoga Co., N. Y.; organized in 1813 "for the purpose of raising a fund to be applied to the education of poor and pious young men for the ministry of the gospel under care of the Albany Presbytery." The date precedes that of the organization of the Board by six years; and this Society evidently was one of many of the like sort which had led to this organization, since it would seem from our document that "cent societies" existed in connection with several other Presbyteries in compliance with the injunction of the General Assembly, urging them all to take measures for the increase of the ministry. This constitution shows that the women were thus early at the front, taking an active part in church work as auxiliaries to the Presbyteries. The condition of membership was subscription to a pledge to pay one cent a week for the object specified, and ten subscribers were declared sufficient to constitute a society. It is a noteworthy fact that the Rev. Nathaniel S. Prime, father of the celebrated Dr. Irenaeus Prime, presided at the first meeting held at Milton when the society there was organized, and his wife was elected secretary, with Mrs. Martha Fullerton as President.

The attempt of this society may seem to many a very small undertaking. But when the possible results are considered, it will be seen how mighty in the aggregate the mites may become. Ten women giving a cent a week raise for the year $5.20., and this is more than many a good sized church contributes to our cause now. Increase this number of contributors four or five fold, as may easily be done in most of our churches, and we have at the least $20.80, a very respectable sum. There is before us a list of ten churches—the only givers in one of the strongest Presbyteries in one of our Middle States, including its largest city—with their several contributions and the averages per member. The largest contribution credited is $42.20, averaging all of 8 cents per member for the year. Only one other has given a little over $20. The lowest average is that of half a cent per member, in a church that reports 787 communicants, amounting in all to $4.80. And this is nothing extraordinary. Evidently the formation of "cent societies" in many a church would help us vastly. The fact is, our churches have yet to learn the importance of *system* in gathering in the "littles" to make a "muckle" The Roman Catholics understand this matter thoroughly. But for some reason we Protestants fail here. Says a writer in one of our monthlies: "Perhaps one tenth of Protestants are liberal givers. This tenth, having a repute for generosity is run to upon every occasion, bears the brunt of Protestant benevolent giving to its own hurt and the hurt of those whom it unwittingly shields from giving. The other nine-tenths give now and then as it may happen, perhaps lavishly in a particular instance, but very scantily for total periods, say annually. I know," he says, "of a group of twenty-five churches in which the total benevolent giving for 1890 fell off some $12,000 by reason of the unprosperous times. One of those churches which felt the times as much as any, and in

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which no special efforts were put forth, increased its gifts about $500, and stepped into the first place in per capita giving. Why? solely because of a simple, prayerful, wise and constantly working plan." This is what we need in all our churches —an agency that will tap every pocket, whether it happens to be in the pew on the Sabbath of the collection or not, whether empty then or full. Our suggestion would be that a treasurer with assistants for each one of our Boards be appointed in all our churches to gather up and collect the gifts, large or small, which the entire membership and others might be disposed to give to their causes, and forward them to their destination from time to time. Were this done we should never more hear of disgraceful debts obstructing the progress of the church in its various enterprises. The trouble does not lie in poverty, but in our lack of method in obtaining and utilizing the abundant means with which a kind Providence has blessed us. And for devising and putting in operation such methods the fittest persons are the pastors and sessions. Can they not bless the church by engaging in this business?

THE TOBACCO PROBLEM.

This perplexing problem has been happily solved in one instance, at least, by the action of the Platte Presbytery in a manner that we cordially recommend to the consideration of all other Presbyteries. It is as follows:

"In view of the constant strain on the treasury of the Board of Education, and in view of the large number of candidates for the ministry which are under the care of this Presbytery, the Presbytery of Platte does hereby instruct its Committee on Education to recommend to the Board for aid no candidate who is addicted to the use of tobacco, even in moderate degree, except in cases where the Committee feels that a special case admits such recommendation; and in every such case the peculiar reasons for the exception should be made known to the Presbytery and stated to the Board of Education as satisfactory to the Committee. The Presbytery of Platte affectionately reminds all young men under its care at present, who are addicted to the habit, that the use of tobacco is a serious misuse of the funds put into their hands and that regard for the sources from which the Board's money comes, will forbid any further recommendation of them to the Board unless they cease the habit. It is not intended in this action to utter any judgment upon the use of tobacco, except in cases where assistance is being rendered upon the supposition that it is necessary for the support and education of youth. It is earnestly hoped, however, that the restraint thus placed upon our candidates, will lead them to form such temperate habits as shall make tobacco in all forms undesirable, so that thus they may remove a stumbling block from the way of weaker brethren. The Stated clerk is instructed to provide each candidate of the Presbytery with a copy of this action, and to supply 100 copies of the same to the Committee on Education for further use."

This action is justified by three considerations:

1. The use of tobacco in any form is a waste of benevolent of funds in the indulgence of a questionable and to many givers of these funds an offensive habit. Consequently, it is a violation of that economy which is required of all our beneficiaries by the Assembly.

2. The known use of the weed has the effect to diminish contributions to the Board. This is a well-accredited fact. Many a time has the contribution of a church been sent in to us with the accompanying note: "Not a cent of this to be used for tobacco."

3. The injurious effects of tobacco on health are thus affirmed by a disinterested authority, Dr. J. W. Seaver, college physician and instructor in athletics at Yale, and a better authority in the matter could not be adduced: "As the result of his observations for four years, he shows that of the members of the senior class the increase of lung capacity of non-users of tobacco is ten per cent. greater than that of users; and that the percentage of increases

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in height and weight is in favor of non-users. It is so clear that the habit is harmful that young men who contract it do a very foolish as well as sinful thing."

Now inasmuch as the General Assembly has declined making a rule on the subject, is it not well for the Presbyteries to take the responsibility and make the non-use of tobacco a condition of a recommendation to the Board? This would simplify the whole matter for both the Board and the Faculties who have to report on the economy practised by the candidates under its care.

A NICE LETTER.

The following letter, which was intended for me alone, I venture to publish as one illustration among many of how far it pays to aid students in their preparation for the ministry.—D. W. P.

"DEAR BROTHER:—Several weeks ago I received your letter asking me not to forget your Board in my collections. Never may I forget a Board that has done such great things for me. I met you at Hanover, Ind., when you were there, as you said, acting as a "recruiting sergeant" for the ministry, and the Lord has greatly honored and prospered me since. I have charge of a Home Mission church in the terrible eastern district of ——— state, have an excellent wife for helper, and a grand work to do. We are sixty miles from any railroad, and hear little of mission and church work save what I tell the people. The church is small, and not a dozen members in it are able io give anything; still I present the causes of the Boards. Last Sabbath I took up a collection for you and $7.00 was the amount given. I made it $10, and send it as a contribution from a Home Mission church in a God-forsaken region. My Sunday-school has heard of your Board, and last Sabbath contributed $4 to your great work. So I enclose a check for $14 to your treasurer. I have tried to be a faithful child of the parent that helped me in the time of my need. For your own joy I say that I have paid off a debt of $1,120 on the school property owned by my Presbytery, by my own labor since I graduated in 1889; have also conducted a school in this desolate region which I hope is a fountain of good influences. The property is now worth $10,000, and will have cost the church entire $4,500. I have also done my regular preaching and served five Boards as I serve you. Had it not been for the grand Board of Education I would not yet have been on the field. May th Lord bless you in your work."

FREEDMEN.

THE DESTINY OF THE AFRICAN RACES.

Under this title Rev. M. E. Strieby, D. D., in the *American Missionary*, (Dec. 1890,) sets forth lucidly and forcibly his belief that the African races "are to be the founders of a new and peculiar civilization," and points out what he believes will be the leading characteristics of that civilization. He says:

The Greek civilization was the development of the *intellect*, and was the brightest the world has ever had, for we still go back to old Greece for models in poetry, eloquence and all the higher arts—architecture, sculpture and painting. The Roman civilization was made of sterner stuff and was the development of *will*, and its legacy to the world was in the sciences of war, law and government. The civilization of Western Europe we, who share it, may be pardoned the vanity of thinking, combines the better elements of the two former. Its characteristic is social refinement, and the proof and symbol is the position of woman; for neither in Greece nor Rome did woman stand where she does with us to-day—the equal and companion of man.

But there is another civilization possible—one founded on the affections. . . . . The world has never had it, but the world will have it, and it is the destiny of these African races to produce it. . . . .

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They have the elements of a civilization. *They have a great and enlarging population.* No race, as yet untouched by a civilization, has this.

Their physical strength and power of enduring hard and continuous toil have been attested by the severe ordeal of two hundred and fifty years in slavery; nor has this been seen only under enforced labor, for since emancipation, the crops of cotton and other field products in the South have far surpassed the palmiest days of slavery. In mental culture, the experience of twenty-five years has shown them to be anxious and apt to learn, capable of mastering the higher studies of the schools and colleges. Already they have produced a noble array of well-educated men and women, teachers, preachers, lawyers, physicians, editors, legislators, successful business men, farmers and mechanics. It is true that this is said of the race in America, but these are representatives of the vast tribes and nations of the great central belt of Africa—a region that is destined to produce large empires and to dominate the continent.

They have *heroic courage.* When the United States Government put a blue coat on the black man and a musket on his shoulder, he showed on every battle-field a courage that made him the equal of his white comrade in arms; and none have been more ready to give him this praise than those brave white men who stood in deadly battle array by his side.

They have *warm hearts, abounding in faith, hope and love.* These traits were manifested most touchingly during the war, when the slave knew that the master and the master's sons were battling to rivet his chains more firmly, and when the master's home, property, wife and daughters were under his absolute control. Not a single instance has been found where advantage was taken to violate the rights of property or chastity; on the contrary both were defended and sometimes at the risk of life to the slave. When the slave was called to attend his master to the battle-field as a body servant or as a camp follower, his zeal and affection were shown at any cost of toil or danger; and when the master or the master's son was to be taken home for nursing or burial, the tender care of the slave, as he bore the wounded man back for the nursing, or the sincere sorrow as he took the dead man to his burial, was as deep and unaffected as if the white and the black men were brothers! We may well ask: Where else was such deep affection ever shown by a whole race of people under such circumstances? You may sound the inquiry back through the centuries, and history will only echo your question: Where?

Such a people—so numerous, so strong in body and mind, so courageous, and so full of the warmer and brighter affections of the soul—will have a civilization, and it will be after the model of the Apostle John. Its amiability and joyousness will supplement the fierceness and energy of European and American life, and Africa will come into the fellowship of the civilized and Christian world, with its contribution to a broader and gentler experience. It will be an influential though quiet factor in bringing on the universal reign of peace among the nations of the earth. . . . .

The Negroes emancipated by President Lincoln were much more civilized men than the Negroes just captured and brought here from the Congo coast. As slaves, they became inured to steady toil, with skill in some sorts of labor; they absorbed, by contact with the white race, a vast amount of every-day information; and, in embracing the Christian religion, they found a wide range for their characteristic faith and hope, and their emotional nature took the widest sweep of enthusiasm, often beyond the bounds of propriety, and not always regulated by sound morality. But, since emancipation, their progress has been very marked; indeed, there has probably never before, in the history of mankind, been so large a body of people that has made such rapid advances; and it has all been along the lines leading towards the ultimate civilization they are to attain. Their faith and hope have increased; their fervor has only become more intelligent, and their piety has been allied to a practical morality. Their fitness as the evangelizers of Africa is becoming more clearly manifest.

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At this hopeful point of view, this candid and observant writer does not shut his eyes to the difficulties and dangers in the way of the Negroes. Distinctly recognizing the present complications—social, civil and political—he says:

A collision is threatened, if not a race warfare. The rash and unjust schemes suggested by the whites to avoid the dilemma—the disfranchisement or deportation of the blacks—indicate their sense of the danger and their actual hopelessness as to the practical solution. The danger is indeed great, and as unique as it is great—a danger that has no parallel in history—that of two races, separated by color and prejudice, and yet compelled to live together as equals in law on the same territory.

But the case is not hopeless. There is a remedy. Let the blacks be educated, possessed of established moral and Christian character, and become wealthy—the owners of real estate—and the interests of the two races will be identical, and they will be equally capable of caring for them. Before these facts prejudice will vanish, and the two races will live in harmony and prosperity.

Now, it is precisely this great work of giving the blacks this educating and elevating uplift that will fit them to be the regenerators of Africa; so that the grand achievement of Negro enlightenment will be America's safety and Africa's redemption; and it is precisely this work in which the American Missionary Association is so successfully engaged. So that, to aid it, to enlarge its resources and to multiply its agencies, is to promote the welfare of two continents—to save our beloved land from the peril of a race warfare, and to help on a civilization in Africa that shall redeem it from barbarism and make it an efficient power in securing the unity of earth in the bonds of Christian love and peace.

What Dr. Strieby says so justly of the noble Association of which he is an honored Secretary, he would say, with generous cordiality, of the Presbyterian Board of Missions for Freedmen. Let us, who are responsible for the support of that Board, take courage and cheer, in view of our numerous and faithful co-workers in other denominations of Christians.

SCOTIA SEMINARY.

A little too late for insertion in our June issue came a letter from Dr. Satterfield, expressing "most hearty thanks to the many friends of Scotia Seminary for the generous support they had given during the current year." He specified "donations of clothing, liberal and well adapted to the peculiar wants; scholarships continued so freely that each student in need of aid, and found worthy of it, kept her place in her classes."

Thanks are specially given to "the ladies of Cincinnati and their financial secretary, Rev. Dr. Francis, for earnest and persevering effort to secure funds for the enlargment of Scotia, and to friends in all parts of the church for the liberality with which they have responded to this call."

The very success and prosperity of this excellent school calls for larger means to utilize what it already has, and to enlarge its work with its enlarging opportunity. Dr. Satterfield says:

During the current term we have turned away nearly 300 eager applicants. By stowing away in garrets and other undesirable places, we have received about 175 boarders. To give them the same care, and exercise the same discipline over all, we could not accommodate more than 120. We want to dispense with the use of the uncomfortable, unhealthy rooms. When we have done this, the proposed enlargement will enable us to increase the number of boarders to about 220.

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In our school work we are even more hindered by inadequate accommodations than in the boarding house. Two of our class rooms are across the street, ten or twelve rods away from the others. In the exchange of classes there is a serious loss of time. At present we have only three rooms adapted to class room use in the entire establishment. This has kept us working at a disadvantage all the time, and our main object in building is to provide for this necessity. We are not ambitious for a large school, but we are anxious to have the means of doing our work well.

The Board of Freedmen have authorized us to build, limiting the expense to $15,000. Much the larger part of this is now at our disposal. It would be a great comfort to us, however, to be assured of $2,000 or $3,000 more. We expect to break ground as soon as the term closes and have the building ready for use in the fall. But we are unwilling to run in debt; and if we have not the means to finish all, we must let the new dormitories go.

Some have knocked at our door for two or three years in succession in vain. It will be a sore disappointment to many if these rooms are not ready.

For circulars, or any information touching this laudable enterprise, application may be made to the Executive Committee at Cincinnati having the matter in charge, consisting of Mrs. Sidney D. Maxwell, chairman; Miss Mary E. Wampler, Secretary, and Mrs. H. P. Taylor, Treasurer, or to Rev. John J. Francis, D. D., Financial Secretary, 326 West Ninth street, Cincinnati, Ohio, to whom all remittances should be made. We are requested by the committee to state that the contributions sent as above will be credited by the Freedmen's Board or the Woman's Executive committee, whichever the donors may wish. The names of all donors will be preserved in a memorial volume in the archives of Scotia Seminary.

COLLEGES AND ACADEMIES.

THE BOARD BEFORE THE ASSEMBLY.

The Standing Committee on the work of the Board of Aid this year consisted of the following:

Ministers—George P. Hays, D. D., Wm. H. Cooke, D. D., J. Henry Sharpe, D. D., W. O. Thompson, John H. Eastman, James M. Smith, Granville R. Pike, George Gillespie.

Elders—Addison Ballard, Henry E. Simmons, George A. Reaugh, W. A. Hubbard, Rudolphus B. Zoll, John S. Mathes, Newcome Pritchard.

The Committee took marked interest in the duty with which they were charged, holding many sessions and taking great pains to make themselves fully acquainted with the details of the Board's policy. The estimate which their report, here following, gives of the cause itself and of the Board's administration of it will go far to gain the end which the Committee think should be no longer delayed —the lifting of this cause of College Aid to a "higher plane of contribution among our people." Dr. Hays backed his hearty and characteristic report with a hearty and characteristic speech which commanded the interest and sympathy of the whole Assembly. This cause, that has made steady gain every year, has this year made larger gains than ever.

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REPORT OF THE ASSEMBLY'S STANDING COMMITTEE.

The Standing Committee on the Board of Aid for Colleges and Academies would present the following report for the adoption of the Assembly:

This Board was created in order that busy givers might have some trusted agency to sift applications and administer the contributions of good people. The chaotic system of turning every ambitious region loose on the church to solicit aid for their needed or unneeded enterprises, was closing up the hearts of the benevolent. Liberal people said, "We cannot take the time and have not the means to investigate and distribute wisely." If an agency is established to discriminate among cases, we will trust that agency with a little at first, and with more, if it shall show such business methods as deserve confidence; and we will give it nothing, if its managers make business fools of themselves.

Many things the Board has not done. It has not secured as much money as it wants. It has not helped every institution as much as the institution wants. It has not invented any way to get money except to have it given. The whole church will be obliged to any genius who will devise a way to solve these difficulties.

Some things it has accomplished. It has created a way by which Western and weaker institutions can get favorable access to some of the liberal givers, and secure large sums. These weaker institutions have heretofore been practically unknown to most large donors. This Board can bring some of them to the knowledge of these persons, who are ready to give or to bequeath large sums; and can aid such givers in selecting objects for bequest according to the preference of the giver. The Board cannot aid every college; but if it thus aids any, *that is clear gain.* No obstacle is put in the way of any institution applying as of old to any person. But such roving applicants are not likely to succeed, because givers are increasingly turning to this Board. It is a great relief to busy people by enabling them to know that good claims will come to them through the officers of the Board. These officers are men well known, and whose business methods can be trusted. Being the agent of the giving side of the church as well as the receiving, this Board cannot encourage debt, or approve of impracticable projects, or yield to appeals for aid beyond the extent of the funds in sight. To do so would be to court bankruptcy and cut away confidence in its measures.

On the other hand the Board does and ought to give very patient attention to all exceptional cases. Of course there is liability for cases to become chronic as "exceptional;" if that will enable their friends to persuade the Board to furnish the asked for relief. The Board is administering a beneficence, and should continue to give solicitous care to each section overtaken by temporary disaster or hampered by temporary financial difficulties. For all such cases the General Assembly joins the Board in appealing for "emergency aid." Somewhere, however, the church must locate the delicate and painful duty of deciding that cases have no longer claims owing to depopulation and vanishing resources. With colleges, as with churches, it may come out that the supposed promise of usefulness was a mistake, and that more gifts would be a waste of money, destroying the confidence of donors. It is better for property "out of debt" to be closed for years, than to be swamped and finally sold out for floating debt accumulated in a hopeless struggle. It is false pride to maintain that everything ever undertaken must be eternally persisted in.

Donors to Educational Institutions are now in two classes in our church. One class is small; but of large means and of large hearts. With these the officers and members of the Board are fast establishing helpful acquaintance and confidence. Yet the implied contract is that, either in person or by letter, the Board shall apply to them directly. Agents must not be sent to them to beg. From these donors much may be obtained; but good faith and thorough business methods must be shown; otherwise the institutions will get nothing. The other class is the outside public, to whom anyone may go without asking permission of the Board. This last class will no doubt be a

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barren class for gleaning, and the Board can do applicants neither good nor harm among them.

The test of all tests on these money matters of benevolence is that confidence which secures aid. The increasing sums given in large amounts through this treasury is the incontestible proof of the efficiency of these men in this Board.

In one respect certain older sections of the church seem to your committee to deal hardly with this Board and the institutions which it was intended to aid. The reliance of the Board for funds to aid in paying teachers is in the collections of the churches. For older and richer synods, presbyteries or churches, without consent of the Board, to take a collection under the name of Aid for Colleges and Academies, and then use such funds for their local institutions, is keeping the form but breaking the substance of the whole plan. We urge those directly or indirectly interested in this matter to consider whether this is fair. Ought they not to give the collection to the Board (or to special objects with the approval of the Board) and make their own objects separate and special efforts? Let presbyterial committees look earnestly after this matter.

Upon the whole, your committee is deeply convinced that the time has come for an earnest effort to lift this cause of College Aid to a higher plane of contribution among our people. With universal regular collections for professors' salaries, and vigorous solicitation for large gifts from large donors, our hold on the public can be made secure. Whatever philosophy, political, scientific or religious, educates the young, will control any community. Every pastor and elder ought to feel personally called on to see to it that the attention of all wealthy persons in their churches is called to this Board as a wise and safe channel for placing large personal investments in God's work. This Board knows the whole field open to such durable contributions better than any giver can know it. Gifts wisely located are worth to the cause of God in humanity three times as much as if misplaced. Ministers and people who have not such means of their own have a duty here to do in calling attention to this Board as a wise counselor of those contemplating donations while living or bequests in their wills. The Presbyterian Church membership has large wealth, a liberal spirit and a great duty to posterity. Let us by large gifts, judiciously directed by this Board, make the most of our ability and opportunity.

In view of the foregoing, your committee recommends the General Assembly to adopt the following:

First. This Assembly gratefully recognizes the goodness of God in leading our church to establish this Board; and in blessing and guiding the Board in its work to abandon methods which proved failures, and to adopt its present business methods of administering beneficence.

Second. With calls urgent and important, and resources all too small, we appreciate the painful perplexities and embarrassing duties of the Board, in striving, when all claims cannot be met, to select the most important. We bespeak for the Board the wisdom of God and the confidence of His people.

Third. The work of principals and teachers in newly-founded communities in conducting Christian education is as truly mission work as any to which Christians can give themselves; and we insist on sessions regularly and urgently presenting the claims of these workers as represented by this Board. If people do not give when the case is presented, that is their responsibility. When sessions do not give the opportunity to give, a double responsibility is incurred, to wit, both that of the session and that of the people.

Fourth. In many cases it will seem hard to insist on the rule that "no debt shall be incurred;" but the future is so uncertain, and givers are so unwilling to pay debts, that we advise the board to be very slow to abandon, in any case, its rule of requiring each year's expense to be kept within that year's income. The deficiency should be made up somehow.

Fifth. This Assembly strongly commends to those whom God has blessed with means the endowment of these living fountains in new lands. The local friends generally do their utmost in providing grounds and buildings for colleges and academies. Whoever then endows the institution serves God and

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his fellow men for all time to come. Tombstones may perish, but endowments give harvest every year. The children of the poor seem to make the best students, and, though rich givers may only know of colleges rich in money, this Board can direct them to schools rich in physical endurance, intellectual ability and consecrated spirit in the classes. They give doubly who give to the needy, when the needy are the coming great and influential.

Sixth. That the following persons be and hereby are elected members of the Board to serve for three years, namely: Ministers—Rev. M. W. Stryker, D.D.; Rev. J. G. K. McClure, D.D.; Rev. Thomas C. Hall, Rev. M. L. Haines, D.D. Laymen—Hon. Dan. P. Eells, Cyrus H. McCormick, Hon. James McMillan, Thomas Lord.

Seventh. That the Minutes of the Board be approved, as on examination we find them accurately and neatly kept.

By order of the Committee,

GEORGE P. HAYS, Chairman.

PUBLICATION AND SABBATH-SCHOOL WORK.

EXTRACTS FROM ANNUAL REPORT.

(*Continued from June Number.*)

A number of valuable tracts have been issued during the year. A mention of the name will be sufficient to indicate their character—*The Martyrs of Walhalla*, or Early Missionary Annals of Northern Minnesota and Dakota; *Miss Hester's Desire*, a strong spiritual tract; *John Witherspoon and his Times*, an address by Ex-President James McCosh of Princeton; *Bell's Story; The Catechism in the Sabbath School; The Mormon God is not the God of the Bible; The Key of Death.*

PERIODICALS.

No new periodicals have been started during the past year, and there have been no changes in the form of those regularly issued. The full list is as follows: of lesson helps—*The Westminster Teacher*, *The Westminster Question Book*, *The Westminster Quarterly*, *The Westminster Lesson Leaf*, *The Westminster Primary Quarterly*, *The Westminster Primary Lessons*, *The German Lesson Leaf;* of illustrated papers — *Forward*, *The Sabbath-School Visitor*, *The Morning Star*, *The Sunbeam.*

BUSINESS DEPARTMENT.

This department has charge of all the property of the Board, and conducts all its business operations. Of these operations, the most important are, first, the publication (manufacture) of books, tracts and periodicals, and, secondly, the placing of the publications on the market.

PUBLICATIONS.

There have been published during the year 1,310,300 books and tracts and 39,889,654 periodicals, which, together with 8,150 copies of the annual report and 1,000 copies of the history of the Board printed for gratuitous distribution, make an aggregate of 41,209,104 publications for the year. There has also been an increase over the publications of last year in books and tracts of 174,050. There has also been an increase of 602,377 in the number of periodicals.

PLACING ON THE MARKET.

This work is performed by advertising in the leading papers of our own and affiliated denominations throughout the country, and through the agency of the main store in Philadelphia and twenty-three depositories and branch houses,

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eighteen of which are in our own land, four in British America, and one in England.

PERIODICALS.

Our periodicals, including our lesson-helps, designed primarily for the use of Sabbath-school teachers and scholars, form an instrumentality of incalculable power, not only for beneficially influencing the young, but for the general diffusion of knowledge of the truth. Since the introduction of uniform lessons into our Sabbath-schools, the *Westminster Teacher* and other lesson helps have largely superseded the use of Bible dictionaries and commentaries. The information that formerly had to be sought by teachers and scholars in these volumes is now culled out by skillful hands, and is presented week by week to those that need it, and as it is needed.

These periodicals form one great system which is not only of inestimable benefit to the church at large, but is remunerative to the Board. Four of them, viz: Forward, Morning Star, Westminster Primary Lessons and Westminster German Leaf, were published until the year covered by this report at a pecuniary loss; the total deficit for the year ending March 31, 1890, was $710.60. All of them, with the exception of the German Lesson Leaf, which is a purely missionary enterprise, have reached a paying basis.

NET PROFITS.

The net profits of the year have been $12,517.48. Of this sum, *two-thirds*, or $8,344.99, has been placed to the credit of the Sabbath-school and Missionary fund, in accordance with the direction of the General Assembly.

CAPITAL STOCK.

This at the beginning of the year, amounted to $512,128.76; it is now reported at $516,301.25.

Much of what is so reported is unproductive. It consists of books in the library; of stereotype plates of books for which there is very little demand; of printed sheets of books and tracts that cannot in any considerable degree be placed at once upon the market; of investments in periodicals that have not yet reached a paying basis; and also of real estate. The reported value of real estate, or in other words of the Publication House, is upwards of $152,000. From the portions of this house not used by the Board, a large rent would naturally be expected by those not acquainted with the facts, In compliance, however, with the well-known wishes of the donors, offices free of charge are granted to the different Boards of the Church located in Philadelphia. The rent value of these rooms together with their heating and care cannot be less than $8,000 per annum. In reference to such rooms, the value of which is included in its capital, the Board acts as a trustee in the interest of the benevolent operations of the Church at large. It is probable that the working capital of the Board does not exceed $200,000; and that even this amount, in view of the necessary line of the Board's operations, cannot be used for the accretion of profits with aught approaching the power with which it might be employed by an ordinary business publisher.

PROFITS AND BENEVOLENT CONTRIBUTIONS OF THE BUSINESS DEPARTMENT.

If the $8,000 remitted in rent be added to the net profits of the year, namely, $12,517.48, the aggregate amount would be $20,517.48, or more than *ten per cent* upon an active capital of $200,000.

If the $8,000 remitted be added to the $8,344.99 contributed to the Sabbath-school and Missionary Department the total amount contributed by the Business Department to the benevolent operations of the Church would aggregate $16,344.99.

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A Sabbath-school missionary in Missouri writes:—

I must give you a few details in regard to the results. At a town, now two years old, I organized one year ago a small Bible-school. Three ladies took hold of it. They became its superintendents and teachers, and worked faithfully under unfavorable circumstances. God blessed their labors, and now there are two schools in the town—the second being the outgrowth of the one I organized. When I established the first school there was no church organization in the town; now there are two, and two church buildings are under way. In fact, the Sabbath-school work has been the means of starting up other religious work in the locality.

At another town, in the same region of country, where there had never been preaching, I organized a Sabbath-school in a school-house. Since then there has been a church organized, and a number of conversions. This result was largely the outgrowth of the Bible-schools organized by our Sabbath-school missionaries, and helped in the way of literature by our Publication and Sabbath-school Board.

CHURCH ERECTION.

A NEW DEPARTURE.

In response to an overture from the Presbytery of Baltimore, the Assembly at its late meeting voted to establish in connection with this Board a loan fund, to be used in furthering the work of church erection.

Such funds have long existed in the Methodist and Congregational denominations and have been productive of the best results.

The object as expressed by the General Assembly is to aid by loans, either with or without interest, churches that by their size, their conditions, or the expense of the proposed house would seem to come outside of the usual scope of the Board's work, which, as is well known, was designed to be confined to the feeble churches and especially to those upon distinctly home missionary ground.

Scarcely a month passes that we do not receive applications such as are above indicated. These are cases where the church is fully able to complete its house without gifts from outside, provided it only can extend the period of building over several years. It can raise immediately three-quarters of the amount needed, but there the work languishes. It must needs have a loan, but loans are not always easily procured upon church property, and in many parts of our country the rate of interest is so high as to make it dangerous in the extreme to incur any debt whatever. In such case the loan of one or two thousand dollars without interest would complete the work, and then in five years the loan could be returned in annual installments without burdening the church much more than an annual interest upon a similar amount.

So much for the theory. It is an excellent one. Can the theory be realized in practice? As is well known the Board has no fund now available for the purpose. The suggestion of the Assembly is that "the churches and individuals shall be invited to contribute" to establish such a fund.

Will they respond? Well may they be encouraged to do so by the success of the *Manse* fund which is loaned in a way similar to that proposed. No one can over-estimate the blessings that have resulted from it in providing homes for the families of our home

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missionaries—and as yet, in the great majority of instances, the loans have been returned with commendable promptness. Similarly beneficent would be the working of a general loan fund. Of the details of the administration of such a fund we will speak at a later date when details are perfected. The question of the hour is:

"WHO WILL SUPPLY THE FUND?"

WHAT STILL REMAINS TO BE DONE.

During the year the Board has taken much pains to gather the facts in regard to the number of church edifices and manses within the bounds of our church, their value and distribution, and also the number of congregations without church homes. The value of the property is necessarily only estimated, but the estimates have been made by those whose familiarity with the buildings and with the value of neighboring property gives their opinion great weight. Returns were received from all of the presbyteries in this country excepting nine, and in their case estimates were added in accordance with the returns from neighboring and corresponding presbyteries.

While the figures are, therefore, not exact, it is believed that they very nearly represent the facts, the values being doubtless under rather than over estimated. Foreign synods and presbyteries are omitted. The result is as follows:

Number of church organizations	6,754
Number of edifices (including chapels) . .	6,351
Number of churches without edifices . .	804
Estimated value of church edifices and chapels	$68,801,894
Number of manses	1,766
Estimated value of manses	$5,447,400

In several instances the number of manses and their value were omitted in the returns, and it is probably within bounds to say that the value of church property in the Presbyterian Church amounts to $75,000,000.

As many of the churches own mission chapels, the number of congregations without edifices cannot be computed by the number in excess of the reported number of buildings. While there are only 403 more congregations than edifices, there are still 804 without any building at all—or nearly 12 per cent. of the whole number. But little more than one-quarter of our churches—26 per cent., are reported as having manses.

The average value of the church edifices throughout the country is about $10,800, and of the manses a little more than $3000; many of the manses, however, are upon the church lots, and thus are estimated aside from the value of ground.

An analysis of the figures received reveals many interesting facts.

As is, of course, to be expected, as we pass from the east to the west, from the older Synods to the new, the average value of edifices decreases and the number of congregations destitute of buildings steadily increases until we approach the Pacific coast, where the proportion is again slightly more favorable.

If we arrange the Synods in groups longitudinally divided, we have (1) New York, New Jersey, Pennsylvania, and Baltimore; (2) Atlantic and Catawba; (3) Michigan, Wisconsin, Ohio, Indiana, Illinois, Kentucky and Tennessee; (4) North and South Dakota, Nebraska, Kansas, Indian Territory and Texas; (5) Colorado, Utah and New Mexico; (6) Washington, Columbia and Pacific.

The Synod of New Jersey is the most nearly fully supplied with edifices, reporting only one church destitute. It also reports the largest percentage of manses, more than 63 per cent. of its churches owning homes for their ministers. New York stands next, having eleven churches without edifices, and more than 53 per cent. of the whole number having manses.

At the other extreme Kansas reports the largest number of churches without edifices, viz.: 108, or nearly 29 per cent. North Dakota presents, however, the largest percentage of want, 50 of its 97 churches, or more than 51 per cent., being reported as without edifices.

The following table gives at a glance the respective situation of these groups of Synods as regards church edifices, manses, values and percentage of present want:

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CHURCH PROPERTY—1891.

Groups of Synods.	CHURCH EDIFICES.						MANSES.			
	No. of Churches.	No. of Edifices.	Aggregate value.	Average value, approx.	No. without edifice.	Per cent. without edifices.	No. of Manses.	Aggregate value.	Average value, approx.	Per cent. without Manses.
New York, New Jersey, Penna. and Baltimore	2,241	2,466	$42,769,800	$17,400	68	3	953	$3,596,450	$3,800	57
*Atlantic and Catawba	256	217	*482,800	*2,200	36	13½	17	*71,050	*4,100	93
Mich., Wis., Ohio, Ind., Ills., Kent. and Tenn.	1,963	1,888	15,722,091	8,300	145	7	446	1,104,500	2,500	77
Minnesota, Iowa, Missouri	778	687	4,443,350	6,500	105	13½	149	291,300	2,000	80
No. Dak., So. Dak., Neb., Kas., Ind. Ter., Texas	966	661	2,082,053	3,100	317	32	127	188,200	1,500	86
Colo., Utah, New Mex.	167	141	872,000	6,200	41	25	33	94,600	2,900	80
Washington, Columbia, Pacific	388	291	2,429,800	8,350	92	24	41	101,300	2,500	89
Entire Church	6,754	6,351	$68,801,894	$10,800	804	12	1,766	$5,447,400	$3,000	74

*In this group are included the Memorial Church and Manse at St. Augustine, Fla., valued respectively at $250,000 and $50,000.

From these figures it will be seen that a great work is before the church if the ground that has been occupied by our advancing missionaries is to be held. The 804 congregations without church homes appeal to the sympathy and affection of their sister congregations within the bounds of our church. Doubtless there are a certain number of these churches that are newly organized in our older Synods and are able to provide for themselves, but 555 of them are west of the Mississippi and 36 of them among our Freedmen. Many of the others, although in our older States, are equally unable unaided to carry through their enterprizes successfully.

Making all allowance for such as have been organized too hastily and will make no attempt to build, it may be confidently expected that at least one-half of these churches now without edifices will, within a few months, appeal to this Board for help, without which they will die. Shall they appeal in vain?

BUILDINGS COMPLETED WITHOUT DEBT MAY, 1891.

State.	Church.	Value.
California,	Ontario 1st,	$7,350
Kansas,	Osage City 1st,	5,500
Massachusetts,	New Bedford,	5,200
Minnesota,	East Grand Forks Mendenhall Mem'l,	1,820
"	Swan Lake,	1,525
Nebraska,	Sumner,	1,975
North Carolina,	Oxford, Timothy Darling,	600
Oregon,	Portland Calvary, Fulton Chapel,	3,500
"	Yaquina Bay 1st, (at Newport,)	2,400
Washington,	Blaine 1st,	2,200
Wisconsin,	Bayfield,	4,200
"	Maiden Rock,	1,450
		$37,720
Previously reported since April 1st, 1891,		9,925
		$47,645

SYSTEMATIC BENEFICENCE.

[From the admirable report of the General Assembly's Committee on Systematic Beneficence we gladly give as large extracts as our space will permit.]

Our reports from the Presbyteries are showing a growth in the feeling of responsibility in the eldership of our churches, which may be fraught with the highest hopes. "Al-

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ways with good results" is the invariable report as to those churches which adopt the new methods heartily in any Presbytery. Many pastors write what may be voiced in the speech of one—"Indeed a small fraction are systematic proportionate givers, but more is received from the few that are than used to be received from all." There can be no automatism of perpetual motion about the best plan on earth. It must be watched and worked with faithful Christian interest. Under our ecclesiastical system the bounden duty of training the church in beneficence rests absolutely with our ministers and elders. The people must ordinarily be reached through them or not at all. Pastoral and sessional labor earnestly directed towards development of any congregation's beneficence, will always meet success, more or less. We have never yet discovered the first exception to this rule. . . .

We note many a remarkable advance in the giving of individual churches through faithful canvassing for pledges. Whole presbyteries here and there within the last decade have greatly improved upon themselves through pastoral insistence upon higher motives and better methods in giving for Christ's sake. . . . The weekly worshipful giving, as commended in our Directory for Worship, the new Chapter VI, is testifying its scriptural wisdom and practical benefit wherever heartily adopted, with its varied advantages and its convenient flexibility. The report of one Presbytery tells the experience of many others as to the gain of frequent offerings.

"The experience of this Presbytery seems to favor the plan of gathering offerings by frequent collections into a common fund, to be afterwards distributed to the several objects, as yielding the best financial results; but perhaps this is to be attributed more to the frequent collections than to having a single fund. Just here lies one great advantage of a single fund; it admits frequent gatherings without multiplying explanations and appeals. It is simple and easily understood by the people; it emphasizes the idea of giving for Christ's sake instead of simply for the objects, and it probably secures a wiser distribution than would be made by some donors with little information and large prejudices."

We will allow the excellent report of another of our Presbyteries to speak, as to convictions that stir many earnest minds among us:

"We deplore the indifference of many churches, and of several of the ministers, to scriptural beneficence. We hazard the assertion without fear of valid contradiction, that no church is so small and weak that it does not owe some contribution to the Kingdom beyond its own support. Giving is a recognized means of grace. The Eldership and Ministry ought to be of one mind and enthusiastic in this belief. The application of all truth is first to the members and then to the churches, but the example is looked for from the officers who teach and rule. A Christian income owes to Christ some fraction of it as an offering, corresponding in kind with the first fruits and tithes which Jehovah exacted from the Hebrews. . . .

No sporadic enthusiasms can support the steady current that must float the enterprises of Christian benevolence for a world's welfare. Vacillating sentiment is inadequate. Feeling must crystallize into permanent activity, else must always remain fluid and uncertain. Nothing runs like a habit. Then look at the situation. With all our effort and all our receipts, the fact abides, can easily be demonstrated, that the great masses of our membership are hardly giving at all. The tendency still abides in most churches to be satisfied by the giving of a few, to let the many go, and the power of the littles to vanish.

The best advance of all, the most radical and certain, not half so difficult as at first blush it might appear, is the training of 700,000 Presbyterian Christians in setting apart from every personal income, small or large, a stated, adequate proportion for the cause of Christ. This simple act would settle at a stroke our deepest problems of Christian finance. It will be the dawn of a new day when the light of this discovery shall break upon the Church.

In this conviction, for the past two years, your committee has been employing its most aggressive effort with the scanty means at its disposal, in pushing that beneficent reform and fostering its beginnings among the people. The Presbyterian Union of Proportionate Givers has spread among our churches during the year in its quiet way of propagation, through its circulars, blanks and return coupons, by which many of our people have been

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pledged to practice themselves and influence others to begin the storing and offering of some definite proportion (generally using the tenth as a minimum) for the aggregate causes of Christian benevolence, especially the boards of our own church.

As this effort has advanced we are strongly pressed with the need of even a more definitely shaped and organized form of activity in this direction, which shall aim in all our churches to gather for mutual encouragement and effort those who believe in and mean to practice proportionate giving. This might help to shut out unworthy methods of raising money. Indeed, under the title of "Christian Stewards' League," and in other ways of undenominational effort, such enterprises, encouraged by private zeal, have already made some headway in our land; with some experience gained of their feasibility and profit. . . . .

Our most hopeful field of effort is not among the wealthy, as is generally supposed, but among the young and those of moderate means. A man not generous when comparatively poor, will never be generous when he becomes relatively rich. Our widest experience attests that on the part of the most liberal Christian givers a constant battle is joined with ingrained and natural selfishness. One of them has testified the conviction of many, that "nothing required so much grace from God for me as to give Him a full tenth when I was making money very fast." Multitudes of others have set their seal to divine fidelity. When they "could not afford to give," as selfishness would have said, they did give and now enjoy the blessings promised.

We desire to repeat our suggestion to the Assembly as to the possible wisdom of moving in an apportionment among the synods of the amount needed by our several Church Boards for the ensuing year. This plan the synods could repeat for their Presbyteries, and they for the individual churches. Each body could then be guided in estimating its *minimum* of contribution to the general work.

It will be noticed that the Assembly failed, a year ago, to restate what its own Standing Committee recommended as desirable—a proper proportionate schedule for the distribution, by the session, of undesignated offerings, or of special gifts by the individual. We append the Assembly's latest recommendation as some guide for its action this year:

Board of Home Missions	31 per cent.
" Foreign Missions	33 "
" Church Erection	8 "
" Publication and Sabbath School Work	3 "
" Freedmen	5 "
" Education	5 "
" Ministerial Relief	9 "
" Aid for Colleges	6 "
	100

We find much encouragement and many suggestions in collecting as follows the statistics of all our boards, which it is a part of your committee's duty to tabulate.

TOTAL RECEIPTS OF THE BOARDS.

	1890.	1891.	Increase.	Decrease
Home Missions	$831,170	$954,863	123,693	.....
Foreign Missions	794,066	942,690	148 624	.....
Education	83,936	90,606	6,670	.....
Publication and Sab-sch. Work.	87,508	97,352	9,844	.....
Church Erection.	126,113	116,166	.....	9,947
Ministerial Relief	221,855	206,931	.....	14 924
Freedmen	176,325	155.07[illegible]	.....	21,247
Aid for Colleges.	84,996	89,303	4,307	.....
Perm. Com. on Temperance	601	762	161	.....
	$2,406,570	$ 2,653,751	$293,299	$46,118

This summary discloses a larger net increase in total receipts than has been enjoyed for several years, no less than $247,181.

The following amounts have been received from legacies: For Home Missions, $87,990, not half of the sum received last year; Foreign Missions, including annuities, $116,564; Education, $16,932; Publication and Sabbath-school, $1,462; Church Erection, $9,701; Ministerial Relief, including gifts for investment, $51,776; Freedmen, $27,457; Aid for colleges, $46,500; a total from the dead of $358,382. The Home Mission total includes a sale of property as Asheville, N. C., for $102,500, of which $77,500 is in mortgage. The Home Board reports a debt of $98,346; and Education a debt of $16,000. No report concerning debt or contributing churches could be obtained from the Foreign Board in time for publication.

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RECEIPTS FROM CHURCHES AND INDIVIDUALS.

	1890.	1891.	Increase.	Decrease.
Home Missions	$ 609,437	$ 643.558	$ 34,121	.....
Foreign Missions	681,188	836.126	154,938	.....
Education.....	60,290	61,017	727	.....
Publication and Sab-sch. Work	71,532	75.230	3,698	.....
Church Erection	82,139	79,219	.....	$2,920
Ministerial Relief.....	105,369	108,516	3,147	.....
Freedmen	121,302	149 557	28,255	.....
Aid for Colleges.	84,996	89,303	4,307	.....
Perm. Com. on Temperance...	601	576	.....	25
	$1,816,854	$2,043,202	$229,193	$2,945

NUMBER OF CHURCHES CONTRIBUTING.

	1890.	1891.	Increase.	Decrease.	Non-Contribut'g.
Home Missions.....	5,059	5 281	222	.....	1,613
Foreign Missions.....	3,880	*3 880	.....	.....	3,014
Education.....	3,236	2,970	.....	266	3,924
Pub. and S. S Work	3,565	3,884	319	.....	3,010
Church Erection	3,236	3,182	.....	54	3,712
Ministerial Relief....	3 032	3,116	84	.....	3,778
Freedmen.....	2,954	2,891	.....	63	4,003
Aid for Colleges.....	2,030	2,173	143	.....	4,721
			768	383	

Here stands the living Church with a gratifying increase of $226,248, at the very point where our regular benefactions can best be judged. It is a suggestive fact that the contributions of our women and children, steadily increasing, have now considerably overtopped, in the aggregate of Home and Foreign receipts, the gifts of all our churches and individuals besides.

Home Missions, however, show a gain from the men of the churches this year of $32,520, and Foreign Missions a gain of $55,059. Some increase obtains in all the Boards, except slight falling off in Church Erection, even while 54 more churches contributed.

Ministerial Relief uses only current fund receipts. All legacies and gifts for permanent fund are held for investment. Aid for Colleges includes receipts for both current work and property.

The amount credited to churches from Women's Societies has been: for Home Missions, $283,103; Foreign Missions, $336,244, a gain of $55,959, and Freedmen, $34,780.

Sabbath-schools have contributed to Home Missions, $35,640; Foreign Missions, $38,013; Publication and Sabbath-school Work, $43,670, and Freedmen, $6,286.

We recommend for the Assembly's action:

1. That previous instructions be repeated to all Synods and Presbyteries as to appointment and maintenance of efficient committees on beneficence, who shall report to and cooperate with the Assembly's Committee.

2. That the Presbyteries be encouraged to publish tables of the churches' gifts, compared with previous years, for information and stimulus; also to urge every church towards improvement in its giving, proportionate to ability.

3. That chapter VI., Directory for Worship, be earnestly commended to our churches for practical acceptance, and that a general circulation of the periodicals and other publications of the Church be strongly urged.

4. That every minister be charged to instruct his congregation in the grace and duty of liberality for Christ's sake, and in Scriptural principles of giving; to keep them informed as to the work and needs of our boards, adopting as his purpose *an offering from every member for every board.*

5. That each individual, in the sense of Christian stewardship, be earnestly advised to adopt the practice and form the habit of proportionate giving, whether income be large or small, as God hath prospered him, and to become leagued with others in attempts to foster such practical reforms.

THE ASSEMBLY'S SPECIAL COMMITTEE ON SYSTEMATIC BENEFICENCE FOR 1890–91.

Ministers.—Charles S. Pomeroy, chairman; Hiram C. Haydn, Rufus S. Green, Edward C. Ray, David R. Breed, Edward P. Whallon, Paul F. Sutphen, John Dixon.

Elders.—Dan P. Eells, secretary; Thomas Kane, Walter Carter, Logan C. Murray, William Bakewell, Thomas Lord, Reuben F. Smith.

*The correct number for this year could not be given by the Board in time for this report, hence the figures of 1890 are retained.

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OFFICIAL COMMUNICATIONS.

SYNOD OF KENTUCKY.

REV. J. P. DAWSON, *Superintendent:*—At date of my last report, I was engaged in a meeting at Mr. Sterling's. The meeting closed on the 12th of February, with 11 additions to the church and the people we trust greatly revived. On the 13th of February I began a meeting with the Maysville Church, and continued till the 7th of March. After patient waiting and preaching for nearly two weeks a great blessing was granted and there were 50 additions to the church. On the 12th of March, I began a meeting at Lebanon, which continued until the 31st and which resulted in 23 additions to the church. From Lebanon I returned home for a few days; thence to Louisville, and visited and preached in the Third Street Mission; from thence to Lancaster, to attend meeting of presbytery from 14th to 16th; from thence to Bradfordsville where we have no church organization; preached to good and attentive audiences for two weeks, but decided that on account of certain complications it would be better not to attempt an organization just at the present time; but we received six valuable members into the Lebanon church it being the nearest church.

In figures the result of the quarter's work is as follows:

91 sermons preached.

39 addresses before presbytery and other meetings.

90 additions to the various churches.

SYNOD OF WASHINGTON.

REV. T. M. GUNN, *Superintendent:*—Last Sabbath I supplied Hoquiam and arranged with them for a regular supply.

While there I learned of new enterprises which insure very great development there this year. We shall need two ministers in Hoquiam within three months. Four good, active ministers are needed immediately in Olympia Presbytery.

On reaching this peninsula I discovered a rapidity of development that is astonishing. The whole peninsula south and west of Port Townsend is being thickly populated on all the available lowland. Along the Port Townsend and Southern railroad are new towns springing up as if by magic. And as the people are poor, having nothing but their farms, or milling or fishing for support, they are very destitute of the gospel. Sabbath-schools are being rapidly formed in almost every district school house. Yet there are few ministers, only two of our church, Rev. H. V. Rice and R. F. Reasoner. Their fields are large enough for two men each, and vast areas contiguous are unsupplied. We need four men on the peninsula alone.

The people are not ignorant, many of them are men and women of refinement and extended travel. Infidelity, unitarianism, universalism, adventism are rife. The country has been preoccupied by Satan's envoys, and many Christian people are crying to God for the true messengers of God. We have need here of strong men, strongly supported. It is wrong to send into such fields men of inferior character with meager support. It is destruction to the cause. It has been especially so in Gray's Harbor.

But it is true of the whole coast. The people have been so often misused by deceivers, that they will not receive any man until they have tested and proven him. Oh, it makes one's heart ache to see how the Master is wounded in His own house by those who profess to be His friends. I find the people famishing for the gospel. The worldly are wholly unrestrained, openly and as by wholesale desecrating the

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Sabbath; the infidel and scoffer blatant and unabashed, often esteemed and applauded; those bent on pleasure separating themselves from the means of grace because their deeds are reproved. Yet there are many of God's children longing for the courts of the Lord, languishing for heavenly food, mourning and needing the consolations of Christ and a multitude of children and youth who have never heard the gospel except at their mother's knee. "Men of Israel, 'Help.'"

Including the work just mentioned on the peninsula, we need *six men* in Puget Sound Presbytery. So that our *immediate* needs are sixteen men for the Synod. But they must be men. We cannot afford to take inexperienced boys. "The King's business requireth haste."

FLORIDA.

Rev. H. Keigwin, *Superintendent*:—The quarter just ended has been one of somewhat unusual activity. Besides the usual amount of traveling among the weak and vacant churches, and the correspondence incident to my position, I have delivered sermons and addresses to the number of seventy-eight, or an average of six per week during the entire quarter.

Opportunities have presented themselves for going into "regions beyond," and the organization of new churches, but in view of the burden of debt upon the Board, and their admonition against undertaking new work in Florida at present, I have reluctantly turned away from these open doors of promising usefulness.

However, even under these embarassing circumstances, two or three avenues of profitable effort present themselves for our consideration, and along these lines my service has been directed.

One of these is the plan of co operative grouping. For example, we have at Tarpon Springs a church of ten members, and so far away from any of our fields that we are unable to group it conveniently with either of them, and so small as not to justify the Board's assistance for a man's whole time. St. Dunedin, in close proximity, is a church in the Southern connection in almost similar circumstances, yet financially in somewhat better condition. A happy co-operative union has been established there under the administration of one of our own men, each of the churches raising $200 and the Board furnishing $200 more, thus securing at a small expense the means of grace at two places, where, under other circumstances, both places must have been necessarily vacant. With the beautiful harmony existing between the two branches of the church in Florida, I am hopeful that other groupings may be established, to the mutual advantage of the two bodies, and in the interest of our common Presbyterianism in this state.

Another plan is that of organizing churches in proximity to our other churches, for the sake of convenient grouping, and for supplementary pecuniary aid—thus enabling the field to dispense with some of the Board's help, *now* so necessary to their maintenance. I have in view two or three localities which I propose to visit in the near future.

The third plan, and the one which I have especially pursued during the quarter, is that of strengthening the existing churches, by means of evangelistic services, both in numbers and spirituality, hoping that in this way the churches may be advanced toward self-support. This work, though arduous, has been pleasant and profitable, and it is gratifying to be able to report the general spiritual prosperity prevailing in the majority of our churches, and the consequently increased liberality which has been manifested.

In all of the churches the necessities of the Board have been faithfully presented, and in quite a number of them I have personally preached on Systematic Beneficence, and distributed Mr. Kane's excellent pamphlet on Christian Giving. It is gratifying to observe that in the South Florida Presbytery the figures are largely in excess of the reports of the previous year. The contributions to Home and Foreign Missions aggregate more than double the amount of last year.

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HOME MISSION LETTERS.

SOUTH DAKOTA

W. F. S. NELSON, *Sturgis:*—Winter in Dakota is not the best season of the year in which to do good work; yet the worst weather has not been sufficiently bad to keep away our congregation. With the thermometer marking eight degrees below zero we had a congregation of forty; thirty being men.

One Sabbath evening was so stormy that other churches closed but *nine men* ventured out to hear a sermon on Jonah and I had the pleasure of at least once having a congregation of all men.

We have received two into our church upon profession of faith; one a woman of old age who has now for the first time learned the truth of the old, old story; with children and grandchildren about her, she had never prepared for the change that must soon come to her.

Two were baptized—the mother just referred to and a child.

REV. HENRY P. WILBER, *Rapid City:*—Our new church building surpasses our expectations in its beauty and comfort. It shows a gratifying advance in five years by an organization that in the beginning was but a mere handful. It is of white stone quarried in the hills two miles from the town. The inside finishings and pews are of oak. By the generosity of one of our members, we have a two-manual pipe organ finished in similar style, which we find a great assistance in our worship. Rev. Mr. Peterson, who has retired for the present from ministerial work, is our organist. We have also a choir of eight voices who were not afraid at the dedication to sing a "Te Deum."

I was called to be pastor of the church six months ago, but the installation services were postponed for the dedication and both services were held on the same Sabbath. The other churches of the town closed their houses and united with us and we had overflowing houses, morning and evening. Brother Pomeroy of Whitewood preached the dedication sermon in the morning, and Bro. Peterson made the dedicatory prayer. In the evening, Bro. Pomeroy charged the people, and Bro. Andrews of Hot Springs charged the pastor. The charges were admirable and, as this was the first installation in the "Black Hills," the effect was, I think, to exalt in the eyes of all the work our Church is trying to do in this region and to exhibit our polity in a favorable light.

We perceive an increase in attendance and offerings since we have entered the new home.

ALASKA.

REV. A. E. AUSTIN, *Sitka:*—Our people scatter for the summer, some to visit their friends in distant villages, some to seek work in the mines, and in the fishing canneries, and others to hunt the fur seal on the sea in their frail canoes. Our hearts are often touched with a feeling of sadness as they come to bid us good-bye, and ask us to pray for them while away engaged in this dangerous work, as we cannot help numbering the faces of those who have said these words in the past and who never returned again. This very month a year ago, eight of our people perished by the upsetting of a canoe. Two mothers with their five little children, and a young man who graduated from our Industrial Home, and who lost his life while trying to save one of these mothers. They were exemplary members of our church, heard the gospel and accepted Jesus as their Saviour, and so were ready to live or to die. William Bailey, who had been an inmate of the Home for several years—supported by "The Alaska Band," Roseville, Newark, N. J., (Dr. Haley's Church,)—passed away on the 17th of February. He was a lovely Christian, dearly loved by teachers and companions. He had been a great sufferer from rheumatism for a long time, and was remarkable for his patience,

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gentleness and cheerfulness. What wonders grace can work in the soul even of a poor little Indian boy! Surely the Master was preparing him for a high place in His heavenly kingdom. What must he be now, that he is glorified. He left love, and hoped to meet his friends of the Alaska Band in the better land where sickness is unknown. It was a cause of rejoicing to us that he could spend his last days on earth in the boys hospital, with its light, cheery ward, its clean beds, and have the care of a kind nurse, and the attention and skill of our resident physician, Dr. Thwing. On April 4th, we were greatly shocked by a report one of the Indian boys brought us from Rauche, that Sauke had committed suicide. He was a very old man, quiet and inoffensive, and had given up the superstitious customs of his people. He lived in one of the large Indian houses with several other Indian families. Members of the tribe kept going to the old man's house to persecute him, gibing and taunting him until they drove him crazy. While his wife was away from the house, he took a halibut line and hung himself. A few days before his death he came to the house and told me how he was persecuted because he would not be baptized in the Russian Church, and because he would not follow the old customs of his people. His aged wife is now very sick and not likely to recover.

A few days ago one of our people brought their papers for me to *look over* for them. Among them was the following interesting relic: Over the top of the paper was a spread eagle, bearing the American shield (in colors), some arrows in one of his talons, an olive branch in the other—"ECLA-CLA-TIN was at the interview this day. He appeared to favor what is right. I hope he will do much for his people, and see that these children, boys and girls learn to read and write.

God loves all his children.

O. O. HOWARD,

Brigadier General Reg. Army.

Given this Sunday, June 13th, 1875."

Ecla-cla-tin became a member of our church April 8d, 1887, and died while on a visit to his native place Hoonyah, and was the first native there to have Christian burial. His widow and two daughters are members of our church. One daughter, Dora, graduated from our school, and lost her hand in the laundry. The other is married to a well-to-do native, who was appointed a policeman by Gov. Knapp a few days since.

CALIFORNIA.

MEXICANS AND INDIANS.

REV. A. M. MERWIN, *South Pasadena*:—Meetings have been held at twelve different points, in Los Angeles, at Boyle Heights, Sonoratown, Verdio, county hospital and county jail; in North and South Pasadena at private houses; in Azusa, Mission Vieja, Baldwin's, Los Nietos and San Gabriel. Five or six of these points are reached every Sabbath; others during the week or one Sabbath in the month. Our regular force consists only of Rev. Mr. Diaz and self; volunteers rendering assistance occasionally, Pedro Recio, a student, and Senor Guerrero, helpers, to whom some slight compensation is made, not from funds of the Board, Elders Morales and Ayon.

Four additions to our churches on profession of faith since last report; three of these at Azusa, where a school for the Mexican children has been established, the Rev. Dr. Ormiston paying salary of teacher for the first month.

In company with U. S. Commissioner Painter and Agent Rust, I visited, last month, several Indian encampments. First near Indio on the desert. Here we found over 500 Indians in various camps and in various stages of civilization. They are descendants of a tribe who refused to accept the domination of the "Mission Fathers" when they entered this region, and they declare themselves to be "Gentiles," although here and there Roman Catholics are to be found among them. An old "medicine man" informed me in quite an agnostic vein that he knew nothing about God nor the state of a soul after death. An intelligent interpreter writes from there that he finds very good doctrines in the New Testament I left with him. He knows something about the Bible, which, he says, "tells of the birth of the world. The people here do not

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think, neither do they know there is a God; if they hear the words of that book, the Bible, they are going to wish there might be a God who made the world." He requested me to send him a copy of the Scriptures and begs me to visit the people again. Only a few of these Indians speak Spanish. While some live in good adobe houses and have horses, cattle and cultivated fields, the condition of the majority is deplorable. Water is scarce and their principal food is the mesquite bean, which they gather from the trees of that name in large quantities. They have no schools, but the commissioner promised that several should be established, also that better water privileges should be provided.

At Paden Valley we found a hundred Indians in somewhat better circumstances, owing to running water and fertile soil. They are nominally Roman Catholics, but are seldom visited by a priest and retain many of their old pagan notions. A dance, which lasted three nights, took place while we were there; a religious dance with the object of driving away evil spirits, for the medicine-man told me, "things had got badly mixed; coffee and pepper had got mixed, and even the people had got mixed in quarrels." He admitted that God was all-powerful and would drive away the bad spirits if entreated, but concluded by saying: "White men dance; have good time, Indians wants good time; dance!" A school is to be established among these people of whom we heard fine reports from neighboring Americans.

It will be seen that this Spanish work is constantly extending, far beyond our ability to overtake it. There are several large counties in South California with thousands of Mexicans, that we cannot reach because of lack of men and means. Knowing the financial condition of the Board I dare make no appeal, but surely our church will not let this work, among the neglected Mexicans in our own land, languish for want of sympathy and funds.

UTAH.

Rev. S. L. Gillespie, *Box Elder:*—We are still sharing in the remarkable influx of wealth and Gentile population into this territory. The assessed value of property in the territory in '89 was $51,917,312, in '90 $104,758,750, more than 100 per cent increase. This increase has been largely in Salt Lake City and Ogden, but we with other adjoining towns receive the overflow. The increase in population by the last census reports over 1880, is 62,535, 16,094 being Mormon immigrants. Counting the children who are now under Gentile teachers in our mission and public schools in Ogden and Salt Lake City, with the Gentile population, we have secured fully 50,000 adherents in this territory during the past decade.

The Great Irrigation Canal, costing $3,000,000, is now completed throughout its western banch, and is attracting a large population in the Bear River Valley.

Our services at Corinne as well as at Box Elder have received a large increase in attendance.

TEXAS.

Rev. J. A. Irvine, *Mason:*—The Mason church has not had a regular supply for more than a year at any one time since it united with our General Assembly in 1887. But the few members kept together and sustained a reasonably good Sunday-school. During the quarter the general condition has somewhat improved.

The Sunday-school has materially increased in numbers and interest. Three new members were received on confession of faith and a few others are expected to unite with the church in the near future.

I have taken up as an outside station, Brady City, a bright little county seat in McCulloch county, of about 500 inhabitants, 30 miles northwest of Mason. I found a few Presbyterians there and have heard of other families in the county whom I will try to find. I have received considerable encouragement from some good people of the town who are not members of any church. A few are prominent citizens.

I preach here every third Sunday, and on my return home I preach on Monday night at Camp Sansalia, 20 miles from here. Here I have large congregations. We hold services in an old

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dilapidated building that people in the North would not use for a cow stable. I enjoy preaching there more than at any other place on my field of labor. I have also preached at Fredonia and Pontotoe. These villages are 16 and 20 miles north and north-east of Mason. They are surrounded by fine farming communities, and the people are above the average in intelligence and good behaviour. They will not tolerate a saloon. There is another village in this county that I have not visited yet, but will very soon. I will then establish a regular preaching place where the prospects seem to be the best for building up a church. I have no difficulty in finding places to preach. The people seem to be hungering for preaching everywhere. The people in general are very hospitable. There is very little sectional prejudice. The people are, however, poor, some of them very poor

MICHIGAN.

REV. L. M. BELDEN, *Halloway*:—Yesterday closed my labors here of 5½ years, 5 years under the care of the Board.

My work here has been pleasant, and, I trust, not unprofitable. I found 55 members here, and I leave 92, the largest membership in the history of the church; 56 have been added since I came, one more than the number I found; 46 were added on examination, 10 by letters. The church is united and in the best condition it has been for years.

It was very hard for me to part with a kind people, and to think that the pulpit I have preached in for 5½ years I shall probably preach in no more. Of the 19 churches in the Presbytery of Monroe but 3 besides this have as many members as they had 10 or 20 years ago. This never had so many. I start to-morrow for Walla Walla, Washington. I hope the right man will soon be found for this pleasant and hopeful field, and that the Lord will open the way for more successful work in my new field, to which, I hope, He has called me.

KANSAS.

SELF SUPPORTING.

REV. JAMES STUART REED, *Chanute*:—This church, though not having a great amount of means, has resolved to take up self-support the coming year. I can see it is going to be a hard struggle, but as the Board is in financial pressure, they are resolved to try. So that this is my last report, at least for the present, as a missionary.

It is the second field God has enabled me to see come off the Home Mission Board. There are some things to which I cannot help but give expression in such circumstances, viz.: The kind treatment given me by the officers of the Board, and in some respects how I will miss the correspondence with you in regard to things of my own church. But as I am still chairman of Home Mission committee, our relations will not altogether be severed. I will try to do my best to give you help in your work as I may be able in my weak way.

WASHINGTON.

REV. D. T. CARNAHAN, *Port Townsend*:—When I came to this city in Nov. 1886, I found sixteen members of the First Preebyterian of Port Townsend, Wash., fourteen females and two males. No ruling elders, no deacons, no trustees. Now we have four ruling elders, three deacons, and three trustees.

During the four years there have been added new members, 153; and at present there is on the roll 143.

During the year ending 31st of last March, there were more received into this church on confession of faith, than in any other church in the synod of Washington, not excepting the First Church of Seattle, and First of Tacoma, fourteen more than the former, and eighteen more than the latter. You are already informed of our erection of a new church edifice, costing $18,750, including pipe-organ and furniture. On this there remains a mortgage debt of $5,000, which we have good reason to hope will be liquidated when due.

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H. M. APPOINTMENTS FOR MAY, 1891.

E. W. Cummings, Barre, 1st, Vt.
T. Atkinson, Worcester, 1st, Mass.
J. Mc.Master, Akron, N. Y.
I. R. Bradnack, Panama, 1st, "
J. E. Tinker, Rockstream, "
W. H. Chapman, Franklin St. of Elmira, "
H. Jack, Orleans, "
H. P. Hamilton, Junius, "
M. Gaffney, Sodus Centre, "
E. C. Hull, Arkport, "
C. D. Herbert, Hebron, "
C. H. Van Wie, Melrose and Tomhannock, "
H. Armstrong, Wells, Columbia and stations, Pa.
T. Thompson, Mountain Top and Sugar Notch, "
R. H. Craig, Bennett of Luzerne, "
W. Cumming, Waverly of Baltimore, Md.
J. P. Green, Light St., Baltimore, "
A. G. Parker, Highland, "
L. M. Stevens, Kissimmee, Fla.
E. G. McKinley, Centre Hill and Orange Bend, "
W. A. Ervin, Park Place of Chattanooga, Tenn.
D. L. Lander, Bethel of Kingston, "
J. A. Seymour, Streetsboro, Ohio.
W. Smith, Melmore and McCutchenville, "
W. T. Wardle, Milford Centre, "
M. Koehler, Toledo, German, "
H. G. Denison, Tontogony and Milton Centre, "
O. N. Hunt, Edgerton, "
D. M. Marshman, Eagle Creek and Montpelier, "
W. F. Lewis, Hope Mission of Chicago, Ill.
J. H. Stevenson, D. D., Mt. Carmel, "
W. Sickels, Hegewisch Mission of Chicago, "
F. L. Benedict, Colorado Mission of Chicago, "
W. Dickhoff, 3d German of Freeport, "
A. Herrick, Otter Lake, Mich.
W. H. Blair, Reading, "
G. Ransom, Muir, "
C. D. Ellis, Immanuel of Saginaw, "
G. D. Heuver, Perseverance of Milwaukee, Wis.
A. Brown, Juneau, "
B. H. Idsinga, Milwaukee, Holland, "
W. J. Turner, Horicon and Mayville. "
I. S. Simpson, Cambridge, "
A. M. Smith, Windom, Minn.
A. C. Pettitt, Maine, Maplewood and Elizabeth, "
J. F. Montman, Mendenhall Memorial of East Grand Forks, "
W. Campbell, Delano and Maple Plain, "
H. B. Johnson, Leola and Pembroke, S. D.
M. E. Chapin, Howell and stations, "
A. Busch, Ebenezer, German of Lennox, "
H. N. Dunning, Wheatland, Delmar and Elwood, Iowa.
D. B. Fleming, Malvern, "
R. C. Rowley, Brooks and Nodaway, "
R. A. Paden, Dayton and Wilson's Grove, "
W. L. Vincent, Farley and Prairie, "
J. B. Kaye, Manchester, "
J. H. Condit, Wapello, "
W. H. Kearns, Davenport, 2d, "
F. I. Moffatt, Eldridge, "
H. Wortman, Lyon Co., German, "
N. Feather, Alta and Sulphur Springs, "
D. Mouw, Sioux Centre, 2d, Holland, "
K. B. Weiland, Hospers, "
H. M. Giltner, Thornton of Bromfield, Union and Verona, Neb.
F. W. Witte, Plattsmouth, German, "
S. Cooke, Hebron, 1st, "
J. W. Hill, Diller, 1st, Neb.
J. McPherrin, Bennett and Palmyra, "
C. Van Oostenbrugge, Lyons, "
H. T. Updike, Blair, "
J. M. Wilson, Castellar St. of Omaha, "
F. B. Everitt, 4th of Kansas City, Mo.
J. Malcom, South Joplin, Empire and Lone Elm, "
C. K. Elliott, Clarence and Shelbyville, "
W. R. Vincent, Baileyville, Kans.
D. R. Todd, Avoca, Larkin and Soldier City, "
A. Axline, Arlington, "
E. M. Halbert, Carlton and Culver, "
F. E. Thompson, Cawker City and Glen Elder, "
A. Steed, Belleville, "
J. R. Skinner, Vernon and vicinity, Tex.
M. H. Kerr, Wichita Falls, "
A. S. Carver, Glen Rose and vicinity, "
S. Allen, Franklin, Idaho.
J. H. Barton, Boise City, "
A. H. Lackey, D. D., Aberdeen, 1st, Wash.
T. Brouillette, Toledo and stations, "
L. M. Belden, Walla Walla, "
W. A. Smick, Roseburg, Oreg.
J. B. Rideout, Marshfield, 1st, "
G. Gillespie, Yaquina Bay, "
R. Messenger, Little River and stations, Cal.
J. R. Bowman, D. D., Hueneme and Pleasant Valley, "
J. A. Gardiner, Holly Park of San Francisco, "
J. A. Mitchell, Highland of Wrights, "

H. M. APPOINTMENTS FOR JUNE, 1891.

W. C. Robinson, Portland, Me.
F. A. M. Brown, D. D., New Haven, 1st, Conn.
J. Brown, Fall River, Mass.
I. O. Best, Broadalbin and Mayfield, N. Y.
F. Smiley, Cannonsville, "
T. M. Morrison, Shavertown, "
F. D. Haner, Scipio and Scipioville, "
A. McQueen, Portageville, 1st, "
H. B. Sayre, Branchport, "
J. Service, Otisville, "
J. G. Snyder, Belmont, "
W. Veenschoten, Hartshorn of Hornellsville, "
C. P. Lounsbury, Bay Road, "
D. W. Fox, Warrensburgh, "
J. Best, Brooklyn, Pa.
O. Hemstreet, Presbyterial Missionary, Md.
J. F. Reagan, Centennial, Mt. Tabor, Louisville and station, Tenn.
A. Taylor, Dunkirk, Ohio.
A. Schafer, Continental and Leipsic, "
B. C. Swan, D D.. Metropolis, Ills.
J. W. Campbell, Herscher, "
W. H. Reynolds, River Forest, "
D. L. Parsons, Gross Park, 1st, of Chicago, "
H. H. Gregg, Jr.. Ottawa, "
G. A. Pflug, Nauvoo, 1st, "
W. P. Gibson, Erie and La Salle, Mich.
E. F. Smith, Clayton, "
R. de Lange, Alto Holland, Wis.
W. L. Clark, South Superior and St Louis, Wis.
K. Knudson, Eau Claire and vicinity, Scandinavian, "
M F. Sparks, Crandon, "
J. Bren, Racine, Bohemian. "
H. Cullen, Crystal Bay and Long Lake, Minn.
H. Sill, Rheiderland, German, "

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I. P. Withington, House of Faith of Minneapolis, Neb.
J. P. Gerrior, Fremont, Washington and vicinity, "
W. T. Parsons, Tower City and Buffalo, N. D.
W. A. Bradley, St. Thomas, Glasston and station, "
D. G. McKay, Pembina and Riverside, "
J. S. Butt, Groton, S. D.
W. F. S. Nelson, Sturgis and Pleasant Valley, "
J. C. Palmer, Hill City and two stations, "
C. Loudon, Stanley and vicinity, "
J. W. Morgan, Coleman, Wentworth and Bethel, "
J. Loughran, White Lake, "
A. M. Heizer, Bethany of East Des Moines, Iowa.
W. S. Shiels, West Point, "
F. Orr, Mariposa and Laurel, "
A. W. Haines, Ladora and Deep River, "
E. E. Reed, Kirkville, "
J. H. Reynard, Ansley, Litchfield and vicinity, Neb.
H. O. Guthe, Kearney, German, "
C. G. A. Hullhorst, Lincoln, 3d, "
A. Robinson, Plymouth and Webster, "
L. D. Wells, Waterloo and station, "
A. McLaren, Osceola, Mo.
F. Lonsdale, Hopkins, "
J. P. Viele, Mt. Vernon and Oxford, Kan.
W. N. McHarg, Blue Rapids, "
W. B. Clark, Ashland and Coldwater, "
G. E. Bicknell, Kendall, Richfield, Syracuse and Edwin, "
M. D. Smith, Toronto, "
V. M. King, Kincaid and Moran, "
W. Coleman, Thayer, 1st, "
S. C. Kerr, Princeton and Richmond, "
W. J. A. Wenn, Walnut, 1st, "
B. C. Swank, Bennington and station, "
F. Rundus, Bohemian Mission of Cuba, "
W. Campbell, Seymour, Sedalia, Bala and Riley, "
J. Edwards, Wheelock, I. T.
S. R. Keam, Pine Ridge, San Bois and Bethel, "
H. H. Shawhan, Caddo and Durant, "
A. E. Weston, Atoka and Lehigh, "
B. J. Woods, Lenox, Apeli, and stations, "
J. N. Diament, Econtuchka and Sac County, "
D. Fife, Achena, Hitchitee, "
P. Fife, North Fork and vicinity, "
J. K. Hacho, Koasate Town, "
D. Kingery, Jacksboro, Tex.
H. C. Bradley, Springtown, "
W. S. McKellar, Socorro, N. M.
F. R. Wotring, Rawlins, Wyo.
I. T. Whittemore, Florence, Ariz.
G. C. Huntington, Brush and station, Col.
J. Gaston, Ouray, "
W. S. Rudolph, Glenwood Springs, "
N. E. Clemenson, Richfield and Monroe, Utah.
E. W. Green, Logan, "
J. Thompson, Smithfield and Richmond, "
E. M. Knox, Kaysville, "
E. N. Murphy, Mt. Pleasant, Fairview and Spring City. "
C. M. Shepperd, Springville, "
W. E. Knight, Union and Evanstown, Wyo.
C. J. Godsman, Malad, Idaho.
R. N. Toms, South Union and Tenino, Wash.
T. C. Armstrong, La Grande, Oreg.
A. G. Evans, Pendleton, "
T. Boyd, Portland, 4th, "
D. O. Ghormley, East Portland, 1st, "
G. Ross, Tualatin Plains of Hillsboro, "
C. R. Shields, Mizpah of East Portland, "
J. C. Sylvanus, Clackamus, 1st, Springwater and Bethel, Minn.
A. Marcellus, Oakland and Wilbur, "
H. W. Chapman, Lakeport and Kelseyville, Cal.
G. W. Hays, Big Valley, Shiloh and Freestone, "
J. M. Smith, Grizzly Bluff and station, "
G. D. B. Stewart, Franklin street of San Francisco, "
W. S. Rutherford, Tracy and Grayson, "
S. H. King, Juneau, Alaska.

Ministerial Necrology.

☞ We earnestly request the families of deceased ministers and the stated clerks of their presbyteries to forward to us promptly the facts given in these notices, and as nearly as possible in the form exemplified below. These notices are highly valued by writers of Presbyterian history, compilers of statistics and the intelligent readers of both. If more convenient, they may be sent to Rev. W. H. Roberts, D. D., Stated Clerk of the General Assembly, Lane Theological Seminary, Cincinnati, Ohio.

FRAME, REUBEN.—born in Chester County, Penn., June 18, 1804; graduated at Jefferson College, 1826; Princeton Theological Seminary, 1831; licensed to preach by Presbytery of New Castle, April 16, 1831; ordained, 1833; Bethel Church, Clermont Co., Ohio, 1833-1850; South Salem, New York, 1850-1855; Wappengu's Falls, N. Y., 1855-1859; Fond du Lac, Wis., 1855-1859; Morris, Ill., 1859-1863; pastor at Morris, Ill., 1863-1875; Chicago, Ill., 1875-1891; died in Chicago, March 31, 1891, at the home of his son-in-law, Wm. Gilman; married, Oct. 1832, Miss Margaret S. Selby, at Flushing, Long Island, who survives with four daughters. Three sons and a daughter died before him.

HUNTTING, WILLIAM.—Born at Southold, L. I., March 13, 1810; graduated from Amherst College, 1835, and from Princeton Theol. Seminary, 1839; ordained by the Presbytery of Long Island, at Greenport, May, 1842; was soon compelled by severe illness to leave Greenport; preached in the valley of Wyoming for a short time, 1843; preached at Orwell, Pa., 1844-1849, and at Cochecton, New York, 1850-1852; disabled again by sickness; preached at New Vernon, New Jersey, 1853-1856; with health insufficient for pastoral duties, resided at Plainfield, N. J., 1856-1869; at Stamford, Conn., 1869-1883; and at Greenport, L. I., 1883-1891; died at Greenport, May 15, 1891. Married Miss Frances Maria, eldest daughter of Col. Jeremiah Moore, who survives him.

OGBURN, WILLIAM G.—Born Feb. 7, 1860; became a communicant church member 1878; ordained a deacon of the St. James Church, Greensboro, N. C., 1879; took the full college and seminary course of study at Lincoln University, and graduated in 1889; was the first installed pastor among the freedmen of the Choctaw Nation; died March 20, 1891.

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SEELEY, GEORGE AUGUSTUS.—Born of missionary parents in the house of Dr. Duff at Calcutta, 1847; graduated from Princeton College, 1867, and from Princeton Seminary, 1870; missionary at Fatehgarh, India, 1870–1887; acting pastor of Presbyterian Church, Morristown, New York, 1887–1891; died at Morristown, New York, March 15, 1891.

Several of the above notices were accompanied by affectionate and we doubt not truthful and just tributes to the character and services of the deceased. We are obliged to limit our notices to the statement of a few principal facts, as more extended obituaries would occupy more space than we could properly devote to their use.

This necessity will be readily understood, when it is remembered that the number of ministers of our church who die every month averages ten or more. The complete necrological roll reported to the Assembly of 1890, contained 125 names. The roll reported to the General Assembly of 1891 is expected from the stated clerk, to be inserted in our August number. This will be simply the list of names with place and date of death, age, and name of presbyteries in which the deceased were members.

For our monthly necrological notices we are very grateful to those who send us the other leading facts in each ministerial life, as exemplified above. We earnestly desire that our inability to give space for more extended obituaries will not deprive us of the privilege of making this briefer record, which will be found sufficient for many important purposes. We earnestly request all stated clerks of presbyteries, and also all families of deceased ministers to send us these items without unnecessary delay.

The bound volume of *Children's Work for Children* for 1890 has found its way to our office. Those who have welcomed the little magazine month by month to their homes do not need to be told how full it is of pictures and stories and missionary instruction. The bound volume will be an ornament to any library and just the work that every mother wants for the Sabbath reading with the little ones, while Sabbath-school teachers and mission band leaders will find it constantly helpful in their work. Price 60 cents, postpaid. Address Editor Children's Work for Children, 1334 Chestnut street, Philadelphia, Pa.

When the sun sets upon Alaska it has already risen upon Maine.

"What is the use of money except to do good?"—*Baron Hirsch.*

JAI PRABHU YESU are the words, says the bishop of Lahore, with which native Christians in India in some of their district congregations, in the simplest of little churches, close their services. These words mean "*Victory to the Lord Jesus.*"

The Question of the Hour: "Lord, what wilt Thou have *me* to do?"

REV. ENOS P. BAKER, of Oregon, Illinois, requests readers of the CHURCH AT HOME AND ABROAD to send to him answers to the questions printed in our June number on page 494. By so doing we believe that they will aid an intelligent investigator in his worthy effort to study inductively *the law of the tithe*, which he has discussed so candidly on pages 518–519 of that June number, and to the further candid discussion of which our pages are open.

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FOREIGN MISSION LETTERS.

JAPAN.

OCCUPATION OF FUKUI.

REV. G. W. FULTON, *Kobe:* We are here in the open port, awaiting our passport for Fukui. It is a little hard to be compelled to make a journey of over 400 miles to accomplish 50; but so peculiarly stringent are the passport regulations that we had to do so. We came through the city of our future abode (Fukui) on our way down, and spent a week in observing and planning and fixing up our future home. We had rented a house unseen, upon the recommendation of our evangelist there, it being impossible to get out to see it on account of the heavy snows. We found it a very good Japanese house—indeed one of the best in Fukui—for which we pay rent ten yen per month. The only objection to it is that it is composed mostly of doors, as it seems to us, and will be very breezy. However, it will be pleasant in summer. Thanks to the good people of Bryn Mawr, we shall be able to make it pleasant even in winter, we hope. We were received quite cordially and enthusiastically by the little band of friends to the truth whom our evangelist has gathered up, a part of them coming out eight miles in jinrikishas, to a place called Marioka, to bid us welcome. The governor of the province, on hearing of our arrival, expressed himself as pleased with our coming, and said he would do everything in his power to hurry up our passports, adding that it would not take more than ten days—about one-fourth the usual period.

Arrangements have been made for the opening of an afternoon English school upon our return, in which the evangelist and I are to do the teaching, which is to consist of reading, conversation and translation, two classes each day for each of us, and, in addition, the Bible every day for three-quarters of an hour in Japanese. I believe it will be a success. All the control and expenses and profits of the school are in Japanese hands. It will take an hour and a half of my time each day; but, if successful, it could not be better spent as a means of evangelization.

HEALTHY CHURCH GROWTH.

REV. JAMES B. AYRES, *Yamaguchi:*—The Church here shows signs of healthy growth. Among these are large attendance on regular services, good prayer meetings, a large catechumen class, with a number of applicants for baptism, harmony among the Christians, and a really persistent effort to do more toward self-support. Besides the weekly prayer meeting at the church, meetings are held at the houses of Christians for unbelievers twice in the week. These meetings are to give the unbelievers a chance to ask questions. They very frequently, in fact usually, give rise to discussions, more or less animated, and long arguments in which I should consider it fruitless to indulge were I on familiar ground. But as the Christians have great faith in these disputations, and as our faithful native pastor Hattori Shoyo, who is certainly a skilful fisher of men, and in this respect at least taught of God, also has confidence in it, as long as the Christians show a Christ-like spirit in the discussions, I have not tried to discourage these meetings.

Last Friday evening I attended a meeting at our preaching place in Mijaichi, ten miles distant. On Sunday morning I have a men's Bible class in the Sunday-school. Last Lord's day I preached at the afternoon services in Yamaguchi Church, beginning at 2 P. M., and then went to Mitajiri, thirteen miles distant, and preached at 7 P. M., returning the thirteen miles and getting home before midnight. My bicycle makes the long trips possible. I could not do it in the slow jinriksha, and even a good horse would be far slower, and what is more remarkable, more tiresome than my bicycle. To-morrow I go to a village some five miles distant to help at a service.

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There are some people there who are anxious to hear more of the Christian religion, and who have asked us to come down. I have a regular appointment at Mitajiri now for Thursday evening, to teach the Bible.

PERSIA.

REV. J. H. SHEDD, D.D., *Oroomiah:*—We have reason for encouragement in the aspect of our mission work this winter. At Seir a revival of deep influence began in the Week of Prayer, and the whole village (except a few souls) was moved. The state of the village is remarkable still. In Cowsy there are very large congregations and many inquirers. In Degala there are over sixty that have come out on the Lord's side, twenty-four of them heads of families. In Guelpashan a work of grace is in progress, and in Ada a very large and blessed work. In Karajaloo and Abajalso a similar work. In Armootaghaj a division has been healed and the brethren greatly quickened with some brought in from without. The same quickening has been felt, and some fruit gathered by many other congregations, as Wazurawa, Dizza, Ardashai, Takka, Dizzataka and Sangar. We trust there is more blessing to follow, as there seems to be a preparation and expectation in many places. Mr. Coan has worked in the more distant places and Mr. St. Pierre in the nearer ones. Both are much blessed in their labors, and many of the pastors and preachers are also blessed.

INDIA.

DISTRICT WORK.

REV. J. M. ALEXANDER, *Jahanabad:*—You will see, from the heading of this, that I am engaged in my favorite work among the villages. Jahanabad is a large town of 10,000 inhabitants, and has not been visited by any Christian preacher for many years. I am delighted with the place, and the people. We have crowded audiences on all occasions. I am impressed with the feeling that the Lord has many people in this town and vicinity. The attention is most earnest, and the truth has been received by some who have expressed their faith in Christ. A man came to my tent to-day and told me that the love of Christ had taken possession of his heart, and that he desired to follow him. Others have given the same testimony. This Fatehpur district is certainly a splendid field for missionary effort. I have established an out-station at Bindhi, a large market town 15 miles from this place, and 17 miles from the town of Fatehpur. Two men will be stationed there and will work out in this direction. I feel strongly that we must give more attention to village work, and have worthy men stationed at different points in this and other districts within our bounds.

HOPEFUL SIGNS.

REV. C. B. NEWTON, D.D., *Rupar:*—The town mentioned in the Ambala station report as the residence of Badhawa Singh is Nalagarh. Badhawa Singh and his wife have both been baptized by me since my return from the annual meeting; also, two of their children. This was on February 8th. There are two more inquirers at Nalagarh of whom I have hopes. They have already applied for baptism. In case I baptize them, as I hope I may within a month or so, there will be a community of five Christians in Nalagarh, besides several children, as one of the converts reclaimed in November is of that place. The next case is one at Rupar. It is that of an old woman, whose son, a Morinda convert, has been employed as chokidar (watchman) of the mission house here for several years. She continued a very obstinate heathen in spite of the conversion of her son and his wife. I have frequently spoken to the old lady about her state during the year I have been here, but she seemed quite obdurate till recently, when there has been some trouble, owing to illness and the death of one of the children. She, too, has been ailing. The last straw that seemed to break the back of her resistance was a sermon preached by her eldest grandchild, a boy of ten. I give the sermon in full. "Grandmother," he said, "why don't you become a Christian? It would be such a pity if the rest of the family should go to heaven, and you should go to hell alone." Some time ago I was having a talk with her, and she told

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me what the boy had said, and asked me to baptize her, which I did not long after.

But the chief interest in this district work at present centres in Morinda. I mentioned in my report that some interest seemed to have sprung up in that place; that several of the lapsed Christians had begun to attend the Sunday services, and that one new convert had been received. Since the annual meeting, this work has received an impulse from the accession of eight new converts, whom I baptized on February 15th, besides two children. Two of the lapsed Christians also made a formal recantation of their error by having their long hair (a symbol of Sikhism) cut off in the presence of the congregation assembled for divine worship. All these facts are indications to my mind that the work in this region ought to be prosecuted with persistence.

CHINA.

FEELING AFTER GOD.

Rev. D. N. Lyon, *Soochow*:—The work at "Lion Mountain" is making steady progress. I have spent one of the pleasantest days of my life there to-day, instructing a few hungry souls, breaking to them the bread of life. There is no more interesting process in the world than the conversion of a soul, and especially of a soul that has been wrapped in the darkness of idolatry and superstition. I have been taking the simplest truths of the Bible, and teaching them orally, by question and answer, to illiterate women and children, and find that the entrance of every new truth brings light and drives out so much of the darkness.

One very pitiful case I met with to-day is a young woman who has consumption, and Dr. Worley says cannot live very long. She asked me when the doctor could make her well so that she could begin her work and earn something to live on. I told her that she would likely not be well till she got to heaven. "But can I go to heaven?" "Yes, you can, if you trust in Jesus." "What does the catechism say?" "It says, 'Repent and believe in Jesus and you can escape sin.'" "Who is Jesus?" "Jesus is the Son of God who came into the world to save men." "How does Jesus save men?" "By suffering and dying for their sins." "What suffering did Jesus endure?" "He was nailed to the cross by wicked men." "Is He still dead?" "No; he rose again the third day." "Do you know that Jesus died for *you?*" "Did he really die *for me?*" "Yes, if you really trust him? Do you really trust him?" "Yes, I do." "Then he will save your soul. Do you pray?" "Yes, when I am lying down to sleep I pray." "What do you say when you pray?" "Heavenly Father, send thy Holy Spirit to move my heart, and help me to repent and trust in Jesus. Save my soul and take me to heaven when I die, for Jesus' sake. Amen." "Very good. If you truly trust in Jesus, you have nothing to fear. Now, you can pray Jesus to help you bear your pain with patience, and to comfort your heart when you feel troubled. You need not be troubled about food and raiment. Your heavenly Father feeds the birds, and will give you all you need." "But the birds can fly about and hunt their food, while I can only sit here all day or lie in my bed, doing nothing." "Then you are not to blame, and I'm sure these kind neighbors will not let you suffer."

These words of comfort seemed to cheer her soul, and her face was lighted up with what seemed to me the Christian's hope and joy. Pray for her, that Jesus may take her by the hand and lead her down through the dark valley, and out into the eternal sunshine.

WIFE DUCKING.

Rev. J. C. Garritt, *Hangchow*:—A short time ago one of our Christians at Zang-peh died. Before his death, having no sons and but one daughter, he adopted his son-in-law as his own son, so as to keep the inheritance in his daughter's family. The girl had not come to the communion table when her father died, but he had said to her that "there must be no break in our family from generation to generation of Christians." The son had himself never either opposed or favored Christianity, but after the father's death, when the young man's wife seemed moved

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to be an earnest Christian, he opposed her, saying, "now that your father is dead I am master in the house; you shall not go to worship." The pastor was at Zang-peh last week, and he had a talk with the young man, showing him that while he was certainly master of the house now, he had no right to interfere with his wife's religion, as when he became a son he knew the father's intentions as to the religion the family should hold; so, if he should persecute his wife, the pastor would interfere. Also, the pastor talked with the young wife, saying that this was a cross she must bear for the honor of her Lord, exhorting her to be faithful. Afterwards the man took his wife to the canal and "ducked" her once or twice. Since that I have not heard, but I feel sure that good will come of this in strengthening the faith and rousing the zeal of Christians, and perhaps in bringing others to examine the truth as it is in Jesus.

INCENSE GUESTS.

At this time of the year many pilgrims (called incense guests) come to offer incense and pray in a quite renowned temple near Hangchow. They come to the end of the canal and then walk over in great numbers to the temple. In former years the number of these pilgrims was greater than now; there are, however, very many still. I have been out in company with the Southern Presbyterian brethren, selling books among them. They are mainly country people and cannot read, but sometimes many books and tracts are bought and we hope many read them. The object of their coming is, I think, to pray for good crops, health, etc. Some come as far as from Soochow, ninety miles or more, and Song-Kiang, near Shanghai, one hundred miles.

WORK AMONG WOMEN.

Miss Janet McKillican, *Peking:*—During the past two months the special interest of the mission has been centred in the work at San Ho. The interest there is still increasing. The number who have applied for baptism is now about seventy, of whom twenty are women. At the Chinese New Year when Miss Newton could leave her school work, and the number of patients in the woman's dispensary was small, Miss Newton and Dr. Sinclair made a trip to San Ho, taking Mrs. Ting, the native teacher in the girl's boarding school with them, and spent two weeks in teaching the women. They found the work very encouraging, many of the women evidently having a sincere desire to hear the Gospel. These women were chiefly the wives of the men who had been taught by Mr. Whiting and have either been received into the church, or have applied for baptism. As many of these women lived at a distance from the village in which the ladies were it was thought best to form a class and invite those outside women to live there so as to be able to devote all their time to study. Though none of them were particularly brilliant, almost all seemed very much in earnest. They believed implicitly in what they were taught and as they were told that God hears our prayers and is able and willing to help us, they prayed for assistance in remembering and understanding what was taught them, and though their prayers were not remarkable for saintliness and fluency, they certainly were answered or they never could have made such good progress. Eleven of the women, all who could be present the day Mr. Whiting examined them, were accepted as applicants for baptism.

REACHING THE HUSBANDS.

The work is not confined to this class. Dr. Sinclair and Mrs. Ting were invited to a neighboring village and were much pleased with the interest manifested at that place. The husband of their hostess had been called away on a long journey. Before leaving, however, he had spent one day with Mr. Whiting listening to religious teaching. He was very much impressed, and on returning home, told of the new doctrine which he believed must be true. His family and neighbors were incredulous and thought he was indeed bewitched when he insisted on his family's waiting after the food had been placed upon the table until he thought of something to say that would be appropriate for grace. When his wife heard that the ladies were in the neighboring village, she prevailed on three of her neighbors

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whose husbands had professed their belief in the new religion to accompany her to see for themselves what was being taught. They were afraid it was a scheme to delude their husbands and were quite ready to oppose anything they might hear. On account of their home duties, they could not remain longer than two days, but before leaving they professed their belief in what they had heard and begged that some teaching might be done in their village. When Dr. Sinclair and Mrs. Ting arrived they found a large number gathered. In three of the homes that were visited the idols were destroyed, the people declaring they no longer believed in them. At one place the father of the family said: "I have believed in God, and have not worshiped idols for several months, but my wife and son would not listen when I tried to tell them about God. My wife went to the other village to hear you, and returned ready to believe and have the idols destroyed, but it was not until to-night that my son was willing to listen, and now he also wishes to have the idols destroyed. Our ancestors have worshiped them for over two hundred years, but we now know they are false, and we wish from henceforth to worship the true God." Several of the men are now in the city engaged in the study of the doctrine.

BRAZIL.

ITEMS FROM THE NORTH.

REV. J. B. KOLB, *Larangeiras*:—About the beginning of October we made a visit of some days in Aracaju, the capital. Here we have some four or five families. They gathered together each night that we were there, and other persons were present at the services. As we were going to take the steamer for home a young man came up to us and said "are you not a minister of the Gospel?" We said "yes;" said he, "I am from Pao de Assucar, where I heard you preach. I am working in a printing office here, but I do not like the company I am forced to keep, have you a church here?" We gave him the name of one of the brethren in whose house regular services are kept up, and invited him to attend. We understand he has done so. Later in the month we made an interesting trip to Itabaiana and other points. Reaching Itabaiana on Saturday, we made arrangements to give a magic lantern exhibition that night. It was very well attended; it also gave us an opportunity to explain somewhat of the Gospel story. The same night we went out to Carahibas to spend the Sabbath with the brethren there. We found all well. We had two very pleasant services during the day, filling in the time with singing and conversation. At night we celebrated the Lord's supper, when an old lady of at least 70 years made a profession of her faith and was baptized. To me it was a touching sight. The old lady showed a good understanding of the Gospel. From Carahibas we returned to Itabaiana where in a larger sala we gave a second exhibition of the magic lantern.

At Larangeiras the progress has been slow. Yet we feel there has been some advance. Some weeks ago we gave a magic lantern exhibition and to our great surprise our house was filled to overflowing. The people are losing their fear and are very free to come to our house under any pretext. At Carahibas and Lavandeiras we hope to see small chapels built and cemeteries opened. The chapel at the latter place is guaranteed because a frozendeiro, who is ready to profess his faith, has the business in hand. We have the ground and about 170 milreis subscribed by the brethren and friends. At Carahibas we have a fine piece of ground and about 220 milreis subscribed. The work there will be more difficult, but there seems to be a right good will among the brethren, and certainly the Lord will help them. This latter chapel will be a landmark for a wide district, and we hope it may become a real Bethel and Penuel. At Larangeiras we have a piece of ground and some 800 milreis, but this will not suffice to begin with. We do not wish to give the Lord an incomplete offering. Had we the teachers we could open schools in nearly all the large towns. But still better, had we the living mouths to tell of Jesus and His love, it would not be long ere Sergipe would be evangelized. May the Holy Spirit send whom He will send, and may they come quickly, is our prayer!

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Gleanings At Home and Abroad.

WOMEN IN AMERICA. — Under this caption, our genial and candid friend, Dr. Walker, editor of the *Free Church of Scotland Monthly*, gives his readers this, among many other pleasing glimpses of what he saw in his late visit to our country:

What was told me about [Smith College] nearly took my breath away. On asking who were admitted to it, I was informed that a girl could be received only on her being able to show that she had "graduated" at one or other of certain specified high schools, or on her passing a prescribed examination. On inquiring further what she was required to possess, I was told that she must be able to read two or three books of the Æneid, one book of the Iliad, and a book or two of Euclid. "What!" I exclaimed, "is all that demanded for entrance?" "Yes," was the reply. "And how long are they expected to remain after joining?" "Four years," was the answer. "But," said I, quite aghast at the contemplation of so much learning, "does not all this culture tend to create a caste in society? Does any ordinary man venture to speak to young ladies so accomplished? How does it all affect their prospects in life?" "Well," said the professor, "they are very much in demand."

I had the pleasure afterwards of making the acquaintance of a lady who had come out first at the "commencement" in Smith (which means, I may say, not the commencement of the session, but the close of it), and I am bound to confess that she showed no bumptiousness, but seemed as fitted for ordinary life as if she had never passed through that extraordinary mill. Perhaps I may be excused if I add that I found the women of America, as a rule, more interesting than the men. The latter get to be absorbed in business, and do not read very much. The former appear to have more time at their disposal, and become better acquainted with the literature of their country and of ours. Whether it is owing to this or not, I cannot say, but the respect paid to women in the Union is certainly very great.

THE OPIUM TRAFFIC wickedly forced upon China by England and now cursing India, is distressing the conscience of the English people and stirring them to earnest efforts for its suppression. The House of Commons has passed a resolution declaring that the system by which the Indian opium revenue is raised is morally indefensible, and would urge upon the Indian Government that they should cease to grant licenses for the cultivation of the poppy and sale of opium in British India except to supply the legitimate demand for medical purposes, and they should at the same time take measures to arrest the transit of Malwa opium through British territory.

The London *Presbyterian Messenger*, commenting upon this, says:

Parliament has now spoken, re-echoing the voice of the people outside the walls of the House. It has not been a party question, for Sir Joseph Pease was seconded by Mr. Mark Stewart; and many other Conservatives have united with Liberals in making the demand. The prayers have already begun to receive gracious answer which were put up by Christians of different name in unison at the throne of grace. A beginning has been made, and we must not slacken our efforts till we have freed ourselves from this national disgrace and ceased to fill our treasuries with revenue derived from the propagation of vice, disease, and untimely death.

SEEF-RESPECTING NEGROES:—Self-respect is a very different thing from self-assertion. The following faithful words are taken from *The New South*. Its editor is a self-respecting negro. If any of our colored friends think them unjust, they will do well to prove them so, not by loudly denying them, but by a steady course of behavior which will discredit them:

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It is a fact that is becoming more and more glaring every day, that the *color-line* is being drawn more constantly and persistently by colored than by white people, and that we as a race are entirely too ready to attribute every ill we suffer or disappointment with which we meet to our color. In nine cases out of ten the cause is our own indiscretion, folly or foolhardiness. . . . .

It may take the race a long time to learn the lesson, but they will have it to learn in the end and correct the evil before it can be cured. If the particular class of colored people that persist in it were successfully sat down on, it would not continue much longer. It is a growing evil and one that we cannot, as a people, afford to allow to continue indefinitely.

To the foregoing testimonies it is pertinent to add from the *Africo-American Presbyterian:*

Six hundred and eleven colored men hold national positions under the present Administration. They are found in all the departments, the Public Printing Office having the largest number and the War Department the next largest. Their salaries are as varied as their positions, from that drawn by Frederick Douglass, Minister to Hayti, to the lowest wage day laborer. No one can justly say that the present Administration has not dealt liberally with colored persons in its disposal of public patronage.

"Should I live to be a hundred years old, the kind, quiet good-mornings of the sad-faced, tired man whom I saw every day, will never cease to thrill my heart! I used to watch him standing with his arms folded, looking steadily from the south windows, across the Potomac, towards the battle fields, so pale, not at all rested from the work of yesterday, and yet up since day-break, looking over his maps. I longed to help him."

So wrote Alice Johnstone, a young woman, who lived in President Lincoln's family, as reported in the *Home Journal*. There will be thankful and loving remembrance of "that sad-faced, tired man" in the heart of this nation, when it is a *thousand* years old.

We find in the *Presbyterian Record*, of Canada, the following sentiment, which we desire to send as a cup of cold water to "shut-in" readers, varying only slightly the verbal expression: "It is in your power to-day to bring to the Master a very precious offering, whatever your circumstances may be, and however weak you may feel. If he needed you just now in the vineyard you would be there; if He required the service that health and strength can render, His loving hand would not have weakened your strength in the way.

"'Then give a patient God a patient heart.'"

The fakirs of Benares have adopted a new method of getting money. They carry cobras in their hands or swung around their necks, and whenever a pilgrim stops to look at them they ask for money, which if not given at once is extorted by their going so near their victims as to frighten them into giving.

The following lines, from a recent Madras journal, show what some of the best Hindu minds are thinking at the present time:—

Weary are we of empty creeds,
Of deafening calls to fruitless deeds;
Weary of priests who cannot pray,
Of guides who show no man the way;
Weary of rites wise men condemn,
Of worship linked with lust and shame;
Weary of custom, blind, enthroned,
Of conscience trampled, God disowned;
Weary of men in sections cleft,
And Hindu life of love bereft,
Woman debased, no more a queen,
Nor knowing what she once hath been;
Weary of babbling about birth,
And of the mockery men call mirth;
Weary of life not understood,
A battle, not a brotherhood;
Weary of * *Kali-yuga* years,
Frightened with chaos, darkness, fears.
Life is an ill, the sea of births is wide,
And we are *weary*. Who shall be our guide?

—*Friend of Missions.*

A keen conflict is going on in Africa, between the Arab slave hunters and the native races. In Nyassaland, where British missions of great in-

*Black age.

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fluence and importance have been established, the British Consul has sided with the Arabs. This led the churches in Scotland and England to send a strong deputation to Lord Salisbury, to protest against the Consul's policy. The Arabs have been the ruin of many of the fairest portions of Africa. Thirteen missionaries recently left Edinburgh for East Central Africa. Nyassaland is the scene of wonderful progress and deepening interest. — *Presbyterian Record* (Canada).

We believe in home mission work and in foreign mission work, and we believe as heartily in foreign missionary work at home. There is hardly a country of the globe that is not represented in this land of ours, and whose representatives may not be reached by earnest, loving, consecrated Christian workers.—*Home Missionary.*

THE PASTOR AND BENEFICENCE.

An article with this title in the *Mid-Continent*, is said to be "the substance of a paper read before the Ministerial Association of St. Louis." We copy a part of it and earnestly commend the views here expressed to our readers:

The work of the church as a whole is sadly impeded by the neglect of individual churches; and, in many cases, this neglect is due to the failure of the pastor to realize and act upon his responsibility. The church to which he ministers may be but a small company of Christ's militant host, but she should keep in line with the advancing column. You cannot have a true Christian church without inspiring it with a practical interest in the extension of the kingdom of Christ. If a church is a collection of people intent only upon saving their own souls, then it is a collection of people that greatly need saving; for, until the selfishness of the natural man is expelled by the love of Christ, the soul is not saved, and the church which is a mere agglomeration of selfish units one might well hesitate to call a church of Christ.

The pastor, therefore, must not only see clearly, but teach plainly, that no church exists for its own sake, but also for the sake of the kingdom of Christ. He must seek to inspire the people with a holy enthusiasm for the glory of the King and the progress of the kingdom. In order to do this, he must acquaint them with the history of the church, and tell them of the work in which she is now engaged, and of the various agencies by which that work is advanced. In this connection he will find abundant subjects for inspiring discourse. Let him ponder these until his own soul is stirred by them, and then he will easily stir the souls of the people, and he will find their spiritual growth will keep pace with their awakened zeal for the glory of the Lord.

But the pastor must not be content with special appeals for particular causes, however earnest and however successful. This whole subject must be placed upon the solid basis of Christian principle. To do that, there must be thorough instruction in the nature of the Church, in the work given her to do in the matter of proportionate and systematic giving, and of the responsibility of each member of the Church in his measure for the efficiency of the whole. The pastor must endeavor so to impress the range of truths just indicated as to make them practically operative upon the conscience of his members, and then, through some well adapted plan, to secure the actual presentment of the whole benevolent work of the Church to each of them in the course of every year. Doing this, he will not only add largely to the gifts to the Boards, but will greatly promote the spirituality of his people and elevate all their conceptions of the Christian life, and in many of them awake new joys in the consciousness of their dignity as co-workers with the Lord in the salvation of men.

The experience of the Home and Foreign Mission Boards presses upon us the thought that the only real safeguard against debt and disaster, and the consequent retreat of our Church from its hitherto triumphant march, is to be found in bringing up the rank and file of the Church to a participation in all her work.

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Young People's Christian Endeavor.

TRUE COURAGE.

There is an old story of a distinguished European general, who, on a battle-field where a serious engagement was beginning, was observed by a subordinate standing near to be trembling.

"Why general, you are frightened," said the younger officer.

The general quietly replied, "certainly, I am very much frightened. If you were half as badly frightened as I am, I think likely, you would run."

Not the absence of fear but the mastery of fear, by the will, is the true courage.

In the summer of 1868, I had the privilege of being one in a group of guests in the house of Hon. Douglas Putnam of Harmon, Ohio. One of these guests was a general of the army who had distinguished himself in some of the greatest battles of the war then recently closed. In kind and frank response to our manifested desire to learn what he was willing to tell us of his experiences, he said, "I am quite aware that now my countrymen generally regard me as a brave man. But at the beginning of what I could see was to be a bloody battle, I have often felt such a sinking as I cannot better describe than to say that it seemed as if my whole body was sinking away from my head. At such a time, my only recourse is prayer, and my only prayer is that I may have strength to do my duty. Having offered that prayer, the strength never fails to come. But my deliberate opinion of myself is, that without that religious trust I should be a great coward."

But that man's faith in God was not of that mistaken sort which leads to neglect of means or of self-culture. He had faithfully trained himself, and he faithfully trained and disciplined his soldiers, and he applied all his science and sagacity to the selection of ground on which to withstand his foe, and in ordering his line of battle, and the movements of his troops. He "trusted God, and kept his powder dry."

True Christian endeavor calls for Christian courage everywhere else as truly as on battle-fields. In the *Golden Rule* Rev. D. R. Dowell, D. D., says truly and wisely :

Let us learn this useful lesson, that we may perform deeds of Christian heroism in any field of duty, We sometimes imagine that we must become ministers or missionaries, or give all our time and effort directly to purely religious work, in order to show what may be called Christian heroism. This is a mistake. In any approved field, in any line of duty, Christian heroism is possible. Any duty done heroically and in a devout Christian spirit, with reference to our obligation to God may be justly called Christian heroism.

No less truly and no less wisely, in the same paper, Rev. Frederick S. Root says :

Physical culture is to be commended as a means of storing power for emergencies. Notice that "thin red line" on the terrible battle-field of Waterloo. It is the slender English infantry support of Wellington. Composing it are whole regiments of boys fresh from the great schools of Rugby, Eton and Winchester. But they sustain for hours the assaults of veteran troops, and are cut down by thousands, dreaming of Marathon and Sparta. Where did they learn to die? Wellington says, "Waterloo was won on the football fields of Rugby." In the mimic warfare of school, power was stored for emergency. To all of us may come a crisis like Waterloo. In almost every life there is a period of storm and stress. In that day, *next to faith in God*, next to the support and comfort of faithful friends, we need the resource of steady nerves, strong hearts, unvitiated sinews, and buoyant spirit. In a word we need the "blood and iron," the tonic and the tone of health.

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Children's Church At Home And Abroad.

MARRIAGE OF THE EARL OF THE RIVER.

ABRIDGED FROM CHINESE LEGENDS.

[We find this interesting story in the *Lutheran Missionary Journal*, credited there to *The Missionary Link*. Does it remind our young readers of a Bible story of a wise king?]

A few centuries before Christ, at Yeh, there was a Prefect whose name was Pao Shi-men. When he arrived at his post, he found the place desolate and almost deserted. He called the Elders and asked what was the cause of this. They replied, "The Earl of the River requires a new wife every year. If one is chosen for him, he will grant them an abundant harvest and suitable rains; if not, the god becomes angry, floods the land and drowns the people. Every year the county chiefs, superintendent of police, and the witch spend hundreds of thousands of taels on the marriage of the Earl of the River, and the rest they divide among themselves. The witch sets up a great palace on the banks of the river. The bride is bathed and dressed in bridal array, and lives in the palace. Then a lucky day is chosen. A boat of reeds is made, and on that day she enters this boat, and, after floating for some few miles, sinks." The Prefect asked, "Did you ever have floods here?" "As we sacrifice a bride annually, we have not offended the Earl of the River; besides, the city is both high and far from the River. We often have droughts." The Prefect said, "As the god is protecting you, when you give the bride I want to come and pray for you."

When the time came the Elders informed the Prefect, who put on his best robes and went in person to the river side. There were many thousands of spectators. The chief witch was attended by over twenty young witches, richly dressed, with silks and ornaments all perfumed. The Prefect said, "May I trouble the chief witch to let me see the bride of the Earl of the River?" The Prefect, when he saw the maiden, observed that she was not beautiful, but quite ordinary, and said, "The Earl of the River is a noble god. This bride is not beautiful; we will select a better one for him. May I trouble the chief witch to go and report this from me to the Earl of the River." With this he ordered his soldiers to throw the chief witch into the river.

At this all changed countenance and were very much alarmed. The Prefect sat silent for a long time, and then said, "The old witch is incapable of managing this business. She has not returned with any reply. Let one of the young witches go after her and tell her to return quickly." With this the soldiers threw them one by one after the old witch.

Then the Prefect said, "These are women and cannot speak properly. May I trouble the superintendent of police to go into the river and explain matters clearly to the Earl." When this officer was about to make excuses, the Prefect sternly said, "Go at once, and come back to let us know what the Earl says." Immediately the soldiers threw him also into the river.

All were in terror. The Prefect stood looking at the river most earnestly for about two hours without saying a word. Then he turned and said, "The superintendent of police is too old; we must send his sub-officers and the county chiefs." These were so frightened that they fell down on their knees and knocked their heads against the ground.

The Prefect then said, "Wait a little." All the people trembled with fear. After a pause, he said, "The water flows along and

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never returns. Where is the Earl who destroys the people's daughters? Your sin is great, and you should give life for life. The witch is dead. If, hereafter, one says that the Earl wants a wife, he shall be sent into the river to consult with the Earl." He commanded the officers and county chiefs to refund to the people all the money falsely appropriated, and thus ended witchcraft there. The people have made the Prefect immortal by their songs of praise to him.

IF IT IS BEST.—A very little girl in a happy home heard her mother read of some little children in a place where food was so scarce that for some time they had nothing to eat but grass. After that, when the little girl prayed, she asked God to "give those poor little children a good breakfast;" but she thoughtfully added: "if it is best."

I dare say she could not see how it could be best for little children to be hungry and have no better food than grass. But she was sure that "the dear God who loveth all" would not leave them so unless He knew that it was best.

Was not she right? Was not that *leaving it to God*, after telling Him what she wished—the right kind of faith?

It is a long time since any of my little Presbyterians have written to me. How I would love to hear from them, and from their mothers! A good while ago some mother wrote that what they found in the *Children's Church at Home and Abroad* helped them to interest the children in studying the Bible. I was very glad of that.

Can any of my young readers find a place in the Bible which tells of a man who had to eat grass just like an ox? Was it bad for him, or did it help him to become a better man?

Somebody in this country who had read about people being found in that Syrian city with nothing to eat but grass, sent five dollars to a lady missionary to be used for helping the poor, and wrote how he wished it was more than five dollars. She replied:

"Five dollars is a good deal when converted into piastres, and will help to relieve much suffering."

Five dollars is more than one hundred piastres, and would probably pay for a hundred or more loaves of bread. If every one who reads this will go without one drink of soda water, one dish of ice cream, one orange, or one stick of candy, and put the price into the Lord's treasury, how many New Testaments do you think it would pay for? When you read about piastres, remember that one piastre is a little less than five cents.

A LITTLE BOY MISSIONARY.

The Young People's Missionary Letter is a nice little publication of the London Missionary Society. Some time ago it had an interesting story of "*Little Jack, The Boy Missionary*," which we shorten a little and give to our young readers. Perhaps it will interest their mothers as much. Some very short lives are among the most useful. I am not sure that little Jack did not do as much good in Africa as his father. There are other baby missionaries living now. We hope they will have long lives, but if they do not they may live very *useful* lives.

John Edward Hore, always known as simply "Jack," was born at Islington, London, 4th February, 1882. Jack's father, Captain E. C. Hore, had found his place among the numerous sailor pioneers of modern Christian missions; and little Jack himself was, in his brief life, to visit and live at one of the farthest outposts of the work on Lake Tanganyika in Central Africa.

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At the time of his birth his parents were preparing for the voyage to Zanzibar, and the long overland journey to their distant work; and Jack was yet but eleven weeks old when, with them, he left England for his African home.

At Zanzibar he began his African experience by suffering terribly from the bites of mosquitoes.

Everyone loved Jack. On board ship every one helped to amuse and nurse him, even Bishop Hannington, though expressing his inability, offering to do his best for a short time. The first journey on the main land from the beach to Ndumi he made also carried in the arms of kind friends.

The final start from this camp for the far interior Jack made in the steel wheelbarrow which his father had had especially made to carry a basket, in which he lay covered by an awning, and escorted by the biggest and strongest African of the party, who had already expressed his love for the young master. His name was Mahububu, and he and another leading man, Ngusu, would often sing to their little charge as the wheelbarrow wended its way through forest and jungle, thus exciting his friendly feelings for his African companions.

Three weeks of this kind of travel put our baby quite at ease in his new life, and brought him to the beautiful station of Mamboia, of the Church Missionary Society, a house and small church 800 feet up the mountain side, with a beautiful view over an extensive valley, and surrounded completely with beautiful flowers and trees planted there by the missionaries.

Here Jack spent two months and a half with his mother—men, women, and children taking turn about to take care of him while his mother was ill, and by his continued good health promising well for African work. After that time he returned again to the coast with his mother. Owing to delays which made it impossible for them to go up country just then, and being obliged to wait a fortnight at Zanzibar, Jack, like others, got his share of the deadly coast fever. Returning to England, however, a year of care and country life made him plump and healthy again, so that he was fit to start out once more with his mother on her way to join his father and take part in his work.

In June 1884 Jack went on board again and completed his voyaging right round the African continent by going out to Zanzibar round the Cape.

Mrs. Hore, with her precious charge, found herself off the mouth of the Zambesi looking for her husband, as many years before Mrs. Livingstone had looked for hers, and, like her, only to hear that he had not yet appeared; worse still, she was told soon afterward that all the Europeans up country had been killed by the natives. After two days in a house at Quillimane, our travellers started up river in a small boat with Dr. Laird and Messrs. Harris and Rees. This was hard travelling, and in the most unhealthy part of Africa.

The turbid river, with its mud banks, swamps, and malaria, the swarms of flies and mosquitoes, and the want of proper travelling appliances, soon made themselves felt; and Jack soon lost his rosy cheeks and got pale and thin. The boat was paddled by eight or ten natives along this river, on either side of which was dense jungle with here and there an open space and native village. There were many crocodiles, and one day, as the boat had to go close to shore, in a sudden bend of the river there lay a huge crocodile on the bank, just ready, so it looked, to throw itself into the boat, which came close to it. Mrs. Hore picked Jack up in her arms and drew back to the farthest edge of the boat just as the crocodile plunged into the water close alongside.

The party had to turn back on account of fighting further up river. They went

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to Durban, to await events. At Durban Jack soon revived a little, and saw something of colonial life, and got a ride in one of the famous bullock wagons. But he was soon to be off again. Captain Hore (Jack's father) had reached the coast, and was to meet his wife and boy at Delagoa Bay, where they were to call on their way to Zanzibar. Very joyful was the meeting, and many the tales to be told of troubles and dangers escaped and plans for future work.

Once again the little family started up country, by the old route from Zanzibar, accompanied by the Rev. Bowen Rees, and also for a short way, by Mr. Frere, of the Universities' Mission.

At Ndumi, near the coast, old friends began to recognize the little missionary; an old man there, whom Jack's father had known years before, devoted himself to the dear boy, and brought him frequent offerings of maize, porridge, fruit, or anything he thought might please him. This journey proved a very rough and sad one for poor Jack. At the camp at Mchiropa he was seen for the last time merrily running backwards and forwards between the two tents, or going the round of the little huts of the porters, who delighted to receive his visits. The next morning, while on the march, Jack was taken seriously ill, and from thenceforth had to be carried on his mother's lap. Of the Africans who formed the caravan, there were several who stood by the missionaries in every difficulty, and Mr. Rees, by constant kindness and help, aided in bringing Jack safely through.

Ujiji was reached in January, and Jack and his parents soon after embarked in their boat, the *Alfajiri*, to cross the lake (Tanganyika) to Kavala Island, where they were to settle down. Jack's mother will never forget that night when she lay with her boy curled up in the stern sheets of the boat through the rain and darkness tossed by a rough sea, nor the more joyous morning when, with a fair wind and fine weather, they sailed into the harbor of Kavala to the cheerful songs of the boatmen, which Jack seemed to enjoy with apparently renewed life.

Here they entered a new home consisting of two tiny rooms, piled up with the boxes and bundles of stores which also required shelter. Jack was now so reduced that he could neither sit up nor take nourishment—nothing but a few drops of milk now and then and oil rubbed into his body kept him alive.

After commencing a new house Captain Hore had now to go away to the south end of the lake to fetch the hull of the *Good News*, which was now launched, and, excepting the help of half a dozen most kind and faithful Zanzibar Africans, Mrs. Hore and Jack had to be left alone. How will they get on? Well, their African servants were kind and faithful, and God had work for them yet to do.

When three weeks later the *Good News* one evening suddenly appeared coming round the southern point of the harbor, the whole settlement was in a great state of excitement. It was indeed a "great day" for them as the "big ship" came in sight. But see one canoe going out to the vessel far ahead of all the others; in it is Ulaya, the head man of the Zanzibar helpers, paddling as if for his life. What does he want? Is he more anxious than all the others to see the "big ship," or does he want credit for being the first? No, as he gets near and Captain Hore comes forward to hear what he has to say, he pants out: "Mrs. Hore and Jack are all right," and is amply repaid by his master's thanks. With a black face he has a kind heart, and well he knew what news was first wanted. Yes, Jack had revived, and was able, on his own legs, to welcome his father at the new house which was now ready.

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From that time, in the healthy climate of the island, and the better accommodation with which they were now surrounded, Jack, gradually getting better and stronger, began the first part of the missionary life —that is, to make the acquaintance of the people and learn their language. He was regarded as a great curiosity by the natives.

Jack soon became the life of the place, a joy to his parents and to their companions, and a most valuable means of attracting both boys and girls to the missionaries' house. In Central Africa, if there is going to be any fighting, if any treachery is intended, or peace not sure, the women and children are kept out of the way. And so Mrs. Hore and Jack, in and about the house, were always a signal of peace and goodwill to all those who came near it. *Missionaries' children as well as missionaries' wives, are not a hindrance but a grand help to the good work.*

In course of time, and very much by Jack's assistance, Mrs Hore gathered round her the little native girls of Kavala, teaching them in the Swahili language, and at last having a regular daily school, at which Jack was constantly by her side. In this way, and by constant intercourse also with the Zanzibar men, he could very soon speak that language as well as any child of his own age, and also the Kiguha, the real native dialect. In the Swahili Jack first learnt intelligently the Lord's prayer and the hymns used in the school, such as the "Morning Hymn," "Safe in the Arms of Jesus," and Jack was often heard remonstrating with his playmates on the subject of untruthfulness and dishonesty, which he was ever sharp to reprove. Day after day he was surrounded by these children both at play and at school, and there can be no doubt that he was used of God in making them know something of Him and of His truth. [Did you know there could be such a little missionary ?]

The Arabs were all very fond of little Jack. They frequently called at Kavala on their voyages across the lake, and any return they made for hospitality they had received nearly always took the form of a present to him, such as a parrot, a bunch of bananas, or a goat. On one such occasion he received the present of a little slave boy from an Arab who was a stranger to the principles of the Mission, and was not easily made to understand that his present could not be accepted. The Arabs of Ujiji, whenever there was communication by the passing of boats, always remembered Jack, and would send him presents of eggs, fruit, the first of their precious dates, &c.; and were highly delighted when he paid a visit to that place, bringing their boys to compare heights and accomplishments. In fact the dear child, except on one or two occasions when his extremely sensitive nature cried shame on seeing any tyranny or cruelty, scarcely knew aught but friends among all he met in Africa. The Zanzibar men would go to any trouble to lead him out, to carry him, or amuse him either on the station or during the journeys; the natives became quiet and pleasant in his presence, and the fiercest Arab slaver had his best feelings awakened. Those who saw these things praise God for the child's work, and cannot but bear witness to the humanity and kindly feeling which has thus been seen and known to exist in the hearts of those whom some deem to be the most savage of mankind: "A little child shall lead them."

Thus was the chief part of Jack's life spent, and when the time came for his return to England he was full of wonder as to the "far away" to which he was going, little thinking that in so short a time he was to go far away to the Heaven above of which he really had clearer ideas than of his home in England.

Once more the long journey was undertaken, but under much better circumstances—the season was the right one for

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travelling, the men were nearly all known to Jack; and, in good health and spirits, he thoroughly enjoyed the changing scenes and novel experiences of the trip. The porters, happy in being homeward bound, were merry and cheerful, and vied with one another in amusing the little traveller, often picking flowers and berries along the road for him, and carefully looking up at the villages the fruits and food specially suited for him. Very often on a part of the route not before traversed the people trooped out of the village to see the novel sight. At such a time the porters would shout to them as they crowded round and tell them to "behave better." "What do you make such a noise for?" they would say, "Do you think it is a crocodile or a hyena? Get away! get away! we've got our young master here, we've got the baby white man; get away and let us go by!"

Many old friends were recognized on the way to the coast. At Mamboia a woman came running forward exclaiming: "Where is my darling boy, Jack?" and caught him in her arms. She was his old nurse, Maua (the flower), when he had stayed at Mamboia years before.

When they reached England he was full of wonder at the new sights and scenes of his own land.

In the welcome home that his parents received Jack was invariably included, as, indeed, he had been in their work. Safely coming through the African fever and other illnesses and hardships of life in the dark continent, our little boy was at last stricken in his own home. First an attack of measles thoroughly weakened him; and he seemed scarcely recovered from its effect, when, apparently catching a sudden chill, violent inflammation set in, reaching the brain. In a few days Jack passed away to the better land on April 5th, 1889.

His last intelligent request was to be read to once more out of his Jesus' book the *Peep of Day*.

HAVE YOU A HEART?

Dr. Moffat, the African traveller and missionary, used to tell the following story:—

A woman came to me, bringing a boy with her, having traveled fifteen miles, and said she wished for a New Testament. She brought the payment in her hand. I said to her—

"'My good woman, there is not a copy to be had.'

"'What!' said she, 'am I to return empty?'

"'I fear you will.'

"'Oh,' said she, 'I borrowed a copy once, but the owner has come and taken it away, and now I sit with my family sorrowful, because we have no book to talk to us. My boy can read, and he is teaching me to read. He reads, and I pray. Now we are far from any one else. We are living at a cattle outpost, and we have no one to teach us but the Book. Oh,' said she, in true Sechuana style, 'go and try to find a Book. Oh, my father! oh, my mother! oh, my elder brother! do go and try to find a Book for me. Surely there is one to be found; do not let me go back empty.'

"I felt for her, for she spoke earnestly and feelingly, until I began to feel my own eyes a little watery, and I said, 'Wait a little, and I will see what I can do.'

"I searched here and there; at last I found a copy and brought it to the good woman. Oh, could you have seen how her eyes brightened, how she clasped my hands and kissed them over and over again!

"'Oh,' she said, 'I knew you had a heart. I told you you had a heart!'"

Reader, is *your* heart touched by the thought that thousands and thousands, both at home and far away, do not yet know the gospel? And are you doing all you can to send it to them?

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RECEIPTS.

Synods in SMALL CAPITALS; Presbyteries in *italic;* Churches in Roman.

☞It is of great importance to the treasurers of all the boards that when money is sent to them, the name of the church from which it comes, and of the presbytery to which the church belongs, should be distinctly written, and that the person sending should sign his or her name distinctly, with proper title, *e. g.*, *Pastor*, *Treasurer*, *Miss* or *Mrs.*, as the case may be. Careful attention to this will save much trouble and perhaps prevent serious mistakes.

RECEIPTS FOR THE BOARD OF CHURCH ERECTION, APRIL, 1891.

ATLANTIC.—*Knox*—Ebenezer, 5; Medway, 2. *McClelland*—Abbeyville 2d, 1. *South Florida*—Bartow, 3. 11 00

BALTIMORE.—*Baltimore*—Baltimore Boundary Avenue sab-sch Miss'y Soc'y, 15 91; Grove, 3; Havre de Grace, 2. *New Castle*—Perryville, 5. 25 91

CATAWBA.—*Yadkin*—Winston, (colored,) 1 00

COLORADO.—*Boulder*—Boulder Valley, 22 cts. *Gunnison*—Salida, 2 61. 2 83

COLUMBIA.—*East Oregon*—Baker City, 3; Centreville, 75 cts; Klickitat 1st, 75 cts. *Portland*—Portland 4th, mission, 3 08. *Willamette*—Aurora, 5; Dallas, 5; Gervais, 5; Woodburn, 5. 27 58

ILLINOIS.—Collinsville, 12; Troy, 2. *Bloomington*—Rossville, 3. *Cairo*—Carbondale, 10. *Chicago*—Austin, 3 33; Chicago Grace, 50 cts; — Scotch, 9; Glenwood, 1; Hinsdale, 6 32; New Hope, 3. *Peoria*—Limestone, 3; Peoria 1st, 24 95; — Grace, 3 53; Salem, 1. *Rock River*—Fulton, 2; Norwood, 12. *Springfield*—Macon, 5; Pisgah, 2 10; Unity, 73 cts; Virginia, 20. 122 46

INDIANA.—*Crawfordsville*—Elizaville, 3; Hopewell, 2; Thorntown, 5. *Fort Wayne*—Kendallville, 4; Kingsland, 5. *Indianapolis*—Indianapolis 7th, 9. *Logansport*—Plymouth, 6; West Union, 2. *Muncie*—Elwood, 2; La Gro, 2; New Hope, 2. *White Water*—Shelbyville 1st, 30. 72 00

INDIAN TERRITORY.—*Cherokee Nation*—Claremore, 5. *Chickasaw*—Deer Creek, 1; Edmonds, 1. 7 00

IOWA.—*Cedar Rapids*—Marion, (Incl. sab-sch, 1,) 7; Monticello, 4 50. *Council Bluffs*—Bedford, 10; Griswold, 10; Missouri Valley, 1; Westminster, 2. *Dubuque*—Pine Creek, 2. *Iowa City*—Muscatine 1st, 3; Oxford, 7; Washington, 1 90. 48 49

KANSAS.—*Emporia*—Waverly, 5 80. *Larned*—Liberal, 15. *Neosho*—Fort Scott 2d, 1; Scammon, 2 95. *Solomon*—Concordia, 10 70; Sylvan Grove, 1. *Topeka*—Riley Centre German, 1. 37 45

KENTUCKY.—*Ebenezer*—Ashland, 20 60; Covington 1st, 36; New Concord, 1; Pikeville, (Incl. sab-sch, 4,) 9. *Louisville*—Louisville Olivet, 1; Marion, 1. 66 60

MICHIGAN.—*Detroit*—Detroit Memorial, 14 50. *Kalamazoo*—Kalamazoo 1st, 48. *Lansing*—Battle Creek, 10; Lansing Franklin Street, 3. 75 50

MINNESOTA.—*Duluth*—Cloquet, 2. *Mankato*—Delhi, 6 50; Lyons, 1 50. *Red River*—Fergus Falls, 1 58; Maine, 3. *St. Paul*—Minneapolis Oliver, 5; St. Paul Park, 1 34; Stillwater, 5. *Winona*—Ebenezer, 2; Rochester, 9 32. 37 24

MISSOURI.—*Kansas City*—Jefferson City, 2. *Palmyra*—Moberly, 5; Unionville, 3. *Platte*—Union, 3 50. *St. Louis*—Windsor Harbor, 5; St. Charles, 23; St. Louis McCausland Avenue, 8. *White River*—Harris Chapel, 2. 51 50

NEBRASKA.—*Hastings*—Hastings, 2 05

NEW JERSEY.—*Elizabeth*—Bayonne City, 20; Clarksville, 3; Elizabeth 2d, 65 78; Westfield, 28. *Jersey City*—Paterson Redeemer, 100. *Monmouth*—Bordentown, 6 95; Englishtown, 1; Keyport, 6; Tuckerton, 2. *Morris and Orange*—Flanders, 2; Stirling sab-sch, 1 50. *Newark*—Newark 2d, 19 38; — Park, 9 15; — Wickliffe, 7 37. *New Brunswick*—Princeton Witherspoon Street, 1; Trenton Bethany, 5. *Newton*—Delaware, 4; Knowlton, 1 94; Marksboro, 5 36. *West Jersey*—Vineland, 5. 294 38

NEW YORK.—*Albany*—Gloversville Kingsboro Avenue, 7; Saratoga Springs 2d, 6 60. *Boston*—Fall River Westminster, 7; Somerville Union Square, 25. *Brooklyn*—Brooklyn 1st German, 8; — Noble Street, 15; — South 3d Street sab-sch, 10. *Buffalo*—Buffalo Calvary, 32; East Hamburgh, (Inc'l sab-sch, 1,) 5; Fredonia, 8; Jamestown, 14 26. *Cayuga*—Auburn 1st, 45; Genoa 3d, 53 cts. *Geneva*—Oak's Corners, 1. *Hudson*—Ridgebury, 32 cts. *Long Island*—Moriches, 3 93. *Lyons*—Fairville, 2 40. *Nassau*—Glen Cove, 1. *New York*—New York 5th Avenue, (add'l,) 300; — Dodge Mem'l, 1; — Madison Square, (add'l,) 50; — West 23d Street sab-sch, 25. *Niagara*—Mapleton, 2; Middleport, 5. *Rochester*—Mendon, 1; Rochester Emmanuel, 1 53. *Syracuse*—Syracuse 1st, 73 91. *Troy*—Brunswick, 6 60; Cambridge, 5 43; Fort Edward, 1; Sandy Hill, 41 50; Troy Second Street, 198 83. *Westchester*—Bridgeport, 60 22; Greenwich, 7; Mahopac Falls, 25. 998 05

NORTH DAKOTA.—*Pembina*—Walhalla, 5 00

OHIO.—*Chillicothe*—Bogota, 1; Bourneville, 4; Frankfort, 1; New Petersburgh, 5. *Cincinnati*—Elmwood Place, 3; Hartwell, 2; Linwood Calvary, (Under Minutes of Assembly, 1888,) 50; Reading and Lockland, 5; Somerset church and sab-sch, 2. *Cleveland*—Cleveland Woodland Avenue, 40; Milton sab-sch, 8. *Columbus*—Columbus Broad Street, 39 02. *Dayton*—Dayton Memorial, 10; Hamilton, 11 92. *Huron*—Peru, 2 60. *Lima*—Celina, 3; Findlay, 25. *Mahoning*—Niles, 9. *Marion*—Mount Gilead, 6 24. *Maumee*—Antwerp, 3; Holgate, 3; Lost Creek, 4; Toledo Westminster, 7 22. *Portsmouth*—Georgetown, 3. *St. Clairsville*—Concord, 3; Lore City, 2; Powhatan, 1; West Brooklyn, 2 14. *Steubenville*—Bethel, 5; Island Creek, 1; Richmond church and sab-sch, 84 cts. *Wooster*—Lexington, 3; Mt. Eaton, 3. *Zanesville*—Frazeysburgh, 2; Fredericktown, 1; Norwich, 2. 274 08

PACIFIC.—*Benicia*—Mendocino, 14; Ukiah, 5; Vallejo, 20. *Los Angeles*—El Montecito (under Minutes of Assembly, 1888), 480; Elsinore, 14; Los Angeles 3d, 4; San Pedro, 3; Santa Barbara, 25. *Sacramento*—Davisville, 2; Placerville, 3; Sacramento 14th Street, 3 25. *San Francisco*—Golden Gate, 1; Prospect Hill, 5. *San Jose*—San Luis Obispo, 5; Santa Cruz, 1. *Stockton*—Bethel, 3; Oakdale, 1. 589 25

PENNSYLVANIA.—*Allegheny*—Bull Creek, 5. *Blairsville*—Derry, 15 45; Salem, 3 17; Union, 3 54. *Butler*—Clintonville, 5; Westminster, 2. *Carlisle*—Rocky Spring, 5. *Chester*—Fagg's Manor, 8; New London, 15; Nottingham, 3 21. *Clarion*—Leatherwood, 5; New Bethlehem, 4. *Erie*—Concord, 2; Erie 1st, 25; — Central, 25; Greenville sab-sch, 6; Titusville 1st, 28 51. *Huntingdon*—Altoona 2d sab-sch, 4; Beulah, 2; Birmingham, 13 45; Duncansville, 1. *Kittanning*—Bethesda, 1; Cherry Run, 1; Jacksonville, 4; Kittanning 2d, 5. *Lackawanna*—Honesdale, 18 35; Plains, 3; Scott, 1; West Pittston, 29; Wilkes Barre 1st, 15; — Memorial, 56 31. *Lehigh*—Allentown, 8 86; Reading Washington Street, 2; Sandy Run, 1; Summit Hill, 31 77; Upper Lehigh, 6. *Northumberland*—Grove, 24; Hartleton, 1; Pennsdale, 1; Trout Run, 1. *Philadelphia Central*—Philadelphia North 10th Street, 5. *Philadelphia North*—Jeffersonville Centennial, 10; Lawndale, 5; Wakefield, 2. *Pittsburgh*—Amity, 5; Pittsburgh East Liberty (incl. sab-sch, 62 81), 88 69; — McCandlass Avenue, 1. *Redstone*—George's Creek, 2. *Shenango*—Beaver Falls, 11. *Washington*—Allen Grove, 4; Cross Roads, 2; Washington 1st, 12 30. *Wellsboro*—Antrim, 1. *West Virginia*—Grafton, 5. 540 61

SOUTH DAKOTA.—*Black Hills*—Dudley, 35 cts. *Central Dakota*—Artesian, 2. *Southern Dakota*—Canistota, 3. 5 35

TENNESSEE.—*Holston*—Mount Olivet, 1; St. Marks, 1. *Kingston*—Rockwood, 3. 5 00

TEXAS.—*Austin*—San Antonio Madison Square, 2. *Trinity*—Cisco, 1. 3 00

WASHINGTON.—*Olympia*—Montesano, 7. *Puget Sound*—Ballard, 2; Kent, 5. *Walla Walla*—Meadow Creek, 2 25. 16 25

WISCONSIN.—*Milwaukee*—Richfield, 2; West Granville, 2. *Winnebago*—Fond du Lac, 15; Stockbridge Indian, 1 25; West Merrill, 5. 25 25

Total from churches and sabbath-schools..... $ 3,344 83

OTHER CONTRIBUTIONS.

Rev. W. L. Tarbet and wife, 1 20; E. A. Cummins, Bellaire, Ohio, 15; East Bloomfield Church, N. Y., 15 23; Wm. Babcock, Sterling, N. J., 1 50; "Houston," 30; Rev. J. C. Shepard, Golden City, Mo., 2 50..... 65 43

$ 3,410 26

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LEGACIES.

Estate of Elizabeth Gibson, Detroit, Mich..... 2,672 36

MISCELLANEOUS.

Interest on investment, 37 50; Sale of Millersburgh Church Ind, 150; Book of Designs, 1; Plans, 10; Premiums of insurance, 107 ..... 305 50

SPECIAL DONATIONS.

NEW JERSEY.—*West Jersey*—Clayton.. 10 00
NEW YORK.—*Boston*—Boston 1st, 46 48.
Utica—Lowville, 10..... 56 48
James M. Smith, Boston, Mass..... 100 00 166 48

$ 6,554 60

Church collection and other contributions, April 11–30, 1891 ..... $ 3,410 26
Church collection and other contributions, April 11–30, 1890..... 3,100 00

MANSE FUND.

MISSOURI.—*White River*—Harris Chapel, 1 00
NEW YORK.—*Rochester*—Rochester Emmanuel Y. P. S. C. E. 30 1 30

MISCELLANEOUS.

Instalments on Loans, 330 25; Interest, 6; Premiums of insurance, 12..... 348 25

$ 349 55

If acknowledgement of any remittance is not found in these reports, or if they are inaccurate in any item, prompt advice should be sent to the secretary of the Board, giving the *number* of the receipt held, or, in the absence of a receipt, the *date, amount and form* of remittance.

ADAM CAMPBELL, *Treasurer*,
53 Fifth Avenue, New York.

RECEIPTS FOR COLLEGES AND ACADEMIES, APRIL, 1891.

BALTIMORE.—*Baltimore*—Baltimore Boundary Avenue, 11 93; Havre de Grace, 2; The Grove, 3; Perryville, 1. *New Castle*—Drawyer's 2; Wilmington West, 21. 40 93
COLORADO.—*Boulder*—Valmont, 16 cts 16
COLUMBIA.—*Oregon*—Astoria, 5; Dallas, 1; Portland 4th, 3; Tualitin Plains, 3. *Puget Sound*—Chehalis, 2. 14 00
ILLINOIS.—*Alton*—Carrollton, 4 86; Collinsville, 2. *Cairo*—McLeansboro, 3. *Chicago*—Chicago Emerald Avenue, 3 30; — Scotch, 9. *Freeport*—Galena 1st, 20 76. *Ottawa*—Au Sable Grove, 5 70; Sandwich, 5. *Peoria*—Galesburgh, 21 31; Peoria Grace, 2; Salem, 1. *Rock River*—Ashton, 4; Franklin Grove, 5; Fulton, 1. *Schuyler*—Augusta, 8 53. *Springfield*—Decatur, 10; Pisgah, 2 10; Unity, 73 cts; Virginia, 7 50. 116 79
INDIANA.—*Logansport*—La Porte, 25; Plymouth, 6. *Muncie*—Muncie, 6 06 37 06
IOWA.—*Cedar Rapids*—Cedar Rapids 1st, 27 84; Linn Grove sab-sch, 5. *Council Bluffs*—Shenandoah, 4 15. *Iowa*—Burlington 1st, 5 43. *Iowa City*—Washington, 1 49; 43 91
KANSAS.—*Emporia*—Maxos, 1 50; Newton, 5. *Larned*—Arlington, 1. *Solomon*—Abiline, 1; Cawker City, 1. 9 50
KENTUCKY.—*Ebenezer*—New Concord, 1 00
MICHIGAN.—*Detroit*—Ypsilanti, 12 06. *Kalamazoo*—Kalamazoo 1st, 36. *Lansing*—Lansing Franklin Avenue, 3 88. 51 94
MINNESOTA.—*Red River*—Fergus Falls, 1 24. *St. Paul*—Crystal Bay, 1; Long Lake, 1; Red Wing, 15 93. 19 17
MISSOURI.—*Kansas City*—Jefferson City, 2; Westfield, 4. *Platte*—Union Star, 1 25. 7 25
NEBRASKA.—*Hastings*—Hastings, 4 80. *Kearney*—St. Edwards, 1 30. *Nebraska City*—Fairmont, 5 11 10
NEW JERSEY.—*Elizabeth*—Bayonne City, 10; Elizabeth 1st, 90; Lamington, 14 32; Westfield, 14 92. *Jersey City*—Paterson Redeemer, 25. *Monmouth*—Beverly, 25 55; Bordentown, 7 32; Moorestown, 2; Tuckerton, 2. *Morris and Orange*—East Orange Brick, 104 29; Flanders, 2; Madison, 4 87; Stirling, 3; Keyport, 2. *Newark*—Newark 2d, 7 14; — Calvary, 3 21; — Park, 6 81; — Wickliffe, 3 70. *New Brunswick*—Trenton 3d, 16. *Newton*—Knowlton, 1 46; Marksboro, 5. *West Jersey*—Clayton, 10. 360 59
NEW YORK.—*Albany*—Saratoga Springs 2d. 4 40. *Brooklyn*—Brooklyn 1st German, 5. *Buffalo*—Buffalo Calvary, 32; East Hamburgh, 3; Jamestown, 13 02. *Cayuga*—Auburn Westminster, 1. *Columbia*—Durham 1st, 4. *Geneva*—Naples, 3 14. *Hudson*—Chester, 30 46; Circleville, 5; Clarkstown German, 5; Goshen, 33 18; Milford, 5; Nyack German, 1; Scotchtown, 5. *Long Island*—Greenpoint, 10; Moriches, 2 95 *Lyons*—Rose, 3 34. *Nassau*—Far Rockaway, 2; Smithtown, 8 17. *New York*—New York Calvary, 10; — Mount Washington, 20; — Puritan, 27 80; — Scotch, 100; — Sea and Land, 5. *Niagara*—Lockport 1st, 26 41; Mapleton, 1. *North River*—Marlborough, 23 86. *Rochester*—Mendon, 1; Ogden, 2 73; Rochester Emmanuel, 1 53; R. T. P. & C. E., 30 cts. *Steuben*—Hammondsport, 2. *Syracuse*—Oswego 1st, 10; Skaneateles, 6 45; Syracuse 1st, 45 67; — Westminster, 3 24 *Troy*—Cambridge, 6 09. *Utica*—Lowville, 5; Utica Westminster, 25. *Westchester*—Greenwich, 6 34; Port Chester, 2; Rye, 32 10; Thompsonville, 23. *Brooklyn*—Brooklyn South Third Street, 10. 573 18
NORTH DAKOTA.—*Pembina*—Grand Forks Lyner Soc'y, 2 00
OHIO.—*Bellefontaine*—West Liberty, 63 cts. *Chillicothe*—Bainbridge, 1; Begota, 1; Bourneville, 2. *Cincinnati*—Bond Hill, 6; Cincinnati 6th, 10; Elmwood, 3; Hartwell 2; Reading and Lockland, 5; Somerset, 2. *Cleveland*—Cleveland 2d, 75; Milton sab-sch, 1; Cleveland Calvary, 33. *Columbus*—Columbus Broad Street, 3 66. *Dayton*—Collinsville, 1; Hamilton, 3 97. *Huron*—Norwalk, 10 13. *Lima*—Celina, 1. *Mahoning*—Niles, 2 *Portsmouth*—Portsmouth 1st, sab-sch, 14. *St. Clairsville*—Bellaire 1st, 8; Cadiz, 12; Concord, 2; Sececaville, 3. *Steubenville*—Long's Run, 2 60; Richmond, 6. *Wooster*—Congress, 1 20; Lexington, 1; Wayne, 3 81; Wooster 1st sab sch, 19 41. *Zanesville*—Fredericktown, 5; Martinsburgh, 1; Newark 1st, 5; — 2d, 5 55. 252 95
PACIFIC.—*Benicia*—Mendocino, 15; Two Rocks, 4. *Los Angeles*—Rivera, 2; Santa Barbara, 21 50. *Sacramento*—Sacramento 14th Street, 3 70. *San Francisco*—Berkeley, 7; Golden Gate, 1. 54 20
PENNSYLVANIA.—*Allegheny*—Bull Creek, 5. *Blairsville*—Beulah, 11 10; Cross Roads, 4; Derry, 6 60; Johnstown, 10; Pleasant Grove, 5; Union, 5 09. *Butler*—Amity, 1; Clintonville, 5. *Carlisle*—Petersburgh. 2 47; Rocky Spring, 3; Saint Thomas, 3. *Chester*—Landsdowne 1st, 20 76. *Clarion*—Edenburg, 5; Leatherwood. 4; New Bethlehem, 5; Reynoldsville, 2 50; Sligo, 2. *Erie*—Erie Central, 25; Fairview, 1; Franklin, 1; Greenville sab-sch, 7; Mercer 2d, 5; Sunville, 5. *Huntingdon*—Altoona 2d sab-sch, 4; Bald Eagle, 2; Bedford, 2: Beulah, 1; Birmingham, 5; Duncansville, 1; Fruit Hill sab-sch, 2; Houtzdale, 2 75; Lewistown, 9; Little Valley, 5; Milroy, 3 50; Port Royal, 8. *Kittanning*—Bethesda, 1; Cherry Run, 1; Kittanning 2d, 3 60; Parker City, 5 55; Slate Lick, 15 12. *Lackawanna*—Plains, 1, Shickshinny, 5; West Pittston, 25; Wilkesbarre Memorial, 36; *Lehigh*—Pottsville 1st, 13 46; Reading Washington Street, 1; Sandy Run, 1; Summit Hill, 11 83; Upper Lehigh, 6. *Northumberland*—Great Island, 26; Pennsdale, 1; Renovo, 5; Shamokin, 15 10; Trout Run, 1. *Philadelphia* Philadelphia Clinton Street Immanuel, 5 06; — South, 5; — Walnut Street, 100; — West Spruce Street, 293 94. *Philadelphia Central*—Philadelphia Central, 5; — Hebron Memorial, 5 16; — Susquehanna, 1. *Philadelphia North*—Chestnut Hill, 26; Springfield, 1; Wakefield, 2. *Pittsburgh*—Amity, 10; Pittsburgh 6th, 35 30; — East Liberty, 20 88; — East Liberty sab-sch, 62 81; — Park Avenue, 5; — McCandless Avenue, 2; Duquesne, 8 *Redstone*—George's Creek, 2. *Shenango*—Transfer, 2 21; Westfield, 11 *Washington*—Allen Grove, 1; Cross Roads, 2; Forks of Wheeling, 15; Washington 1st, 5 12; West Alexander, 8; West Union, 2 50. *Westminster*—Lancaster Memorial, 1; Middle Octorara, 3 60. *West Virginia*—Winfield, 2. 1,008 01
TENNESSEE.—Holston—Lamar, 1; St. Mark's 1. 2 00
TEXAS.—*Austin*—San Antonio Madison Square, 1 00
WISCONSIN.—*Chippewa*—West Superior, 5. *Madison*—Beloit, 2 95; Cottage Grove, 52 cts. *Milwaukee*—Alto Calvary, 1; Beaver Dam 1st, 4 26; Manitowoc, 2; Milwaukee Calvary, 53 82. *Winnebago*—Marinette, 15. 84 55
Total amount received from Churches and Sabbath Schools..... $ 2,691 24

PERSONAL.

Mrs Eliza Thaw Edwards, Pittsburgh, Pa., 500; Mrs. Anna I. Laughlin, Allegheny, Pa., 50; Mr. Wm E. Dodge, New York, 500; "T. W. P.," 5; "C. Penna," 3; "C. H. M. N." 1 50; Rev. W. L. Tarbet and wife, Springfield, Ills, 1 20..... 1,060 70
Total receipts for April, 1891 ..... 3,751 99

C. M. CHARNLEY, *Treasurer*,
P. O. Box 294, Chicago, Ills.

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RECEIPTS FOR EDUCATION, APRIL, 1891.

ATLANTIC.—*Fairfield* — Carmel, 2. *Knox* — Woman's Miss. Soc'y of Macon Church, 1; New Hope, 2. *McClelland*—Abbeyville 2d, 1; Mattoon, 1; Mt. Zion, 1. *South Florida*—Eustis, 2. 10 00

BALTIMORE.—*Baltimore*—Baltimore 1st, 200; — 2d, 23 74; — 12th, 12; — Abbott Memorial, 1; — Boundary Avenue, 9 94; — Central, 13 33; — Faith, 7; — Fulton Avenue, 2; — La Fayette Square, 12 30; — Light Street, 5 94; — Madison Street, 3; — Westminster, 19 55; Bethel, 9; Cumberland 1st, 15; Govanstown, (sab-sch, 3,) 4; Granite, 50 cts; Highland, 10; Hampden sab-sch, 3; Havre de Grace, 2; Mount Paran 50 cts; New Windsor, 1; Paradise, 3; The Grove, 3. *New Castle*—Bridgeville, 3 23; Buckingham, 3 59; Chesapeake City, 5; Christiana, 1 50; Green Hill, 2 69; Princess Anne, 5; Port Deposit, 5 35; Smyrna, 5; White Clay Creek, 6 18; Wicomico, 6 45; Wilmington Olivet, 1 50; West, 21. *Washington City*—Boyd's, 5; Clifton 2; Darnestown, 3; Georgetown West Street, 50; Gurley Mem'l, 3; Hermon, 2; Hyattsville, 2 72; Manassas, 1; Neelsville, 5; Washington City 1st, 13 01; —, 4th, add'l, 8; — 15th Street, 8; — Metropolitan, 28 66; — New York Avenue, 160 30; — North, 3; — Unity, 17 46. 789 44

CATAWBA.—*Cape Fear*—Haymort, 1; Mt. Olive, 80 cts; Mt. Pleasant, 1; Shiloh Goldsboro, 1 *Catawba*—Concord, (sab-sch, 1,) 4. *South Virginia*—Ebenezer, 2. *Yadkin*—Chapel Hill, 1. 10 80

COLORADO.—*Boulder*—Rawlins, 3; Valmont, 17 cts. *Denver*—Black Hawk, 3 35; Brighton, 5; Denver Highland Park, 5. *Gunnison*—Salida 1st, 3 20; *Pueblo*—Antonito, 2; Canon City 1st, 30; Cinicero, 1; Costilla, 2; Durango, 3; La Luz, 2; Pueblo 1st, 1 57; Silver Cliff, 3. 64 29

COLUMBIA.—*Alaska*—Juneau, 3. *East Oregon*—Grass Valley, 2; Summerville, 1. *Portland*—Corvallis, 2; Knappa, 2; Oregon City, 5; Portland Calvary, 48 50; — St. John's 5; Salem, 4; Woodburn, 2; Taulitin Plains, 2. *Willamette*—Yaquinna Bay, 2. 78 50

ILLINOIS.—*Alton*—Alton 1st, 16; Carrollton, 6 55; Collinsville, 6; Jerseyville 1st, 15; Virden, 5. *Bloomington*—Bloomington 2d, 80; Champaign 1st, 29 79; El Paso, 13; Gilman, 6 50; Monticello, 5; Onarga, 10; Pontiac, 8; Prairie View, 1; Rankin, 5 05; Urbana, (sab-sch, 25,) 4 25. *Cairo*—Carbondale, 10; Fairfield 1st, 4 07; Harrisburg, 3; McLeansboro, 2; Metropolis, 1; Mount Carmel 1st, 8. *Chicago*—Austin, 18 88; Chicago 1st, 27 46; — 3d sab-sch, 18 80; — 41st Street, 30 64; — Covenant, 85 50; — Grace, 1; — Holland, 3; — Jefferson Park, 8 34; — Scotch, 14; Englewood 1st, 33 53; Glenwood, 1; Joliet 1st, 15; — Central, 60 61; Moreland, 1 51; New Hope, 5; Oak Park, 39 65; Wheeling German, 5. *Freeport*—Cedarville, 2 10; Foreston Grove, 5; Freeport 3d German, 2; Marengo 1st, 13 36; Middle Creek, 15; Rock Run, 1; Woodstock, 10 20; Woodstock and Queen Anne German, 3; Zion German, 10. *Mattoon*—Arcola, 5; Charleston, 11 35; Effingham, 6 20; Kansas, 5; Mattoon, 6; Morrisonville, 3; Taylorville, 5; Vandalia, 3. *Ottawa*—Morris, 4; Sandwich, 3 50. *Peoria*—Canton 1st, 6 19; Delavan, 8; Ipava, 28; Peoria Bethel, 2; — Grace, 2; Prospect, 11 15; Yates City, 5. *Rock River*—Aledo sab-sch, 1 25; Dixon, 12 40; Franklin Grove, 5; Fulton, 1; Geneseo, 4; Rock Island Broadway, 3 75; Woodhull, 7. *Schuyler*—Carthage 1st, 35; Clayton 1st, 3; Ellington Memorial, 2 50; Elvaston, 5 50; Mount Sterling 1st, 24 77; Plymouth, 1. *Springfield*—Farmington, 7; Jacksonville Westminster, 22 71; Lincoln 1st, 2; Macon, 3; Maroa, 4; North Sangamon, 15; Pisgah, 133; Unity, 49 cts; Virginia, 7. 952 88

INDIANA.—*Crawfordsville*—Attica, 3 50; Bethany, 5 15; Pleasant Hill, 2; Rossville, 3; Williamsport, 1. *Fort Wayne*—Elhanan, 2 45; Elkhart, 16; Kendallville, 3 35; Warsaw, 7 50. *Indianapolis*—Acton, 1; Bainbridge, 1; Bethany, 5 75; Carpentersville, 1; Greencastle, 8 60; Indianapolis 2d, 80 78; — Tabernacle, 23 18; Putnamville, 1. *Logansport*—Concord, 2; Logansport 1st, 5 50; — Broadway, 5; Michigan City, 18; Monticello, 20; Remington, 2; Valparaiso, 9. *Muncie*—Anderson 1st, 2 25; Centre Grove, 2; Elwood, 2; Hartford City, 7; New Hope, 1; Peru 1st, 20 79; Tipton, 5; Wabash, 2 50; Winchester, 5. *New Albany*—Corydon, 3 50; New Albany 2d, 3; — 3d, 11. *Vincennes*—Brazil, 25; Claiborne, 2; Koleen, 2; Salem, 1; Spencer, 1. *White Water*—Aurora, 2; Connersville 1st, 7 67; Dunlapsville, 3; Shelbyville 1st, 35 63; Versailles, 1. 373 10

INDIAN TERRITORY.—*Choctaw* — Atoka, 2 50; Kalti Okochamati Station; 1 20; *Muscogee*—Muscogee 1st, 13. 16 70

IOWA.—*Cedar Rapids*—Atkins, 2 80; Blairstown, 5 80; Garrison, 4 26; Linn Grove, 4. *Council Bluffs*—Adair 1st, 2 75; Afton, 1; Carson, 5 50; Creston, 12; Hamburg, 2; Lenox, 5; Malvern 1st, 5; Missouri Valley, 1; Shelby, 3; Sidney, 2. *Des Moines*—Chariton, 7 65; Colfax, 3; Grand River, 2; Leighton 1st, 2; Menlo, 1; New Sharon, 2; Newton, 5. *Dubuque*—Bethel; (West Union,) 8; Centretown German, 1; Dubuque 2d, 25; — 1st German, 12; Dyersville German, 1; Farley, 5; Hazleton, 1; Independence German, 5; Pleasant Grove, 4; Walker, 2 50; Wilson's Grove, 2. *Fort Dodge*—Bethel, (Livermore,) 1 50; Coon Rapids, 4; Dedham, 1; Estherville 1st, 8 87; Sanborne, 3; Storm Lake, 1; Vail, 3. *Iowa*—Burlington 1st, 4 52; Keokuk Westminster, 8 59; Middletown 50 cts; Mount Pleasant 1st, 16 35; Ottumwa 1st, 7; St. Peter's Evangelical, 5; West Point, 5. *Iowa City*—Atalissa, 2; Bethel, 40 cts; Brooklyn, 10; Cedar Valley, 1; Davenport 1st, 10; Eldridge, 1; Mount Union, 5; Muscatine 1st, 15; Scott, 6; Sugar Creek, 2; Summit, 1; Tipton, 11; West Liberty 1st, 3; Wilton, 15. *Waterloo*—Nevada, 9; State Centre, 6 50; Tama, 1 26; Toledo, 4 60. 317 84

KANSAS.—*Emporia*—Clear Water 1st, 5; Council Grove, 5; Elmendaro, 2; Hamilton, 3; Madison, 2; Mulvane, 2; Neal, 3; Pherris Creek, 1; Perkins, 3; Wellington 1st, 11; Wichita West Side, 2 10. *Highland*—Clifton, 5 56; Corning, 2; Horton, 8 16; Marysville, 3; Nortonville, 2; Vermillion, 1. *Larned*—Arlington, 1. *Neosho*—Fort Scott 1st, 34 25; Lake Creek, 2; Osage 1st, 6; Parsons 1st, 6. *Osborne*—Osborne, 3. *Solomon*—Beloit, 8; Cawker City, 2; Culver, 6 50; Harmony, 1; Lincoln, 85 cts; Mankato, 4. *Topeka*—Idana 60 cts; Manhattan 1st, 15; Oak Hill, 1; Riley Centre German, 1. 153 02

KENTUCKY.—*Ebenezer*—Ashland 1st, 21 81; Augusta, 8 76; Ebenezer, 3; Frankfort, 23 42; Greenup, 6; Lexington 2d, 106 20; Maysville 1st, 20; Mount Sterling 1st, 7; New Concord, 1; Pikeville, church, 10; — sab-sch, 4. *Louisville*—Kuttawa, 1; Pewee Valley, 4; Shelbyville 1st, 3. *Transylvania*—Danville 2d, 100. 319 19

MICHIGAN.—*Detroit*—Brighton, 5; Detroit 3d Avenue, 22 50; — Fort Street, 81 11; — Trumbull Avenue, 30; Howell, 20; Marine City, 5; Milford Y. P. S. C. E., 3; Pontiac, add'l, 7; Stony Creek, 10; Wyandotte, 5 99. *Flint*—Morrice, 5. *Grand Rapids*—Evart, 4; Grand Rapids 1st, 11; Hesperia, 3; Iona, 21 20. *Kalamazoo*—Kalamazoo 1st, 30. *Lansing*—Brooklyn, 4; Homer, 11; Jackson, 1 47; Lansing Franklin Avenue, 3; Mason 1st, 10. *Monroe*—Adrian 1st, 29; Coldwater, 6 23; Erie 1st, 3 21; Hillsdale, 13; La Salle, 4 09. *Petoskey*—Cross Village, 2; Elk Rapids, 3. *Saginaw*—Saginaw Immanuel, 5. 358 80

MINNESOTA.—*Duluth*—Duluth Westminster, 10; Ely, 3; Two Harbors, 2 50. *Mankato*—Blue Earth City, 5; Delhi 1st, 1 20; Madella, 4; Pipestone, 2; Winnebago City 1st, 2. *Red River*—Crookston, 7 23; Maine, 2. *St. Paul*—Crystal Bay, 1; Hastings, 1; Long Lake, 1; Macalester, 2 85; Minneapolis Shiloh, 16; North St. Paul, 2; Red Wing, 4 23; St. Cloud, 8 74; St. Paul Dayton Avenue, 15; — Goodrich Avenue, 4; Stillwater 1st, 14 26. *Winona*—Austin, 3; Ebenezer, 1; Frank Hill German, 2; Oakland, 1; Preston, 5; Winona German, 2. 123 70

MISSOURI.—*Kansas City*—Hill Mem'l, 1; Holden 1st, 4 75; Jefferson City, 2; Kansas City 2d, 12 40; — 5th, 14; Nevada, 2; Rich Hill, 12 35; Tipton, 5; Westfield, 7. *Ozark*—Carthage, 14 37; Mount Vernon, 5; Ozark Prairie, 3; West Plains, 5; *Palmyra*—Kirksville, 5 05; Knox City, 1; Macon, 1; Wilson, 1. *Platte*—Akron, 1; Bethel, 1; Carrollton, 6 25; Hodge, 1; Hopkins, 2; Martinsville, 1; Maryville, 5; New Hampton, 1; New Point, 4 20; St. Joseph North 3d, 2; — Westminster, 61 95; Union, 2 50; Union Star, 1 25. *St. Louis*—Bethlehem German, 5; Elk Prairie, 2; St. Louis 2d, 200; — 1st German, 10; — Glasgow Avenue, 14 50; — Lafayette Park, 116 69; — North, 10; — West, 18 10; — Westminster, 9. *White River*—Cotton Plant, 2. 573 36

NEBRASKA.—*Hastings* — Beaver City, 3 54; Hastings German, 2; Nelson, 82 cts. *Kearney*—Burr Oak, 2; Grand Island, 10; Kearney German, 1; Ord 1st, 2 50; St. Edwards, 2; St. Paul, 3; Wood River, 2. *Nebraska City*—Hickman German, 7 50. *Niobrara*—Emerson, 2. *Omaha*—Columbus, 3; Omaha 2d Y. P. S. C. E., 45 50; — 1st German, 5; — Lowe Avenue, 4 82; Waterloo, 4 25. 101 93

NEW JERSEY.—*Corisco*—Bata, 1; Batanga, 2; Benita, 1; Corisco, 2; Evune, 1; Gaboon, 4; Ogove 1st, 3; — 2d, 1; — 3d, 2. *Elizabeth*—Bayonne, 15; Bethlehem, 5; Clinton sab-sch, 10; Connecticut Farms, 6; Elizabeth 1st, 10 30; — 1st German, 5; Pluckamin, 5; Rahway 1st, 16; Roselle 1st, 7 42; Springfield 1st, 8; Woodbridge, 10. *Jersey City*—Hackensack, 5; Jersey City 1st, 93 44; — — sab-sch miss. asso'n, 75; — Scotch, 5; Passaic 1st, 8 11; Paterson 1st, 20; — 1st German, 5; — Broadway German, 2; — Redeemer, 50; Rutherford 1st, 68 75; Tenafly, 12; West Hoboken, 10; West Milford, 2. *Monmouth*—Asbury Park Westminster, 2; Barnegat, 2; Bordentown 1st, 6 35; Columbus, 4; Cranbury 2d, 10; Forked River, 2; Jamesburgh, 25; Lakewood, 25 88; Manalapan, 3 37; Manchester, 10; Plattsburgh, 3; Point Pleasant, 4; Providence, 2 50; Shrewsbury, 10; Tennent, 6 77; Tuckerton, 3; Whiting and Shamong, 1. *Morris and Orange*—Boonton, 20; Chester 1st, 10; Dover, 64 63;

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— Welsh, 4; Flanders, 2; German Valley, 5; Madison, 122 21; Mine Hill, 3; Morristown 1st, 50; New Vernon, 5; Orange 1st, 200; — 1st German, 2; Parsippany, 9; Rockaway, 19 62; Schooley's Mountain, 4; South Orange, 11 20; Whippany, 3 85. *Newark*—Montclair Trinity, 21 20; Newark 1st, 33; — 2d, 10 78; — 6th, 5; — 1st German, 30; — 3d German, 5; — Bethany, 2; — Fifth Avenue, 24 24; — High Street, 57 05; — Park, 24 30; — South Park, 46 17; — Wickliffe, 7 37. *New Brunswick*—Alexandria 1st, 3; Bound Brook, 18; Dayton, 5; Dutch Neck, 5; Ewing, 10; Frenchtown, 2; — sab-sch, 1; Hopewell, 4; Kingston, 5; Kingwood, 2; Lawrenceville, 24 75; New Brunswick 2d, 5; Princeton 2d, 13 78; — Witherspoon Street, 1; Titusville, 3; Trenton 1st, 223 29; — — chapel, 3; — 3d, 92 82; — 5th, 13; — Bethany, 5. *Newton*—Beattystown, 2; Deckertown, 11; Delaware, 4; Greenwich, 5; Mansfield 2d, 2; Musconetcong Valley (New Hampton sab-sch), 5; Oxford 2d sab-sch, 13 62; Stillwater, 12; Wantage 2d, 4 95. *West Jersey*—Billingsport, 1; Bridgeton 1st, 50; Camden 1st, 35; Cedarville 1st, 6; Cold Spring, 7; Deerfield, 10; Haddonfield sab-sch, 55; Millville, 10; Pittsgrove, 8; Salem, 46 05; Swedesboro, 3; Tuckahoe, 2; Vineland, 10; Wenonah, 100; Woodstown, 7. 2,242 77

New Mexico.—*Rio Grande*—Albuquerque 1st sab-sch, 3; Jemes, 1; Pajarito, 1. *Santa Fe*—Santa Fe 1st, 2. 7 00

New York.—*Albany*—Albany 4th, 75; — 6th, 3; — Madison Avenue, 25; — State Street, 26 98; Ballston Centre, 2 82; Batchellerville sab-sch, 5; Jermain Memorial, 14 78; Johnstown, 15; New Scotland, 10; Northampton, 5; Sand Lake, 1; Voorheesville, 2. *Binghamton*—Binghamton 1st, 22 49; — North, 5; Cortland, 41 81; Deposit 1st, 4 66; Marathon, 6 82; Nineveh, 10 45; Union, 17; Windsor, 5 10. *Boston*—Boston St. Andrews, 5; Houlton, 8; Lonsdale, 4; Lowell, 5; Newburyport 1st, 10; Providence, 5; South Ryegate, 2; Taunton, 2; Woonsocket 1st, 2. *Brooklyn*—Brooklyn 1st, German, 15; — Ainslie Street, 5; — Cumberland Street sab-sch, 5; — East Williamsburg German, 2; — Friedensklrche, 2; — Grace, 5 10; — Greenpoint, 10; — Memorial, 34 86; — Prospect Heights, 10; — South 3d Street, 10; — Trinity, 5. *Buffalo*—Buffalo 1st, 100; — Bethany, 14 01; — Calvary, 24; — Wells Street, 2; — Westminster, 17 31; — West Side, 1; Fredonia, 9; Sherman, 26; Tonawanda, 12 79; Westfield 1st, 36 24. *Cayuga*—Auburn 1st, 68 30; — 2d, 10 03; — Calvary, 6 05; — Westminster, 4 33; Dryden, 7. *Champlain*—Keeseville, 7 08; Peru 1st, 2 32; Port Henry, 10 30. *Chemung*—Mecklenburgh, 4; Rock Stream, 5; Spencer, 2. *Columbia*—Ancram Lead Mines, 2; Jewett, 2 62; Valatie, 4 96; Windham Centre, 11. *Genesee*—Attica, 11 12; Batavia, 44 05; Byron, 5; Corfu, 5; Perry, 14; Warsaw, 44. *Geneva*—Bellona 1st, 3; Naples, 2 62; Phelps, 13 94; Romulus, 8 16. *Hudson*—Amity, 8; Clarkstown German, 5; Good Will, 85 cts; Greenbush Blauvelt, 1; Hempstead, 1; Liberty, 5; Livingston Manor, 1; Middletown, 2d, 2 40; Milford, 5; Montgomery, 3; Monticello, 3; Nyack German, 3; Otisville, 3; Port Jervis, 5; Scotchtown, 10; West Town, 5. *Long Island*—East Hampton, 20; Sag Harbor, 10; Setauket, 8; Shelter Island, 8; Southhold, 10. *Lyons*—Lyons 1st, 18. *Nassau*—Astoria, 5; Far Rockaway, 3; Newtown, 12 06; Northport, 6; Springfield, 6. *New York*—New York 1st Union, 32 78; — 5th Avenue, add'l, 1; — 13th Street, 35; — 14th Street, 37 15; — Adams Memorial, 5; — Bethany sab-sch, 6; — Calvary, 10; — French Evangelical, 5; — Madison Street German, 5; — Mount Washington, 50 70; — Puritans, 23 17; — Scotch, (Jno. T. Johnson), 100; — Sea and Land, 10; — West Farms, 7; — — sab-sch, 3 10. *Niagara*—Albion, 3 67; Barre Centre, 3 50; Lockport 1st, 66 94; — 2d Ward, 1; Mapleton, 2; Youngstown, 3. *North River*—Amenia, 8; — South, 21 24; Bethlehem, 15; Rondout, 27 49; Smithfield, 10. *Otsego*—Delhi 1st, 35; Gilbertsville, 13; Hobart, 13; Richfield Springs, 16 75. *Rochester*—Avon Central, 2; Brighton, 12; Dansville, 6 38; Geneseo Village, 25; Groveland, 8 01; Mendon, 1; Nunda, 10; Ogden Centre, 3 11; Piffard, 1; Rochester 1st, 113 15; — Calvary, 2 09; — Central, 35 95; — Memorial, 12; — North, 12; Springwater, 4. *St. Lawrence*—Brownville, 1; Chaumont, 5; Hammond, 6; Oswegatchie 1st, 11; Ox Bow, 2; Theresa, 4 77; Watertown 1st, 102; — Stone Street, 15. *Steuben*—Addison, 16 43; Arkport, 1 15; Bath 1st, 55; Corning, 2 62; Cuba, 15 04; Hornellsville, 10. *Syracuse*—Baldwinsville, 2; Fulton, 16; Hannibal, 5; Jordan, 5; Oswego Grace, 30 33; Syracuse 1st, 38 06; — Westminster, 2 25. *Troy*—Caldwell, 2; Cohoes, 20; Green Island, 8; Hebron, 2; Lansingburgh 1st, 32 55; Sandy Hill, 1 50; Troy 1st, 38 32; Waterford 1st, 8 35. *Utica*—Cochran Memorial, 5; Clinton, 13 71; Ilion and sab-sch, 5; Lowville, 10; Oneida, 15 01; Oriskany, 2; Vernon Centre, 2 35. *Westchester*—Croton Falls, 4; Greenwich 1st, 6 34; Hartford, 23; Hugenot Memorial, 36; Katonah, 5; Mt. Kisco, 7 80; Pleasantville, 2; Rye, 54 48; Sing Sing, 13 50; South East, 4; Stamford 1st, 26 23; Yonkers Dayspring, 5. 2,734 29

North Dakota.—*Bismarck*—Bismarck 1st, 2. *Fargo*—La Moure, 1; Lisbon 1st, 3 77. *Pembina*—Ardoch, 2; Arvilla, 5 07; Emerado, 4 75; Gilby, 2; Grand Forks (Lyner Society), 1. 21 59

Ohio.—*Athens*—Athens sab-sch, 4; Bashan, 2; Berea, 3; Gallipolis, 5; Logan 1st, 20; Marietta 4th, 5; New Matamoras, 5; Pleasant Grove, 2; Pomeroy 1st, 9 50; Syracuse, 3; Tupper's Plains, 2. *Bellefontaine*—Bellefontaine, 5 57; Bucyrus, 29 61; Kenton, 19; Rushsylvania, 3; Spring Hills, 1; West Liberty, 53 cts. *Chillicothe*—Bogota, 1; Chillicothe 1st, 24; Frankfort, 1; Greenfield 1st, 24 77; New Petersburgh, 5; Washington, 14 97. *Cincinnati*—Avondale, 29 52; Cincinnati 2d, 101 16; — 4th, 6; — 5th, 19 05; — 6th, 15; — Westminster, 25; Cleves, 5; Elizabeth and Berea, 2; Elmwood, 3; Glendale 1st, 45; Ludlow Grove, 1; Morrow, 6; Pleasant Ridge, 20 55; Pleasant Run, 1; Williamsburgh, 8; — sab-sch, 3. *Cleveland*—Cleveland 1st, 39 50; — — sab-sch, 18 75; — 2d, 105; — Calvary, 27 50; — Miles Park, 13; East Cleveland, 12 27; New Lyme, 2. *Columbus*—Circleville, 20; Dublin, 2; Lancaster, 9. *Dayton*—Bethel, 3; Clifton, 9 67; Dayton 3d Street, 241; Ebenezer, 1; Greenville, 12; Hamilton 1st, 7 95; Monroe, 2 15; New Carlisle, 2; New Jersey, 7 75; Piqua, 21 43; West Carrolton, 2. *Huron*—Norwalk 1st, 12 65. *Lima*—Blanchard, 2; Delphos, 2; Findlay, 30; Lima Main Street Mission Circle, 2; McComb, 3; Middlepoint, 2; Ottawa, 3; Vendocia, 1. *Mahoning*—Beloit, 1; Canfield, 10; Canton 1st, 16 58; Coitsville, 1 75; East Palestine, 7; Ellsworth, 7 60; Leetonia, 4; Lowellville, 1 75; North Benton, 6; North Jackson, 4; Salem, 11; Warren, 10; Youngstown 1st, 217 65. *Marion*—Delaware, 20; Iberia, 2; Marion 1st, 8; Marysville, 5 12. *Portsmouth*—Portsmouth 1st, 18 16; Winchester, 2. *St. Clairsville*—Barnesville, 10 88; Bethel, 2; Cadiz, 31; Concord, 11; New Athens, 8 12; Powhatan, 2 30; St. Clairsville, 18; Short Creek, 6; West Brooklyn, 3; Wheeling, 8. *Steubenville*—Amsterdam, 10; Bacon Ridge, 6 50; Bakersville, 2; Bethesda, 5; Buchanan Chapel, 3; Carrollton, 7; Centre Unity, 1; Cross Creek 2 25; Dell Roy, 2 25; Harlem, 5; Island Creek; 1; New Philadelphia, 6; Oak Ridge, 3; Ridge, 2; Steubenville 1st, 6 53; — 2d, 4; Waynesburgh, 5. *Wooster*—Apple Creek, 6; Hopewell, 13; Jackson, 7; Lexington, 2; Nashville, 10; Orange, 2; Wayne, 4 49; Wooster Westminster, 23 47. *Zanesville*—Dresden, 3 92; High Hill, 5 40; Jersey, 3 50; Martinsburgh, 3 67; Mt. Vernon, 21; Mt. Zion, 5; Muskingum, 4; Newark 1st, 66 cts; Roseville, 1 35; Zanesville Putnam, 11. 1,744 55

Pacific.—*Benicia*—Arcata, 10; Lakeport, 1; Mendocino, 19; Petaluma, 5; Tomales, 3; Two Rocks, 10 50; Vallejo, 20. *Los Angeles*—Azusa, 1 50; Carpenteria, 3; El Monticito, 4 15; Hueneme, 20; Los Angeles Boyle Heights, 5 31; Monrovia, 2 21; Pasadena 1st, 3 50; Riverside Calvary, 8; San Benardino, 22 20; San Pedro, 2; Santa Barbara, 36; The Palms, 2. *Sacramento*—Chico, 10; Colusa, 3; Ione, 2 50; Placerville, 5; Sacramento 14th Street, 3 20. *San Francisco*—Berkeley, 6 25; Brooklyn, 11 17; Golden Gate, 1; Oakland Centennial, 13; — Chinese, 7 50; San Francisco Howard, 22; West Berkeley, 3. *San Jose*—Livermore Y. P. S. C. E., 2 50; — Church, 4 50; Los Gatos Y. P. S. C. E., 7 78; San Jose 1st, 90 50. *Stockton*—Bethel, 5; Fowler, 5; Fresno 1st, 10; Merced 1st, 4; Sonora, 2. 397 27

Pennsylvania.—*Allegheny*—Allegheny 1st German, 2; — Central, 13 42; — McClure Avenue, 77 22; — North, 131 80; Cross Roads, 6; Freedom, 8; Glasgow, 2 50; Glenshaw church, 11 30; — sab-sch, 2 05; Hoboken, 7; Millvale, 7; Sewickly, 37 53; West Bellevue, 5. *Blairsville*—Derry, 15 43; Ebensburgh, 8 27; Johnstown, 30; Latrobe, 20; Murrysville, 5; New Alexandria, 41 47. *Butler*—Amity, 3; Grove City, 16 25; Harlansburgh, 3; Jefferson Centre German, 2; North Washington, 3 25; Prospect, 3 35; Sunbury, 7. *Carlisle*—Burnt Cabins, 3; Chambersburgh Falling Spring, 40; Duncannon, 11; Green Castle add'l, 4 35; Harrisburgh Elder Street, 2; Lower Marsh Creek, 3; Lower Path Valley, 12; Mechanicsburgh, 3 50; Middletown, 4; Shippensburgh, 19 60; Waynesboro, 4 56. *Chester*—Chester 3d, 45; Fagg's Manor, 32; Kennet Square, 6; New London, 15; Pennington ville, add'l, 4; Phœnixville 1st, 6; West Chester 1st, 17 29; — 2d, 1. *Clarion*—Brookville, 13; Edenburg, 13; Elkton, 3 50; Greenville, 5; New Rehoboth, 6; Perry, 2; Pisgah, 8. *Erie*—Bradford 1st, 35; Concord, 1; Erie 1st, 25; — Central, 50; Greenville, 1; Harbor Creek, 3; Mercer 1st, 18; New Lebanon, 3; North Clarendon, 1 40; Salem Greenville, 3; Union, 6; Westminster, 3. *Huntingdon*—Altoona, 2d, 20; Bedford, 3; Birmingham Warriors Mark Chap., 18 45; Birmingham, 8 08; Clearfield, 35 14; Curwensville, 5; Duncansville, 1; East Kishacoquillas, 15; Gibson Memorial, 5; Houtzdale, 2 29; Lewistown, 7 50; Logan's Valley, 5; Lower Tuscarora, 6; McVeytown, 4 75; Mapleton, 4; Penfield, 6; Pine Grove sab-sch, 71 cts; Port Royal, 12; Sinking Valley, 10; Tyrone, 54 15; Upper Tuscarora, 5; Winterburn, 2. *Kittanning*—Atwood, 1; Bethel, 5; Cherry Run, 12; Cherry Tree, 1; Currie's Run, 12; East Union, 1 70; Elderton, 5; Gilgal, 3; Glade Run, 15; Harmony, 5; Indiana, 60; Jacksonville, add'l, 4; Mechanics-

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burgh, 3; Middle Creek, 1; Mount Pleasant, 2; Rockbridge, 2; Saltsburgh, (sab-sch, 5,) 37 99; Smicksburgh, 2; Srader's Grove, 2 58; Washington, 10. *Lackawanna*—Bennett, 2; Brooklyn, 5; Dunmore, 2; Franklin, 1; Honesdale, 75; Meshoppen, 2; Montrose, 20; Nicholson, 1; Pittston 1st, 14 70; Scott, 1; Scranton Green Ridge Avenue, 30; Troy, 20 13; Wells and Columbia, 1; West Pittston 1st, 29 50; Wilkesbarre 1st, add'l, 2 30; Wyalusing 2d, 2 26. *Lehigh*—Allentown, 8 86; Audenreid, 20; Bangor, 5; Catasauqua 1st, 10; Easton 1st, 18; — Brainerd, 20; Lock Ridge, 5; Mountain, 5 25; Port Carbon, 5; Reading Olivet, 29; — Washington Street, 8; Sandy Run, 1; Shenandoah, 5 45; Slatington, 6 15; South Bethlehem, 1; Upper Lehigh, 10 34; Weatherly, 12; White Haven, 5. *Northumberland*—Beech Creek, 2; Berwick, 7; Buffalo, 4; Emporium, 1; Great Island, 27; Grove, add'l, 10; Hartleton, 3; Lycoming sab-sch, 9; — Centre, 4 68; Northumberland, 10; Orangeville, 5; Shiloh, 3; Williamsport 1st, 10; — 3d, 13 93. *Philadelphia*—Philadelphia 1st, 500 25; — 4th, 4 60; — Clinton Street Immanuel, (Beginners at Jerusalem,) 50; — Evangel, 11; — Grace, 12; — Greenwich Street, 10; — Tabernacle, (sab-sch, 57 14,) 202 13; — Union, 10; — Walnut Street, 275 28. *Philadelphia Central*—Philadelphia Arch Street, 102 08; — Beacon, 15; — Bethlehem, 18 25; — Carmel, 2; — Gaston Memorial, 48 50; — Hebron Memorial, 5 37; — Kensington, 41; — Susquehanna, 10; — Temple, 45; — Trinity, 11; — West Park, 10; — York Street, 10. *Philadelphia North*—Ashbourne, 12; Bridesburg, 8; Chestnut Hill 1st, 54; — Trinity, 25; Disston Memorial, 5; Falls of Schuylkill, 20; Fox Chase, 3; Frankford, 11 04; Germantown Market Square, 45 50; Huntingdon Valley, 5; Jeffersonville, 7; Lower Merion, 5; Neshaminy of Warminster, 14 23; Norriton and Providence, 32; Springfield, 1; Wissinoming, 2. *Pittsburgh*—Bethany, (sab-sch, 4 10,) 14 80; Concord, 3; Chartiers, 2 50; Forest Grove, 11; Grace Memorial, 3; Homestead, 18 50; McDonald, 18 45; Monongahela City 1st, 35; Oakdale, 18 75; Pittsburgh 43d Street, 14; — Bellefield, 40; Central, 3; — East Liberty, (sab sch, 62 81,) 105 69; — Lawrenceville, 16 97; — Park Avenue, 22 50; — Shady Side, 41 33; — South Side, 8. *Redstone*—Belle Vernon, 3 10; Fairchance, 8 25; Leisenring, 12 60; Long Run, 6; Mount Pleasant, 31; Mount Vernon, 5 78; Pleasant Unity, 5 20; Tent, 9 15. *Shenango*—Beaver Falls, 10; Leesburgh, 2; Princeton, 5; Sharon, 5 60; Sharpsville, 4 95. *Washington*—Allen Grove, 2; Bethlehem, 3; Cross Roads, 8; East Buffalo, 39 32; Mount Prospect, 13 84; New Cumberland, 22; Washington 2d, 40; West Liberty, 3; Wolf Run, 1. *Wellsboro*—Antrim, 1; Arnot, 4; Farmington, 3; Knoxville, 1; Tioga, 5; Wellsboro, 3 99. *Westminster*—Bellevue, 4 30; Centre sab-sch, 22; Chanceford, 6; Chestnut Level, 8 04; Donegal, 2; Lancaster 1st, 18; — Memorial, 2; Marietta, 15; Slate Ridge, 8; York Calvary, 28 03. *West Virginia*—Grafton, 5; Morgantown, 11; Parkersburgh 1st, 5; Sistersville, 5; Sugar Grove, 3; Winfield, 5. 4 230 80

South Dakota.—*Black Hills*—Rapid City, 13; Whitewood, 3. *Central Dakota*—Manchester, 1; Woonsocket, 2. *Dakota*—Ascension, 1. *Southern Dakota*—Alexandria, 2; Dell Rapids, 2; Olive, 1; Marion, 2; Parker, add'l, 40 cts; Pease Valley, 2; Turner 1st German, 10. 39 40

Tennessee.—*Birmingham*—Sheffield 1st, 6; Thomas 1st, 3. *Holston*—Jonesboro, 35 cts; Lamar, 1; St. Marks, 1. *Kingston*—Bethel, 3. *Union*—Madisonville, 1; New Market, 4. 19 35

Texas.—*Austin*—Galveston St. Paul German, 2; New Orleans German, 2; San Antonio Madison Square, 2. *North Texas*—Seymour, 1; Throckmorton, 1; Wichita Falls, 3. *Trinity*—Baird, 3. 14 00

Utah.—*Montana*—Butte 1st, 19; Stevensville, 2. *Utah*—Ephraim, 5; Manti, 5; Mount Pleasant, 1 50. *Wood River*—Malad City, 2. 34 50

Washington.—*Olympia*—Puyallup, 2; Tacoma 1st, 33 30. *Puget Sound*—Port Townsend Bay, 1; Port Hadlock, 1. *Spokane*—Cœur d'Alene, 1. 38 30

Wisconsin.—*Chippewa*—Chippewa Falls, 13 25; West Superior 1st, 20. *La Crosse*—Galesville, 2 75; Hixton, 5. *Lake Superior*—Iron Mountain, 4. *Madison*—Beloit German, 2 70; Cottage Grove, 1 60; Madison 1st, 9 16; Prairie du Sac, 11 15; Pulaski German, 3 34; Reedsburgh, 5. *Milwaukee*—Alto Calvary, 3; Beaver Dam 1st, 10 19; Cedar Grove, 5; Milwaukee Holland, 5; — Immanuel, 36 39; Ottawa, 44 cts. *Winnebago*—Fond du Lac, 10; Marshfield 1st, 4 80; Marinette, 15; Wausau 1st, 100; West Merrill, 5. 272 77

Receipts from sab-schools from March 1st to April 16, 1891 ..... $ 453 22

Receipts from churches from March 1st to April 16, 1891 ..... 15,536 92

$ 15,990 14

LEGACIES.

Estate of Rev. Jno. Spaulding, D.D., N. Y. (in part), 2,500: Bequest of Rev. Jno. McClintock, D.D., ... 2,550.00

INCOME FROM PERMANENT FUNDS.

27; 33; 36; 30; 49; 105; 3 ..... 283 00

REFUNDED.

Rev. John Montgomery, 25; Rev. H. C. Moreledge, 25. ..... 50 00

MISCELLANEOUS.

"F.," 2; Rev. S. S. Walleu, 5; Rev. W. H. Edwards and wife, 5; Rev. E. J. Boell, 10; Dr. Alex. Guy (on account note), 100; Rev. J. F. Colt, 4; Mrs. A. B. Thompson, 5; Rev. T. J. Shepherd, D.D., 10; "M. M.," 25; Rev. Luke Dorland, D.D., 2; Rev. Sam'l Whaley, 5; Ralph Voorhees, 25; "C., Penna.," 4; M. C., 1; H. T. F., 5; Rev. M. A. Sackett, 5; Adilene C. French, 25; W. B. Anderson, 5; Mrs. L. J. Grimes, 42; Mrs. L. J. G., 1; G. L. K., 10; Rev. J. H. Gauss, 5; Rev. and Mrs. R. B. Love, 6; Rev. W. L. Tarbet and wife, 26 cts; Rev. J. H. Blackford, 10; C. H., 1 25; Philad'a Education Society, 105; Cash, 4 40 ..... 428 61

Total receipts from March 1st to April 16, 1891. $ 19,301 75
Total receipts from April 16, 1890 ..... 90,606 61

Jacob Wilson, *Treasurer*,
1334 Chestnut St., Philadelphia, Pa.

Atlantic.—*Knox*—Medway, 3 00

Baltimore.—*Baltimore*—Annapolis, 7 00

Colorado.—*Boulder*—Valmont, 0 14

Illinois.—*Chicago*—Chicago Covenant, 14. *Peoria*—Peoria 1st, 1 75; Salem, 5. *Rock River*—Munson, 1 35. *Springfield*—Pisgah, 1 58; Unity, 55 cts. 24 23

Indiana.—*Crawfordsville*—Thompson, 5 15 *Indianapolis*—Indianapolis 7th, 20. *Logansport*—Plymouth, 6. *Muncie*—La Gro, 2. 33 15

Iowa.—*Council Bluffs*—Bedford, 5; Griswold, 16 *Des Moines*—East Des Moines, 7 15; Olivet, 2. *Fort Dodge*—Sioux City 1st, 25. *Iowa City*—Oxford, 3; Washington, 1 25. 59 40

Kansas.—*Emporia*—Newton, 5. *Highland*—Axtel, 4; Baileyville, 3. *Solomon*—Concordia, 10 70. 22 70

Kentukky.—*Louisville*—Louisville Olivet Chapel, 1 25

Michigan—*Detroit*—Detroit 1st, 86 36; — Memorial, 14. *Kalamazoo*—White Pigeon, 2. *Lansing*—Battle Creek, 9 111 36

Minnesota.—*Red River*—Fergus Falls, 0 98

Missouri—*Platte*—Oak Grove, 1: St. Joseph Westminster, 50; Union, 2 30 *St. Louis*—St. Louis McCausland Avenue, 10; Windsor Harbor, 5. 68 30

Nebraska.—*Hastings*—Hastings, 2 25. *Omaha*—Wahoo, 4. 6 25

New Jersey.—*Elizabeth* Lamington, 17: Westfield, 17 77. *Monmouth*—Englishtown, 2; Keyport, 3; Mooretown, 3. *Morris and Orange* Stirling, 3. *Newark* Bloomfield 1st, 90 24; Caldwell, 47 70; Newark Park, 5 86. *Newton*—Knowlton, 1 21; Marksboro, 5. 195 78

New Mexico—*Santa Fe*—Dallas, 1 00

New York.—*Albany*—Amsterdam 2d, 100; Saratoga Springs 2d, 4 90 *Buffalo*—East Hamburgh (sab-sch, 2), 5; Jamestown 1st, 23 86. *Cayuga*—Genoa 3d, 52 cts *Champlain* Chazy, 5 67. *Hudson*—Haverstraw 1st, 2; Ridgebury, 70 cts. *Long Island*—Moriches, 2 45; Setauket, 2 *Lyons*—Fairville, 3 40; Galen, 31 05; Palmyra, 3 20; Rose, 30 cts; Victory, 5. *Nassau*—Huntington 1st, 38 41. *New York*—New York Westminster sab-sch, 25. *North River*—Newburgh 1st, 24. *Rochester*—Rochester Emmanuel, 1 83. *Troy*—Cambridge, 6 09. 285 38

Ohio.—*Chillicothe*—Bourneville, 5. *Cincinnati*—Cincinnati Mount Auburn, 25; Hartwell, 10; Maple Grove, 1; Reading and Lockland, 11; Somerset and sab-sch, 1 50. *Cleveland*—Cleveland Woodland Avenue, 150; Milton sab-sch, 3. *Columbus*—Columbus Broad Street, 1. *Dayton*—Collinsville, 2; Fletcher, 2; Gettysburgh, 3; Osborn, 1 *Lima*—Celina, 3. *Mahoning*—Columbiana, 2; Niles, 7. *Maumee*—Toledo Westminster, 14 33. *Portsmouth*—Georgetown, 4. *St. Clairsville*—Bellaire 1st, 7; Senecaville, 1; Washington, 6. *Steubenville*—Amsterdam, 10; Harlem, 5; Richmond, 1 88 *Wooster*—Canal Fulton, 3. *Zanesville*—Fredericktown, 2; Norwich, 2; Uniontown, 1 81; Zanesville 2d, 13 17. 298 69

Pacific.—*Sacramento*—Davisville, 2. *San Jose*—San Luis Obispo 10; Santa Cruz, 1. 13 00

Pennsylvania.—*Allegheny*—Allegheny 1st, 70 19; Bull Creek, 5. *Blairsville*—Union, 2 53. *Butler*—Clintonville, 6. *Carlisle*—Lebanon Christ, 102. *Clarion*—Leatherwood, 4; New Bethlehem, 4; Sligo, 2. *Huntingdon*—Altoona 1st, 2; Beulah, 1. *Kittanning*—Bethesda, 2; Cherry Run, 5; Kittanning 2d, 5. *Lackawanna*—Shickshinny, 5; Wilkes

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Barre Memorial, 46 47. *Lehigh*—Summit Hill, 19 85. *Northumberland*—Pennsdale, 1; Renovo, 5; Trout Run, 1. *Philadelphia Central*—Philadelphia Gaston, 1; — North 10th Street, 5. *Philadelphia North*—Falls of Schuylkill, 5. *Pittsburgh*—Amity, 6; Pittsburgh 1st, 361 21. *Redstone*—George's Creek, 2. *Shenango*—Mount Pleasant, 7. *Washington*—Cross Roads, 2; Forks of Wheeling, 15; Washington 1st, 12 30; West Alexander, 27; West Union, 2. 734 55

TEXAS.—*Austin*—Lampasas, 2. *Trinity*—Cisco, 1. 3 00

WISCONSIN.—*Madison*—Beloit 1st, 3. *Milwaukee*—Richfield, 2; West Granville, 3. 8 00

Total receipts from churches from April 16 to 30, 1891 ..... $ 1,847 16

Total receipts from sabbath-schools from April 16 to 30, 1891 ..... 30 00

Total ..... $ 1,877 16

REFUNDED.

34; Jno. Montgomery, 50 ..... 84 00

LEGACY.

Estate (Residuary) of A. F. Cressy 983 20

MISCELLANEOUS.

Rev. W. L. Tarbet and wife 90

Total receipts from April 16 to 30, 1891 ..... $ 2,945 26

JACOB WILSON, *Treasurer*,
1334 Chestnut St., Philad'a, Pa.

RECEIPTS FOR FOREIGN MISSIONS, APRIL, 1891.

ATLANTIC.—*East Florida*—Green Cove Springs sab-sch for scholar Wei Hein, China, 25; San Mateo, 30; St. Augustine Mem'l, 100. *Fairfield*—Mt. Sinai, 2 35. *Knox*—Washington Avenue W. M. Soc'y, 2. *McClelland*—Abbeyville 2d, 1; Mattoon, 1; Mt. Zion, 1. *South Florida*—Bartow, 6; Eustis, 1; Titusville, 7. 176 35

BALTIMORE.—*Baltimore*—Ashland sab sch, 10 67; Baltimore 1st, 35; Mrs. H. E. Brown for debt, 500; — — Hope Inst. Student in Tokyo, 12 50; — 2d, 255 83; — Abbott Memorial, 2; — Boundary Avenue sab-sch Miss'y Soc'y, 65 61; — Broadway, 8 50; — sab-sch, 4; — Brown Memorial for Wm. Langdon, China, 175; — Lafayette Square Y. P. S. C. E., 12; — Madison Street, 5; — Westminster, 39 36; — sab-sch, 50 04; Hampden, 5; Havre de Grace, 13; Lonsdoning sab-sch Education of Scholar Tabriz, 30; The Grove, 5; Highland, 10. *New Castle*—Elkton, 30; Federalsburgh sab-sch, 2 40; Forest sab-sch, 20; Head of Christiana, 5; Lower Brandywine, 11 42; Milford Y. P. S. C. E. sal'y of V. F. Partch, 4 37; Perryville, 1; Port Deposit sab-sch, 21; Port Penn sab-sch, 4 68; Red Clay Creek, 15; Wilmington Rodney Street, 20; — West, 69. *Washington City*—Boyd's, 5; Neelsville, 10 75; Washington City 4th, 6 25; — Metropolitan, 42 16; — Western Y. P. S. C. E. for Rob't Irwin, 20; — — sab sch, 26 73. 1,563 26

CATAWBA.—*Catawba*—Charlotte W. M. Soc'y, 4; Concord, 6; — sab-sch, 1; Biddle Univ. for Africa, 4 25. *South Virginia*—Russell Grove W. M. Soc'y, 2 50; — "Willing Workers," 1; Big Oak W. M. Soc'y, 1. *Yadkin*—Allen Temple W. M. Soc'y, 1; Chapel Hill, 1; Freedom East, 1; Mocksville 2d W. M. Soc'y, 75 cts. 23 50

COLORADO.—*Boulder*—Valmont, 91 cts. *Gunnison*—Aspen sab-sch, 6; Glenwood Springs, 12 50; Salida 1st, 16 78. *Pueblo*—Colorado Springs Jun. End Soc'y, debt, 10; Elmoro, 4; Engle, 5 50; Mesa sab-sch, 50. 105 69

COLUMBIA.—*East Oregon*—Klikitat, 1; Centreville, 75 cts. *Oregon*—Albany, 19; Astoria, 10; Bethany German, 10; Eugene Y. P. S. C. C., for supprot of W. J. Drummond, 15; Gervais, 2 30; Portland St. John's, 10 25; Salem, 16; Tualitin Plains, 4; Woodburn, 5. *Southern Oregon*—Jacksonville, 5; Medford, 9. 107 30

ILLINOIS.—*Alton*—Carrollton, 31 73; Edwardsville, 6; Greenville sab-sch, 5 81; Hillsboro sab-sch, 47 44; Lebanon sab-sch, 3 82; Nokomis, 10 60; Raymond, 16 55; Waveland, 13 55; *Bloomington*—Bement Y. P. S. C. E., 3 35; Bloomington 2d, 20 54; Clinton sab-sch, 10; Danville sab-sch, 15 80; for school at Lakawn, 3; Farmer City, 3; Homer, 4; Hoopeston, 11 25; Rossville, 17 50; — sab-sch, 4 50; Urbana, sab-sch, 1 65; Watseka, 9; Wellington, 11 10. *Cairo*—Carbondale, 5; Carterville, 7 07; Golconda, 10; Harrisburg, 3; McLeansboro, 9; Mount Carmel, 10; Murphysboro, 11 41; Nashville sab-sch, 7 35. *Chicago*—Austin, 30; Braidwood, 7 10; sab-sch, 12 65; Chicago 1st, 147 62; — 3d, 102; — 4th, 2141 08; — 8th, 16 66; — Covenant, 66; — Fullerton Avenue, 132 86; — Grace co'l'd, 1; — Jefferson Park, 5 36; — Scotch, 20; Du Page, 30; Evanston, 132 74; — Y. P. S. C. E. support of R. Irwin, 30; Glenwood, 4; Highland Park, 15; Hyde Park sab-sch, Industrial School at Lakawn, 105; Kankakee, 72 25; Lake Forest sab-sch, 37 38; Maywood, 21; New Hope, 5; Normal Park, 30 25; Oak Park, 5; South Evanston, "A friend," debt, 50. *Freeport*—Belvidere, 50; — sab-sch, 29; Cedarville, 2; Galena 1st sab-sch 10; — South sab sch, 30 15; — Y. P. S. C. E., 8; Marengo, 64 96; Rockford, 12 50; Rock Run, 3. *Mattoon*—Effingham sab-sch, 2 60; Kansas, 15; Morrisonville, 4; — Y. P. S. C. E., 5; Pana, 23 51; Vandalia, 30. *Ottawa*—Ottawa, 1. *Peoria*—Canton, 22 05; Limestone, 5; Peoria 1st, 6 40; — Bethel, 10; — sab-sch, 4 58; — Grace, 10; Salem, 5. *Rock River*—Ashton, 11; Dixon, 37 44; Franklin Grove, debt, 4; Fulton, 20; Hamlet, Mrs. White, 5; Milan sab-sch, 10; Morrison Y. P. S. C. E. for R. Irwin, 5; Pleasant Ridge, 69 cts; Princeton, 4 83; — sab-sch, 36 96. *Schuyler*—Brooklyn, 6; Camp Point sab-sch, 6; Hersman, 43; Oquawka, 10. *Springfield*—Marcia, 6; Mason City Y. P. S. C. E., 3 14; Pisgah, 13 51; Pleasant Plains, 4 60; Springfield 1st Y. P. S. C. E. for V. F. Partch, 1 02; Unity, 4 83; Virginia, 10; Springfield 1st Y. M. Soc'y for School in Mexico, 25. 4,154 24

INDIANA.—*Crawfordsville*—Bethany, 200; Delphi, 40 10; West Lebanon, 1; West Point, 2. *Indianapolis*—Greenwood, 5 25; — sab-sch, 14 20; Hopewell sab-sch, 7 05; Indianapolis 1st, 72 68; — 2d, 519 37; 7th, 50; — Tabernacle, 65 02; — sab-sch, 15. *Logansport*—Michigan City, 13; Monticello, 25; South Bend 1st, debt, 1 50; Valparaiso, 30; West Union, 2. *Muncie*—Centre Grove, 3; Elwood, 2; Hartford City, 25; Hopewell, 11; La Gro, 2; Marion, 10 13; Noblesville, 12; — sab sch, 11; Wabash, 35; — Y. P. S. C. E. for W. A. Carrington, 10. *New Albany*—Bedford, 19 25; Hanover, 6 43; Madison 2d, 17 85; New Philadelphia, 2; Rehoboth, 5. *Vincennes*—Brazil, 8; Evansville Grace sab-sch, 50; — Walnut Street Y. P. S. C. E. for V. F. Partch, 20; Koleen, 2; Petersburg Y. P. S. C. E. sal'y of W. A. Carrington, 5 80; Smyrna, 13 43; Washington, 9 50. *White Water*—Dunlapsville, 8; New Castle sab-sch, 6; Versailles, 5. 1,262 56

INDIAN TERRITORY.—*Cherokee*—Claremore, 5; Tahlequah sab-sch, 5. *Choctaw*—Wheelock, 2. *Muscogee*—Muscogee, 19; North Fork, 2; Econtachka, 5. 38 00

IOWA.—*Cedar Rapids*—Cedar Rapids 1st, 246 37; — — debt, 2 75; — 2d sab-sch, 50; — 3d sab-sch, 7 93; Lyons, 10. *Council Bluffs*—Afton, 4; Clarinda Y. L. Miss. Soc'y, 24 80; Conway, 11 80; Corning, 6 10; Creston, 40; Emerson sab-sch, 4; Griswold, 25; Lenox, 4; Missouri Valley, 3; Shenandoah, 14; Sidney, 84; Villisca, 21; Westminster, 2; Yorktown, 6. *Des Moines*—Des Moines Central, 133 77; — Highland Park, 3; — Westminster 34 80; Indianola, 60; Newton sab-sch, 4 27; Oskaloosa, 5 25; Russell, 23 65; — debt, 5 29. *Dubuque*—Hopkinton, for J. C. Melrose, 13. *Fort Dodge*—Bancroft, 8; Boone, 12; Carroll, 10 36; Fort Dodge, 40 33; — sab-sch, 19 75; Storm Lake, 5 85. *Iowa*—Burlington, 37 68; Fairfield sab-sch, 12 54; Keokuk Westminster, 75 48. *Iowa City*—Lafayette, 5; Muscatine, 44 50; — Y. P. S. C. E., 9 50; — sab-sch, 13; Oxford, 6; Washington, 8 23. *Waterloo*—Ackley, 50; Salem, 13 20; Tranquility, 14. 1,199 23

KANSAS.—*Emporia*—Emporia 1st, 50; — 2d Welsh, 6; Eureka, 8 50; Mulvane W. M. S., 6 20; Waverly, 9 62; Wellington, 22; — Y. P. S. C. E., 10; Wichita 1st, 37 55; — — debt, 17 62. *Highland*—Axtel sab-sch, 3: Blue Rapids, 9; Hiawatha, 10 34; Highland, 120; — sab-sch, 9 30; Horton sab-sch, "birthday," 10 83. *Larned*—Larned "Band of Workers," 3 75. *Neosho*—Columbus, 27 90; Girard, 18; Iola sab-sch, 9; Parsons sab-sch, 8 72. *Solomon*—Beloit, 59, Cawker City, 8; Glen Elder, 1 44; Herington Harmony, 1; Saltville, 1; Scandia, 1 20; Scotch Plains, 1. *Topeka*—Auburn sab-sch, 14 42; Junction City, 20; Lawrence, 44 50; Olathe, 3; Riley Centre German, 4; Topeka 2d, 17; Wakarusa, 7; Grand View Park sab-sch, 6 10; Western Highlands sab-sch, 8. 594 69

KENTUCKY.—*Ebenezer*—Ashland, 44; Frankfort 1st, 49 60; New Concord, 6 25; Newport sab-sch, 5; Pikeville sab-sch, 4. *Louisville*—Louisville Central, L. Charlton's sab-sch class, 3; — Olivet Chapel, 2; — Walnut Street, 54 10; — Warren Memorial, 67 55; Owensboro 1st, 18 25; Pewee Valley, 5; Shelbyville 1st, 17 75; — Olivet, 3. 279 50

MICHIGAN.—*Detroit*—Birmingham sab-sch, debt, 10; Detroit 3d Avenue, 117 65; — Central L. M. Soc'y, 25; — Fort Street, "a member," 50; — Jefferson Avenue, 639; — Memorial, 50 50; Howell, 45; Marine City, 8; Milford, United and Little Gleaners, 122 66; Saline, 5 80; Wyandotte, 30 95; Ypsilanti, 23 57. *Grand Rapids*—Evart, 17 95; Ludington, 10 45. *Kalamazoo*—Kalamazoo 1st,

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248; — — Dr. Ira W. Fisk, 10; — North, 5; Martin, 2 25; White Pigeon, 5. *Lansing*—Albion, for W. J. Drummond, 20; Battle Creek, 30; Jackson, 4 73; Lansing 1st, 10; — — Jun. Y. P. S. C. E., 1 75; — Franklin Street, 30; Marshall, 31; Sunfield, 6. *Monroe*—Adrian, 105; Clayton sab-sch, 5; Coldwater, 15 26; — sab-sch, 3 25; Deerfield, 3; Erie, 6 36; Hillsdale, 75; — debt, 7; La Salle, 3; Petersburg, 3; Tecumseh, 76. *Petoskey*—Cadillac, 40. *Saginaw*—East Saginaw sab-sch, Miss Oxtobey's class, 5; Saginaw City 1st, Bible class, 22 75. *Flint*—Argentine, 9 11; Caro, 26; — sab-sch, 26; Bridgehampton, 1 46; Elk, 1 94; Flint, 33; Samalac Centre, 2 10. 2,028 48

Minnesota.—*Duluth*—Cloquet, 3; Duluth 1st, 5 65; Barnum, 1. *Mankato*—Balaton, 2, Blue Earth City, 2 05; Delhi sab-sch, 5; Lyons, 2; Pipestone, 2; St. Peter's Union, 8 50; Winnebago City, 23. *Red River*—Fergus Falls, 6 50; Red Lake Falls sab-sch, 5 11; Western, 8 28. *St. Paul*—Belle Plain, 7; Crystal Bay, 3 50; Dundas sab sch, 75 cts; Hastings, 6 62; Jordan, 10; Litchfield, 46 20; — sab-sch, 19 20; — Y. P. S. C. E., 14; Long Lake, 3 50; Macalester, 11 38; Minneapolis 5th, 15; — Andrew, 53 35; — Olivet, 20; — Shiloh sab-sch, 9 48; — Stewart Memorial, 50; — Westminster, 100; North St. Paul Y. P. S. C. E., 4 50; St. Paul 1st, 4; — 9th, 14 10; — Arlington Hills, 22 85; — Central, 7 75; — — Y. P. S. C. E., for Ahmad Shah, 45; — Dayton Avenue, 120; — House of Hope, 258 60; — — sab-sch, Chas. E. Lee Fund, for Bible reader, Africa, 60; — Park, 1 34; White Bear Y. P. S. C. E., 2 70; Harrison, 10; — Diamond Lake Mission, 4. *Winona*—Albert Lea Y. P. S. C. E., for Kalhapin, 15 50; Kasson, 25; Lanesboro Y. P. S. C. E., 8; Winona German, 1. 1,048 42

Missouri.—*Kansas City*—Appleton City sab-sch, 3; Holden, 12 30; sab-sch, 5; Kansas City 2d, 3 50; — — sab-sch, 302 77; Nevada, 24; Sharon, 3; Tipton, 3. *Ozark*—Mount Vernon, 10; Ozark Prairie, 5; Springfield Calvary, 116 10. *Palmyra*—Kirksville, 19 85; Macon, 2. *Platte*—Avalon sab-sch, 9 50; Weston, debt, 6. *St. Louis*—St. Louis 2d, 741; — — sab-sch, 164; — Glasgow Avenue, 53 76; — — sab-sch, for scholar, care of H. Corbett, 25; — Lafayette Park infant class, 7 65; Webster Grove, 18 07. 1,534 50

Nebraska.—*Hastings*—Hastings, 6 80. *Kearney*—St. Paul, 7; Turkey Creek, 5. *Nebraska City*—Auburn, 9 71; Beatrice, 118 50; Burchard, 13 75; Fairbury, 12; Fairmont, 4 25; — sab-sch, 4; Humboldt sab-sch, 6 04; Lincoln 2d, 29 42; Palmyra, 15; Plattsmouth, 38 10; Utica sab-sch, 2 10. *Niobrara*—Millerboro, 4; Wayne, 25; Willowdale, 1. *Omaha*—Omaha Southwest, 15 50. 317 17

New Jersey.—*Elizabeth*—Basking Ridge, 150; — sab-sch, 40; Bayonne City, 50; Bethlehem, 5; Clarksville, 2 69; Clinton sab-sch, 25; Elizabeth Marshall Street, 28 88; — Westminster sab-sch, 113 30; Lamington, 115 76; — sab-sch, 22 69; Liberty Corner, 25 35; Metuchen, 4 70; Perth Amboy, 50 75; Plainfield Crescent Avenue, 1,480 36; — — sab sch, 40; Pluckamin sab-sch, 24 35; Rahway 2d, 125; Westfield, 30 17. *Jersey City*—Caristadt German, 9; Englewood, 37 17; Jersey City 1st, "a member," 10; — Claremont, 5; — Scotch 20; Passaic, 73 50; — sab-sch, 8 23; Paterson 1st, sab-sch support of child, Laos, 30; — Redeemer, 100; — Westminster, 5; Rutherford, 500; — Young Men's Soc'y, 52; — "Penny-a-day," 43 04; Woodridge sab-sch, 1; Tenafly, 32; — sab-sch, 27 57. *Monmouth*—Asbury Park, 5; Beverly, 68; Bordentown, 13; Calvary, 10; Delanco, 13; Farmingdale, 60; Jamesburgh, 60; Keyport, 12; Lakewood, 53 75; Manasquan, 48 48; Matawan, 99 86; — sab-sch, 45; Moorestown sab-sch, 48; Tuckerton, 10; Westminster, 4. *Morris and Orange*—Chester, 60; — sab-sch, 20; Flanders Girls' Miss. Band, for girls' school, Teheran, 5; German Valley, 57; Madison, 36 81; Morristown South Street, 80 57; New Vernon, 90; Orange Brick, 45 97; — Central, 250; Rockaway, 65 75; Succasunna, 15 18. *Newark*—Montclair Trinity, 10, for A. C. Good, 100; Newark 2d, 100 24; — Calvary, 29 67; — Central, 73 19; — Park, 133 42; — Wickliffe, 51 56; — Woodside, 29 30; — 5th Avenue Ladies' Soc'y, 10. *New Brunswick*—Bound Brook sab-sch, 6; Dayton, 33; Dutch Neck, 89 49; — sab-sch, 5. A. A. Snedeker Miss. Box, 5 51; Hopewell, 4; Kingston, 15; New Brunswick 2d, 20; Princeton 2d, 62 81; — Witherspoon Street, 1; Trenton 1st, "C. S. G.," 1,000, for C. A. R. Janvier, India, 329 51; — 3d, 29 74; — 5th sab-sch, 15 57; — — Y. P. S. C. E., 10; — Bethany Y. P. S. C. E., for V. F. Partch, 21; — Prospect Street, 53 84. *Newton*—Asbury, 120; Belvidere 2d, 13 40; Deckertown, 45; — sab-sch, 14 14; Delaware, 8; Greenwich, 26; Hackettstown, D. B. Harvey, 24; Knowlton, 8; Marksboro, 12; Newton, debt, 100; Oxford 2d, 37 25; — sab-sch, 15; Phillipsburgh Westminster sab-sch, 5; Stillwater, 2 50; — debt, 3 50; Washington, 160; Yellow Frame sab-sch, 2 64. *West Jersey*—Atlantic City, 43; Bridgeton 2d, 60; — — sab-sch, 28 81; — West sab-sch, 25; Camden 1st, 125; Clayton sab-sch Bible class, for school at Dehra, 30; Cold Spring sab-sch, 24; Gloucester City, 18; Millville, 7; Pittsgrove, 26; — sab-sch, 12; Salem, 10; Vineland, 23 50; — sab-sch, 22 50; Wenonah sab-sch, 25; Woodbury sab-sch, 45 70; Woodstown, 51. 8,464 67

New Mexico.—*Santa Fe*—Santa Fe, 19 00

New York.—*Albany*—Albany 4th, 300; — 6th, 10; Amsterdam 2d, 100; Ballston Spa, 28 65; — sab-sch, 19 12; Jermain Memorial, 27 05; New Scotland, 25; Saratoga Springs 2d, 31 20; Schenectady 1st sab-sch, 47 14; — — — for Indians, 15 57. *Binghamton*—Binghamton 1st, 50; Owego, 28 08; Union, 5. *Boston*—Boston 1st, 172 76; Providence, 9; — debt, 9; Woonsocket, 10. *Brooklyn*—Brooklyn 1st, 475; — 1st German, 10; — Arlington Avenue Y. P. S. C. E., for W. A. Carrington, 4 01; — Franklin Avenue, 10 85; — Greene Avenue, 14 40; — Lafayette Avenue sab-sch, 125; — Memorial, 246 32; — Mount Olivet sab-sch miss'y soc'y, 10; — South 3d Street, 34 10; — Trinity, 105; — Westminster, 50: Edgewater 1st, Stapleton, debt, 50; West New Brighton Calvary sab-sch, 20. *Buffalo*—Cornplanter, 2 13; Buffalo Bethany, 110 32; — Calvary, 118; — North, 20; — — M. H. Birge, 100; — Wells Street, 10; — Westminster, 25; — West Avenue, 7 66: Franklinville, 16 78; Fredonia, 20; — sab-sch, 18 01; Gowanda, 10; Jamestown, 238 36; Portville, 101; Tonawanda, 80 42. *Cayuga*—Auburn 1st, 308; — Westminster, 4; Genoa 1st, 5 65; — — sab-sch, 15 71; — 3d, 2 10; Ithaca 1st, 10. *Champlain*—Burke, 15; Essex, 12; Plattsburgh 1st Y. P. S. C. E., sal'y of R. Irwin, 5. *Chemung*—Big Flats, 61 20; Spencer, 5. *Columbia*—Durham 1st, 5: Hunter, 26; Jewett, 40; Valatie, 5 60. *Genesee*—Warsaw, 135; — sab-sch, 18 50. *Geneva*—Canandaigua sab-sch, 25; Geneva 1st, 23 67; Penn Yan sab-sch, 20 36; Seneca Castle, 22 98; — sab-sch, 4; Seneca Falls sab-sch, 40. *Hudson*—Clarkstown German, 4; Denton, 1; Hamptonburgh, 21 60; — sab-sch, 12; Liberty, 10; Middletown 1st, 40: — 2d sab-sch, missionary in Ch'na, 100; Montgomery, 77 55; Monticello sab-sch, 10; Nyack German, 3; Ridgebury, 2 64; Scotchtown, 40. *Long Island*—Bridgehampton, 16; Moriches, 16 19; Sag Harbor, 47; Southhold, debt, 10. *Lyons*—Fairville, 8 40; Palmyra, 39 57; Rosa, 10 25; Wolcott 1st, 6 49. *Nassau*—Babylon sab-sch, 12 36; Islip, "a member," 10; — "a young man," 5; Newton, 36 77; Northport, 2; Oyster Bay, 10; Smithtown, 15; Springfield, 59; "a pastor," 7 50. *New York*—Montreal American, 778 60; New York 1st, 12th Street Mission sab-sch, for Lowrie High School, 50 45; — 4th, West Side Chapel, Jun. Miss. Soc'y, 15; — 4th Avenue, 56 18; — 5th Avenue, 200; — Allen Street, 2 53; — Brick, 100; — Calvary, 45; — — Y. P. S. C. E., for Dr. McCandliss, 10; — Central, 100; — Covenant, "a member," 50; — Dodge Memorial, 3; — French Evangelical, 40; — Harlem, 191 49; — Madison Square, 75; — Morrisania, 9; — Mount Washington, 247; — Phillips, 358 80; — Puritans, 152 95; — Rutgers Riverside, W. D. Gregory, 25; — Scotch, Jno. T. Johnston, 500; — Sea and Land, 25; — Spring Street, 75; — Tremont, 20; — University Place, 25; — Washington Heights Y. P. S. C. E., for F. L. Snyder, Siam 25; — West End sab-sch, 25; — West 23d Street Westminster sab-sch, 75; — West 51st Street Y. P. S. C. E., for Rev. F. L. Snyder, 14. *Niagara*—Albion, 27 34; Lockport 1st, for Miss Murray, Japan, 44 68; — 2d Ward, 10; Lyndonville, 9; Mapleton, 4; Tuscarora, 1 18. *North River*—Bethlehem, 9; Cold Spring, 37; Malden, 3; Milton, 1 25; — debt, 4 75; Newburgh Calvary, 15 30; — Union, 116; Poughkeepsie sab-sch, 50. *Otsego*—Cherry Valley, 101 87. *Rochester*—Avon Central, 1; Brighton, 10 24; Chili, 7 58; Geneseo 1st, 10; Honeoye Falls sab-sch, 3; Ogden, 27 60; Parma Centre, 5; Rochester Brick, 340 10; — — sab-sch, 18 42; — Central, 275; — — Y. P. S. C. E., 37 53; — — — for work in Gaboon, 100; — Emmanuel, 3 67; — Y. P. S. C. E. 30 cts; — Gates, 10 72; — St. Peter's, 67 93; Sparta 2d, "G.," 1; Wheatland, 1. *St. Lawrence*—De Kalb Junction, 5; Oswegatchie 2d, 11 50; Sackett's Harbor sab sch, 9; Watertown 1st, 10; — — "3 friends," 9; — Stone Street, 10. *Steuben*—Addison sab-sch, 8 62; Corning, 24 65; Cuba, 12; Hammondsport, 8; — Y. P. S. C. E., 2; Hornellsville, 85 50; — sab-sch, 4 78. *Syracuse*—Baldwinsville, 6; Cazenovia "Lend-a-hand Club," 5; East Syracuse, 15; Fulton, 100; — sab-sch, 35; Jordan, 16; La Fayette Y. P. S. C. E., 7 50 Oswego Grace sab-sch, 32 36; Skaneateles, 12 47; Syracuse 1st, 266 26. *Troy*—Brunswick sab-sch, for boys' school, Tabriz, 25; Caldwell, 5; Cambridge, 8 59; Fort Edward, 13 50; Hebron, 6; Malta, 5; Melrose, 10 48; Pittstown, 5; Salem, 50; — Y. P. S. C. E., for V. F. Partch, 11; Sandy Hill, 116 25; Stillwater 1st, 30; Troy 2d W. F. M. Soc'y, debt, 35; — 3d, Y. P. Chr. Union, 5; Warrensburg Y. P. S. C. E., 2 69; Waterford sab-sch, 25. *Utica*—Clinton, 160; Ilion, 8 62; — sab-sch. 8 63; — Y. P. S. C. E., for V. F. Partch, 5 66; Lowville, 28; Oneida, 41 02; Cochran Memorial, 6 23; Rome, 49 77; Utica 1st, 154 25; — Memorial, 210; — Westminster, 139 21; Verona, 14 70; West Camden, 10. *Westchester*—Bridgeport sab-sch, 100; Greenwich, 23; Irvington, 1,202 90; Katonah, 50; Mt. Vernon, 175; Peekskill 1st, 25 52; Pleasantville Y. P. S. C. E., 3 25; Port Chester, 8; Poundridge sab-sch, 64 30; Thompsonville Y. P. S. C. E., for V. F. Partch, 14 78; Throgg's Neck, 26 53; Yonkers Dayspring, 36; Yorktown, 46 62; — sab-sch, 17; — Y. P. S. C. E., 3 38. 13,280 02

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NORTH DAKOTA.—*Bismarck*—Bismarck; 16 65; — sab-sch. 8. *Fargo*—Elm River, 10; La Moure, 7. *Pembina*—Milton, 5; Osnabruck, 2; Park River, 25. 73 65

OHIO.—*Athens*—Athens, 50; — sab-sch, 15; Gallipolis. 7; Marietta, 16; Middleport. 10; Pomeroy, 6. *Bellefontaine*—Bucyrus, 20; Spring Hills, 6 60; Urbana, 54 58; West Liberty, 3 48. *Chillicothe*—Bainbridge. 2; Bogota, 7; Bourneville, 3 35; Chillicothe 1st, 163; New Petersburgh, 50; Salem, 9 73; Washington Court House, 60 70. *Cincinnati*—Cincinnati 7th, 56 65; — Mount Auburn, 80; — Westminster. 100; Cleves, 8; Elizabeth and Berea, 5; Elmwood Place. 5; Harrison sab-sch, 5; Maple Grove, 1; Mason and Pisgah sab-sch, 3 40; Reading and Lockland, 5; Somerset, 1; — sab-sch, 1; Springdale sab-sch, 5; Wyoming sab-sch, 50; Cincinnati Walnut Hills 1st. Hayward Y. M's Soc'y, sal'y of Jos. Garrett, 58 10. *Cleveland*—Ashtabula sab-sch, 25; Cleveland 1st. Calvary Chapel, 181 50; — 2d, 100; — — debt, 3; — North, 155 28; — — sab-sch, for Dr. Matur's college, 25; Milton sab-sch, 3; North Springfield, 93 cts. *Columbus*—Central College, debt, 9; Columbus 1st, 222 18; — — M. C. Collins, 44 71; — Broad Street, 78 57; Grove City, 3; Scioto, 1. *Dayton*—Clifton, 53; Collinsville, 2; Franklin, 7; Hamilton, 107 85; Jacksonburg, 7 40; Oxford, 10; Piqua, 69 05; Seven Mile, 20 39. *Huron*—Sandusky, 181 60. *Lima* Blanchard. 20; Celina, 2; Columbus Grove, 14 50; Convoy, 3; Findlay, 25; McComb, 20; Ottawa. 16; Sidney, 20 63; — sab-sch, 20 77; St. Mary's, 36 41. *Mahoning*—Canfield. 15; Canton, 69 87; East Palestine, 8; Lowell, 5; Niles, 10; North Benton, 20; Pleasant Valley, 11; Salem. 7; Youngstown 1st, 356 38. *Marion*—Delhi, 18 31; — debt, 1; Iberia, 7 18; — sab-sch, 5 83; Ostrander, Mrs. S. J. Flanigan, 100; Radnor, 3 67. *Maumee*—Bryan, 10; Montpelier, 3 34; Mount Salem, 6; Toledo Westminster, 68 71; — 5th, 3 75; Weston, 10. *Portsmouth*—Georgetown, 7; Portsmouth 1st sab-sch, 80; — 2d, 90 45; Ripley, 24 50; Winchester, 5. *St. Clairsville*—Barnesville, 16; Bellaire 1st, 70; Cadiz, 65; Concord, 33; Farmington, Jos. McComas. dec'd, 200; Kirkwood, 16 83; Lore City. 14; —sab-sch, 10; Mount Pleasant, O. M. Bracken, 100; Nottingham, 10; — sab-sch. 6 50: Powhattan. 2; St. Clairsville, 36; — sab-sch 24; Senecaville, 20; Washington, 25; — sab-sch, 9; West Brooklyn, 3. *Steubenville*—Amsterdam, 67; Bacon Ridge, 7 05; Bethel sab-sch, 10 78; Centre Unity. 4; Cross Creek, 15; Harlem, 30; — sab-sch, 17; Island Creek. 4; Linton sab-sch, 6 20; Oak Ridge, 3 40; Richmond, 14 80; — sab-sch. 14 80: Salineville, 10; Still Fork, 12; Waynesburgh, 1. *Wooster*—Apple Creek, 6; — sab-sch. 8 52; Ashland, 2 85; Jackson, 10; Lexington, 10; Mt. Eaton, 3; Wayne, 13 15; Wooster 1st Y. P. S. C. E., 8 50. *Zanesville*—Chandlersville, 12 28; Duncan's Falls, 16 85; Frazeysburgh. 2; Fredericktown, 15; Granville, 46; Mt. Vernon, 14; Newark 1st sab-sch, 7; Norwich, 5; Uniontown, 2 11. 4,363 90

PACIFIC.—*Benicia*—Little River, 13; Mendocino, 33; Two Rocks sab-sch, 6; Ukiah, 12; Vallejo. 20. *Los Angeles*—Anaheim, 3 45; — sab sch, 2 70; Elsinore, 13; Glendale Y. P. S. C. E., 93 cts; Los Angeles Welsh, 2; Calvary, 20; Santa Barbara, 135 50; — sab-sch, 10; Palms, 9. *Sacramento*—Carson City, 15; Davisville, 10; Gridley. 5; Ione, 10; Sacramento 14th Street, 7. *San Francisco*—Berkeley, 57; Brooklyn Oakland, 149 25; Oakland 2d sab-sch, 12 50; — Centennial, 10; San Francisco Golden Gate, 6; Walnut Creek, 5; West Berkeley, 2. *San Jose*—Cambria, 5; Centreville, 8; Menlo Park, 21 03; Monterey, Miss N. W. Carver, 5; Pleasanton, 13 60; San Luis Obispo, 15; Watsonville, 10. *Stockton*—Fresno, 37. 683 98

PENNSYLVANIA.—*Allegheny*—Allegheny 1st German, 31 77; — North, 574 84; Bull Creek, 15; Evans City, 5; Industry, 4; Millvale, 13; New Salem, 16: Pine Creek 1st, 6 10; — 2d, 8; Pleasant Hill, 4; Rochester, 10; Sewickly, 51 98; Sharpsburgh Y. P. S. C. E., 16 71. *Blairsville*—Armagh, 5; Blairsville, 377 84; — sab-sch, 117; Congruity, 20; sab-sch. 16; Cross Roads, 7; Derry, 58 06; sab-sch, 14 41; Harrison City, 8 35; Johnstown, 30; — sab-sch, 18 54; Murrysville, 24; New Alexandria. 50 81; "two members," 30; — sab-sch, 10 69; Penn. 3; Pleasant Grove, 12; Poke Run, 35 33; — Y. M. Miss'y Soc'y 12; Salem, 7 77; Union, 15 41; New Florence, 7; Jeannette. 6. *Butler*—Clintonville, 23; Grove City, 107 29; — sab-sch, 43 42; Muddy Creek, 7; North Washington sab-sch. 17 36; Prospect, 4 25; Sunbury West, 10; — sab-sch, 10; Unionville, 5. *Carlisle*—Buffalo. 2; Centre, 4; Chambersburgh Central, 9 28; — Falling Spring, 150; — —, sab-sch, 201 49: Great Conewago sab-sch, College at Tung Chow, 10 21; Green Castle, 35 36; Harrisburgh Pine Street Y. P. S. C. E., 5; Landisburgh, 6; Lower Path Valley Fannettsburgh sab-sch, 37; Millerstown, 10 30; Upper, 3; Upper Path Valley, 15; — sab-sch, 23; Christ Church, Jas. Coleman Mem'l sab-sch. 22. *Chester*—Coatesville, 18 66; Darby 1st, 40; Fagg's Manor, 15; Forks of Brandywine Y. P. Miss'y Soc'y, 12; Calvary sab-sch, 5; Media sab-sch. 25; New London, 45; West Chester 1st. 64 83; So. Chester Bethany, 5. *Clarion*—Bethesda, 12; Big Run, 2; Callensburg, 15; Concord, 9 34; Elkton, 5; Leatherwood, 10; New Bethlehem, 7; Oak Grove, 5. *Erie*—Bradford sab-sch, 16; Cool Spring, 17 49; Erie Central, 75; — Park, 200; Greenville sab-sch, 25; Mercer 1st, 84; Sugar Creek, 7; Sunville, 13 29; Union, 5. *Huntingdon*—Alexandria sab-sch, 7 50; Altoona 2d, 116; — sab-sch, 16; — 3d, 4 29; Bedford sab-sch, 5; Bellefonte Miss Mira Humes, 25; Beulah, 3; Birmingham 87 95; — Warriors Mark sab-sch. 21 84· Houtzdale, 41 11; Huntingdon, 2 50; Lewistown, 49 50; Penfield, 7 50; — sab-sch, 5; Peru. 4; Pine Grove sab-sch, 4 69; Port Royal, 27; Shade Gap, 5; Spruce Creek Colerain Forge sab sch, 15; Winterburn. 2. *Kittanning*—Appleby Manor, 8; Atwood, 2; Bethel, 10; Bethesda, 4; Cherry Run, 18; Cherry Tree, 3; Crooked Creek, 2; Currie's Run, 12; East Union, 2 40; Gilgal, 4 50; Glade Run, Miss E. N., 25; Harmony, 15; Indiana, 66; Jacksonville, 10; Kittanning 1st, 160 64; — 2d, 15: Leechburgh, 44; sab-sch, 10; Middle Creek. 5; Mount Pleasant, 4: Rockbridge, 4 90; Saltsburgh sab-sch, 8; Slate Lick sab-sch, 11 23; Washington, 15; West Glade Run sab-sch, 4 50; Worthington sab sch. 3 50. *Lackawanna*—Ashley, 20; Brooklyn, 11; Carbondale, for support of G. A. Fitch, 43; Harmony, debt, 110; Herrick, 10; Honesdale, 500; — sab-sch, 17 62; Meshoppen, 3; Montrose, 35; Nicholson, 2; Olyphant, 3; Plains, 10; Scott, 4; Scranton 1st, Miss. sab-sch for support Mr. Lee in China, 32 50; — 2d, 291 05; sab-sch, 50; Y. P. S. C. E. for support Rev. J. R. Watson, 179 07; — Scranton Providence, 17 24; Sylvania, 8 60; Tunkhannock sab-sch, 19; West Pittston, 368 66; Wilkes Barre 1st, 99 39; — sab-sch, 226 65; — Memorial, 190 99; sab sch, 75 87; — Westminster sab-sch, 56 17; Wyalusing 1st, 20; — 2d, 4 39; Wyoming, 5 50. *Lehigh*—Allentown, 12 50; sab sch, 10 63; Allen Township sab-sch for China, 2 40; Ashland, 5; Audenreid, debt, 15 24; Catasauqua 1st, 30; — Bridge Street, 14 83; Easton 1st Y. P. S. C. E. for China, 2 10; — — Riverside sab-sch for China, 18; — 2d sab-sch for China, 37 86; — — Miss. sab-sch, 10; — Brainerd, 14 87; sab-sch for China, 4 05; — Olivet Y. P. S. C. E., 6 67; sab-sch, 5; Hazleton sab-sch for China, 28 90; Hokendauqua sab-sch for China, 20; Lock Ridge, 5; Mahanoy City, 20 50; Mauch Chunk sab-sch for China, 54 19; Middle Smithfield Y. P. S. C. E. for China, 69 cts; Mountain Y. P. S. C. E. for China, 2; Port Carbon Y. P. S. C. E. for China, 2; Pottsville 1st sab-sch for China, 23 29; — 2d Y. P. S. C. E., 2 25; Reading Washington Street, 8; Slatington, 9 54; — Y. P. S. C. E. for China, 1 50; South Easton sab-sch for China, 15; — — Y. P S. C. E. for China, 2 37; Stroudsburgh sab-sch, 14 66; Summit Hill, 19 81; — sab-sch for China, 17 15; — Jamestown sab-sch, 10 98; Upper Mount Bethel sab-sch for China, 6 25; Weatherly sab-sch for China, 35. *Northumberland*—Berwick Girls' Miss'y Band, 14; Bloomsburgh, 159 45; Buffalo, 9 50; Hartleton Members in Minn., 5; Lycoming, 49 84; sab-sch, 37 55; Montgomery Y. P. S. C. E. for Brazil, 6: Mount Carmel, 14 25; Orangeville, 23 95; Pennsdale, 3; Shamokin 1st. 20 90: Trout Run, 1; Washington, 7 55; — sab-sch, 9 86; Williamsport 2d, 42. *Philadelphia*—Philadelphia 1st. 156 19; — 3d, 78 67; — Calvary. 2,103 44; — Greenwich Street, 15; — Tabernacle, 8; — Tabor sab-sch, 34; — Union, 23; — Wylie Memorial, 326 70. *Philadelphia Central*—Philadelphia Cohocksink sab-sch, 11 60; — 2d Street Mission, 1 65; — Columbia Avenue. 27 83; — Hebron Memorial. 6 03; — North. 33 58; — North 10th Street, 15; — Princeton Henry Miss. Band, 50; — Susquehanna, 10; — Temple, 107 04; — York Street, 15. *Philadelphia North*—Ann Carmichael, 5; Ashbourne, 12; Germantown 1st, debt, 25; — 2d Ladies' Asso'n, 25; — — Y. P. S. C. E., 15; — — Wakefield, 35 04: Hermon, 42 58; Huntingdon Valley, 44 22; — sab-sch, 40; Jeffersonville. 5; Leverington, 33 10; — sab sch, 18 80; — sab-sch Miss. A. G. Hendrick's class, 5; Norristown 1st, 146 83; — sab-sch, 86 86. *Pittsburgh*—Amity. 19; Concord, 2; Centre Ladies' Soc'y, 50; — sab-sch, 105 29; Crafton sab-sch. 7; Du Quesne sab-sch. 10: Fairview, 6; Forest Grove, 320; Hazlewood, 76 01: Homestead, 4: Mount Carmel, 14; Mount Pisgah. 12; — sab-sch. 3; — Miss M. Patterson, 10: Pittsburgh 2d, 26 18; — 6th Y. P. S. C. E. for W. J. Drummond, 25; — 7th, 9 83; — 43d Street, 50; — East Liberty, 265 38; — sab-sch. 250 74; — — native helper Africa, 18; — — Capt S. L. Fulwood's support of Zia Zing Tong, 13 50; — — sab sch class, 20: for Hira Zall, India, 12 50; — — Mr. Negley's class for native helper, 80; — Park Avenue, 90; — McCandless Avenue, 5; Point Breeze. 1000: Wilkinsburgh Reed Fund, 190 70. *Redstone* Belle Vernon. 7 79; Brownsville 13: Connellsville, a King's Daughter, 200: Dunlap's Creek sab sch. 24 79; George's Creek 2; Mount Pleasant, 30: New Providence sab-sch. 5 76: Uniontown W. F. M. Soc'y, 100. *Shenango*—Beaver Falls, 35; Enon, 10; Hopewell, 25 50; Mount Pleasant sab-sch, 68; — New Galilee Branch sab-sch. 41 15; Neshannock "Old People's Prayer Meeting," 3 63; — 32; Rich Hill sab-sch. 4: Transfer, 2 12; Unity sab-sch. 50. *Washington*—Bethlehem, 9; Hookstown sab-sch, 12 75; Limestone, 2; Mount Prospect, 54 15: sab-sch. 12 50; Upper Buffalo sab-sch Prim. Class, 12 60; Washington 1st,

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Y. P. S. C. E., 115 41; — — 22 55; — sab-sch, 28 49; — 2d, sab-sch, 41 40; West Alexander, 55; West Union, 6; Wolf Run, 1. *Wellsboro*—Wellsboro, 26 30. *Westminster*—Chestnut Level, 15; Lancaster Memorial, 10; Leacock, 32 17; sab-sch, 69 cts; Middle Octorara sab-sch, 5; Wrightsville, 24; York 1st, 44 13. *West Virginia*—Grafton, 5; Kingwood, 2; Morgantown, 17; — sab-sch, 7; Parkersburgh, 50; — Julia M. Wells, 2; Ravenswood, 10; Sugar Grove, 2; Weston, 2; Winfield, 7. 15,081 68

South Dakota.—*Aberdeen*—Britton, 5. *Central Dakota*—Onida, 4. *Southern Dakota*—Dell Rapids, 3; Parker sab-sch, 5; Scotland, 18 65; Tyndall, 2; Turner Co. 1st German, 7. 44 65

Tennessee.—*Holston*—Jonesbore, 4 cts; Lamar, 2; Mount Olivet, 1; St. Marks, 1; Salem, 10; — sab-sch, 20; Henderson sab-sch for Africa, 2 50. *Kingston*—Bethel, 10; — sab-sch, 30. *Union*—Cloyd's Creek, 5 25; Eusebia, 5; Forest Hill, 1; Knoxville 2d, 109 87; New Market, 5. 202 66

Texas.—*Austin*—San Antonio Madison Square, 20 20. *North Texas*—Bowie, 2; Henrietta, 10; Jacksboro, 5 20. *Trinity*—Cisco, 2. 39 40

Utah.—*Montana*—Butte City, 40. *Utah*—Ogden, 5 35. 45 35

Wisconsin.—*Chippewa*—Eau Claire, 15; Hurley, 5. *Lake Superior*—Escanaba, 3; Iron Mountain, 15; Marquette, 176 57; Negaunee, 12 83; Saul't Ste. Marie, 12. *Madison*—Cottage Grove, 36 cts; Highland German, 2 80; Janesville, 40; Pulaski German, 3 50; Verona, 5. *Milwaukee*—Alto Calvary, 4; Cedar Grove, 14; Milwaukee Immanuel, 123 01; — Westminster, 30; Racine, 58 43; Richfield, 4; West Granville, 8; Somers sab-sch, 12 06. *Winnebago*—Buffalo, 10; Fond du Lac, 12; Marshfield 12 49; — sab-sch Miss. Soc'y, 14 06; Marinette, 34 64; Nenah, 67 41; Omro sab-sch, 6; Rural, 8 25; — sab-sch, 8 25; Stockbridge Indian, 3; Wausau, 220 87; — sab-sch, 12 87; Weyauwega, 1 50; — sab-sch, 1 50. 1,026 42

Washington.—*Idaho*—Kamiah, 1 30. *Olympia*—Chehalis, H. N. Stern, 5; Tacoma 1st, 148. 154 30

WOMAN'S BOARD.

Woman's Board of New York, 21,974 22; Woman's Board of the Southwest, 3,000 55; Woman's Board of North Pacific, 337 40; Woman's Board of Northern New York, 6,921 51; Woman's Board of the Northwest, 22,560; Woman's Board of Philadelphia, 101,-339 50; Occidental Board, 3,946 94.....$160,070 12

LEGACIES.

Legacy of Dr. Spaulding, dec'd, 2,500; Legacy of Nancy Russell, 225 80; Estate of Maria Cleveland, 475; Estate of Rebecca Brown, dec'd, 2,333 30; Bequest of Rev. John McClintock, D. D., 100; Bequest of Rev. Jos. Mahon, 60 69; Estate of John Elwood, 212 39; Bequest of Robert Marshall, 5,000; Estate of Miss Eliza Duncan, 2,000; Bequest of Wm. White, 244 44; Interest on Steel Legacy, 14 25; Estate of James McElwain, dec'd, 1,944; Bequest of O. F. Davis, dec'd, 1,000; Estate of Albert F. Cressy, dec'd, 4,915 99; Lapsley Estate, 500..... 21,525 86

MISCELLANEOUS.

Chas. Strong, New York, 5; Rev. Robert Coltman, M. D. and wife, Albuquerque, N. M., 10; Mr. F. E. Nettleton, Lake Helen, Fla., 10; Rev. J. H. Edward, New York, 10; "H. L. M.," Gloversville, N. Y., 5; Jane L. Park, Thompsonville, Pa., 10; Rev. W. B. Carr, Latrobe, Pa., 10; Rev. W. L. Tarbet and wife, 4 48; John Updegraff, West Fairfield, Pa., 150; Chas. G. Wilson and wife, Rose Hill, Fla., 5; Rev. J. S. Craig, Noblesville, Ind., 10; Mr. Douglas, of N. J., 25; Wm. Selbie, Deadwood, Dak., 25; Mrs. Jaques, Nassau, N. Y., 2; Mrs. M. K. Mead, Malone, N. Y., 75; "A friend," 5; Rev. W. M. Hunter, Pittsburgh, 2; McCormick Sem'y support of T. G. Brashear, 145; Wm. M. Gillespie, Pittsburgh, Pa., 25; "Cash," 2; James Waters, Oswego, N. Y., for debt, 15; Cash, support of John Jolly, Kohlapur, 122; "J," Lincoln, Neb., 20; Scotia Sem'y, 10; "Chariton," 2 95; Princeton Sem'y, support of Rev. Hugh Taylor, 600; Rev. J. C. Shepard, Golden City, Mo., 5; To increase Mollie's Dime Fund through S. Jessup, 21 16; A friend of Missions for debt, 1000; "P. N. J," 25; "A friend of Missions," 5; Jos. Snyder, Morrison, Ills., 200; "Mrs. W.," 5; Mrs. S. M. Carson, 5; "G. & S.," 5; "S," 15; "F. S. D.," 10; For Foreign Missions, 1; E. A. Cummins, 20; "A friend," Pa., 1000; "V. F.," 120; "O. M. E.," Pittsburgh, 250; Mrs. S. M. Thwing, 400; A friend of the cause, 1; Miss A. J. Bert, 5; Woodland sab-sch of Easton, W. Va., 10; E. S. Goodell, Fairport, N. Y., for debt, 10; J. Hope, West Philadelphia, Pa., 100; Cash for debt, 5; Mrs. H. F. Bronson, Ottawa, Can., 500; Missionary Fund of Parson's College support of W. G. McClure, 85; L. L. Boardman, Tryon City, N. C., for debt, 1; Cash, 50; "P.," G., 10; E. D. Hartshorn and wife for debt, 2; Cash debt, 10; Mrs. R. Daniel, Summerfield, O., 10; T. L. Milligan, Sunnicliffe, Pa., for scholar in Hunter Corbett's School, China, 6; L. M. Woodward, Covington, Pa., 10; Rev. and Mrs. R. W. Kennedy, Daily, N. Dak., 12; A. J. Allen, Fulton, N. Y., 25; "Cash," for support of John Jolly, Kohlapur, India, 175; A friend from Ohio, 20; From an ardent lover of the cause, 10; Anna Fisher, Minneapolis, Minn., for debt, 15; A Widow's Tenth, 10; "Iowa," 1000; Miss E. M. Smith, 10; Rev. G. M. Miller, Bryan, Ohio, 5; Miss Sarah Parks, 2; J. & E. Trabue, 2; Robert Quigley and family, 6; Miss A. V. Peebles, Hollands, Va., 25; J. Montgomery, Silverton, Pa., 25; D. C. MacGregor, Salt Lake City, Utah, 10; Rev. A. T. Pierson, D. D., 100; "Cash," 2; Mrs. S. D. Whaley, Riverhead, N. Y., 20; M. P. Blight, Towanda, Pa., 5; W. J. McKee, Xmas Off'g, 1; M. E. P., debt, 5; Miss E. M. Robins, Greenville, N. Y., 5; Miss E. M. Hildreth, Cold Water, Mich., 5; W. H. Perdomo, M. D., Sag Harbor, N. Y., 10; Mrs. Jas. A. Bell, Arlington, N. J., 50; Mrs. J. H. Northrup, 2; H. A. Smith, Columbiana, Ala., 20; Mrs. J. W. Hawkes, 20; H. W. Rolph, Huntingdon, N. Y., for debt, 50; Mrs. Todd, Minneapolis, Minn., 5; Jas. B. Jermain, Albany, N. Y., 600; John C. Wick, Youngstown, O., 500; "Liester," 2; M. C. O., 100; A friend of the Board for debt, 1; Mrs. Dwight T. Hull, Durham, N. Y., 5; Mrs. Dwight T. Hull, Durham, N. Y., 10; Mrs. J. G. Bostwick, Durham, N. Y., 10; John Kissoch and wife, Summit, N. J., 10; Mr. and Mrs. J. Livingstone Taylor for support of Rev. Mr. Ford, 1,100; Young Ladies' Missionary Society of Mary Allen Seminary, 7 75; Young Ladies' Missionary Society of Mary Allen Seminary, support of a scholar under care of Mrs. A. C. Good, 15; Rev. and Mrs. J. B. Smith, Crockett, Texas, for debt, 20; R. J. H. North, Greece, N. Y., 5; Memorial of J. L. Warner, N. Y., salary of Rev. Thos. W. Houston, 1,100; A friend of the cause, 5; Mr. and Mrs. McC., "in memory of a recently deceased daughter," 500; Students of Lane Theo. Sem., support of J. C. Garrett, 185; Miss E. S. Strong, Chicago, 25; Samuel B. Turner, Quincy, Ills., 100; Hapland, Chicago, 250; Rev. C. Cutler, D.D., Charlotte, N. C., 10; J. C. B. Gates, 2; Catherine Houghteling, Kenosha, Wis., 3; Union Theological Sem'y, support of F. E. Hoskins, Syria, 300; Cash, 5; Mr. and Mrs. W. D., 50; Mrs. M. V. McLean, Shushan, N. Y., for debt, 5; Rev. Henry E. Spayd, Wilkes Barre, Pa., 5; Presbyterian, 5; Miss I. A. Nassau, 10; Rev. Allen H. Brown, Camden, N. J., 5; Wm. V. V. Hayes, Lewisburgh, Pa., 1; "H. S.," 2,000; Miss A. E. Diefendorf, Red Fork, Ind. Ty., for debt, 5; "Trio," 1 25; Geo. Junkin, Philad'a, 50; O. L. Hoffman, McCormick Sem'y, 1; Rev. and Mrs. H. G. Rice, Delphi, Ind., 5; Mr. and Mrs. J. C. Caldwell, Pueblo, Colo., for debt, 25; R. G. Porter, Petoskey, Mich., 10; "A widow's offering," 10; Mrs. Althea N. Harvey, Germantown, Pa., for debt, 10; "H. L. J.," 209 97; John Sinclair, N. Y., 1,000; Miss E. H. Boardman, Goshen, N. Y., 1; Mrs. "J. S. D.," Phila., 10; Miss Rachel Kennedy, N. Y., 500; Rev. William Irving, D.D., 25; A. B. Kreft, Spokane Falls, support of native preacher, China, 30; "G. L. K.," 10; Rev. Rob't Shaw, Litchfield, Minn., 30; C., Penna., 22; "C. H. M.," N. J., 8 25; Rev. Alvin Cooper, 4 50; Jos. Sutherland, Brown's Valley, Minn., 7; Miss Isabella S. Goodhue, 5; "Two sisters," 15;

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Mrs. G. and daughter, Hanover, Ind., 20; "A friend of missions," No Hope, Pa., 10; Miss'y Soc'y of University of Wooster, support of Henry Forman, 350; Cedron, Ohio, 1; No name, for debt, 10; Extra cent a day, Dobbs Ferry, N. Y., 5 43; Miss Mary A. Crissman, Longmont, Colo., 1; Miss Elizabeth C. Osborn, Longmont, Colo., 1; J. S. Simonton, Washington, Pa., 20; From a friend, 5; Geo. T. Ward, Chicago, 50; David Cory, Rochester, N. Y., 50; Rev. W. L. Tarbet and wife, 4 20; "Unknown friend," 10; Bandegan-i-Khoda, Persia, debt, 50; Grangemouth Free Church sab-sch., Scotland, 2 08; A friend, Scotland, 4 90; Grahams Road U. P. Church, Bible class, 9 98; Kelvin Grove U. P. Church sab-sch, 11 08; Hugh Wilson, Oakland, Mich., 39 92; Girls of Iran Bethel, Persia, 10 80; Rev. E. P. Dunlap, New Wilmington, Pa., 5; Rev. J. B. Kolb, Bahia, 50; Mrs. C. B. Newton, Monroe, N. Y., 10; Rev. E. P. Dunlap, 5; Mrs. M. E. Morrison, New Brunswick, N. J., 9 62; Sundries, 2 09; From a poor Presbyterian minister, 5; Interest, commission, field receipts, etc., 18,910 33; Lapsed annuities, 17,375; Sundry donations for Lahore Christian College, 222; Sundry donations for Sao Paulo school (girls), 132; Sundry donations for Mary Allen's seminary, 29 48; Sundry donations for Santiago church building, 43; Sundry donations for Brazil church, 3; Sundry donations for Siam high school, 2,597 76; Sundry donations for Bogota boys' school, 1,389 49.....$ 57,261 42

Total receipts for April, 1891..... $296,869 97
Total receipts for fiscal year, May 1, 1890, to May 1, 1891..... 942,600 64

WILLIAM DULLES, JR., *Treasurer.*
53 Fifth Avenue, New York.

RECEIPTS FOR FREEDMEN, APRIL, 1891.

ATLANTIC.—*Knox*—Ebenezer, 5 00

BALTIMORE. — *Baltimore* — Aberdeen, 3; Baltimore Boundary Avenue sab-sch, 9 94; — Brown Memorial, 75 29. *New Castle*—Drawyer's, 1. *Washington City*—Washington City Metropolitan, 10. 99 23

CATAWBA.—*Catawba*—Charlotte, 2; Hendersonville sab-sch, 2 50. 4 50

COLORADO.—*Boulder*—Valmont, 0 14

COLUMBIA.—*East Oregon*—Klikitat 1st, 1. *Oregon*—Portland 1st, 179 80; Woodburn, 2; Dallas, 1. 183 80

ILLINOIS.—*Bloomington*—Gibson City, 9 07. *Chicago*—Chicago Scotch, 10; — Emerald Avenue, 3 30. *Mattoon*—Beckwith Prairie, W. A. Hope, 15. *Ottawa*—Ottawa 1st, 5. *Peoria*—Canton, 10 25; Peoria 1st, 14 67; Salem, 3. *Rock River*—Edgington, 4. *Schuyler*—Augusta, 7 23; Camp Point, 5. *Springfield*—Decatur, 10; Pisgah, 3 15; Unity, 1 10; Rev. W. L. Tarbet and wife, 1 80. 102 57

INDIANA.—*Crawfordsville*—Elizaville, 2; Lafayette 1st, 6 07. *Fort Wayne*—Kendallville, 3. *Indianapolis*—Indianapolis 7th, 15. *Muncie*—Muncie, 5 90. 31 97

IOWA.—*Council Bluffs*—Bedford, 5; Emerson, 3 70; Griswold, 10. *Des Moines*—Dallas Centre sab-sch, 3. *Fort Dodge*—Carroll, 6 19; Le Mars, 20 60; Sioux City 1st, 12 50. *Iowa City*—Oxford, 5; Washington, 1 25. 67 24

KANSAS.—*Emporia*—Newton, 3. *Neosho*—Parsons, 6. 9 00

KENTUCKY.—*Ebenezer*—New Concord, 1. *Louisville*—Louisville Olivet Chapel, 1. 2 00

MICHIGAN.—*Detroit*—Brighton, 3; Detroit Memorial, 14. *Lansing*—Lansing Franklin Avenue, 3 65. 20 65

MINNESOTA.—*Mankato*—St. Peter's Union, 5 50. *Red River*—Fergus Falls, 98 cts. *St. Paul*—Buffalo, 5 11. 11 59

MISSOURI.—*Ozark* — Springfield Calvary sab-sch, 25. *Palmyra*—Unionville, 6. *St. Louis*—St. Louis McCausland Avenue, 10. 41 00

NEBRASKA.—*Hastings*—Hastings, 2 05. *Nebraska City*—Pawnee, 9. 11 05

NEW JERSEY.—*Elizabeth*—Clarkesville, 3; Westfield, 11 29. *Jersey City*—Paterson Redeemer, 50. *Monmouth*—Englishtown, 2; Moorestown sab-sch, 3 63. *Morris and Orange*—Flanders, 2; Stirling, Wm. Babcock, 5; Keyport, 2. *Newark*—Newark Park, 12 72; — Wickliffe, 11 05. *New Brunswick*—Princeton Witherspoon Street, 1; Trenton 5th, 7 50. *Newton*—Knowlton, 1 21; Marksboro, 5 23. *West Jersey*—Clayton, 10. 127 62

NEW YORK.—*Albany*—Saratoga Springs 2d, 5; Schenectady 1st, 8r. Dep't C. C., 41 75. *Brooklyn*—Brooklyn 1st, 24; — 1st German, 10; — Ross Street, 32 75; Green Point, 15. *Buffalo*—East Hamburgh (sab-sch, 2), 5; Jamestown, 40 21. *Cayuga*—Auburn 1st, 45; Genoa 3d, 53 cts. *Columbia*—Hunter sab-sch, 22 50. *Geneva*—Shortsville, 10 25. *Hudson*—Denton, 1; Ridgeway, 1. *Long Island*—Moriches, 2 45; Southhold (sab-sch, 66 45), 76 45. *Lyons*—Palmyra, 4 90; Rose, 4 67. *New York*—New York 7th, 2 08; — Brick, 262 31; — Westminster sab-sch, 50. *North River*—Rondout, 27 49. *Otsego*—Cherry Valley, 3. *Rochester*—Rochester Emmanuel (Y. P. S. C. E., 30 cts), 1 83. *Troy*—Fort Edward, 1; Malta, 4; Sandy Hill, 50 cts. *Westchester*—Greenwich, 5. 699 63

OHIO.—*Chillicothe*—Bourneville, 3; Frankfort, 2. *Cincinnati*—Cincinnati 6th, 5; — Mount Auburn, 25; Hartwell, 1; Lebanon, 21 50; Linwood Calvary, 5; Reading and Lockland, 5; Sharonville, 3; Somerset (sab-sch. 2 50,) 5. *Cleveland*—Cleveland Woodland Avenue, 75; Milton sab-sch. 2. *Columbus*—Columbus Broad Street, 1 70. *Dayton*—Collinsville, 1; New Jersey, 3. *Huron*—Sandusky, 15 15. *Lima*—Celina, 2; Findlay, 50. *Mahoning*—Beloit, 3; Niles, 4; Pleasant Valley, 1. *Maumee*—Bryan, 6 66. *St. Clairsville*—Bellaire 1st, 7; Senecaville, 1; Short Creek, 6; Washington, 5. *Wooster*—Apple Creek, 3 20. *Zanesville*—Fredericktown, 2; Norwich, 3. 267 21

PACIFIC.—*Los Angeles*—Redlands sab-sch, 10; San Pedro, 1. *Sacramento*—Davisville, 2; Sacramento 14th Street, 4 55; Lienville, 3. *San Francisco*—Golden Gate, 1. *Stockton*—Columbia, 1. 22 55

PENNSYLVANIA — *Allegheny* —Allegheny Central, 11 40; Glasgow, 1; Industry, 3. *Blairsville*—Cross Roads, 10; Salem, 5 25; Union, 4 51. *Butler*—Clintonville, 4. *Carlisle*—Lebanon Christ, 81. *Chester*—Media, 43 32. *Clarion*—Leatherwood, 15; New Bethlehem, 15; Sligo, 4. *Huntingdon*—Altoona 1st, 9; — 2d, 2; Beulah, 2; Duncansville, 1; Shirleysburgh, 3; Sinking Valley, 5. *Kittanning*—Appleby Manor, 4 53; Bethesda, 1; Cherry Run, 1; Jacksonville, 11; Kittanning 2d, 5. *Lackawanna*—Meshoppen, 4; Plains, 3; Scott, 1; Shickshinny, 5; Wilkes Barre Memorial, 43 50; West Pittston 1st, 42 50. *Lehigh*—Easton Brainerd, 5; — Olivet sab-sch, 5; Summit Hill, 19 86; Upper Lehigh, 6; Sandy Run, 1. *Northumberland*—Pennsdale, 1; Shamokin 1st, 4 93; Trout Run, 1. *Philadelphia*—Philadelphia 1st, 103 99; — 3d sab-sch, 60; — 9th, 61 05. *Philadelphia North*—Ann Carmichael, 5; Springfield, 1. *Pittsburgh*—Amity, 12; Pittsburgh Park Avenue, 10. *Redstone*—Mount Pleasant Reunion, 12 38. *Washington*—Cross Roads, 2; Washington 1st, (sab-sch. 74 28,) 84 53. 734 74

SOUTH DAKOTA.—*Black Hills*—Rapid City, 3 00

TENNESSEE.—*Union*—Hopewell, 1; Knoxville 2d, 2. 3 00

TEXAS.—*Austin*—Lampasas, 2; San Antonio Madison Square, 1. *Trinity*—Cisco, 1. 4 00

WISCONSIN.—*Chippewa*—West Superior, 7 85. *Milwaukee*—Beaver Dam 1st, 10 85; Richfield, 2; McGrawville, 2. 22 70

Total receipts from churches..... $2,474,18
Woman's Executive Committee for April, 533 40; Miss Mary E. Eichbaum, 4; Choctaw Nation per Mrs. Crowe, 19 90; Mrs. E. A. Cummins, Bellaire, O., 10; Mrs. W. B. Clarke, Pittsburgh, Pa., 10; R. C. McKee, Eufala, I. T., 1; Interest on legacy from Estate Amelia Kerr, dec'd, 97 04; Two sisters, 10 ..... 685 34

DIRECTS.

Sent to Rev. S. Loomis, Brainerd Institute, Chester, S. C., by Miss Annie B. Chambers' sab-sch class, Washington, Pa., 40; by Miss Hattie Ashley, 10. 50 00
Sent to Rev. F. C. Potter, Cotton Plant, Ark., by Mrs. M. F. Nicholas, 20; "Workers for Jesus Band," 20; Contributed by students, 116 65. 156 65

Total directs..... $ 206 65
Total receipts for April, 1891..... 3,766 17
Total receipts for April, 1890..... 1,924 76

Increase $1,441 39

J. T. GIBSON, *Treasurer.*

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RECEIPTS FOR HOME MISSIONS, APRIL, 1891.

ATLANTIC.—*East Florida*—Candler, 3; Crescent City, 10 25; Green Cove Springs, 18; Jacksonville 1st, 18 40; San Mateo, (L. A & Miss'y Soc'y, 15.) 20 50; Starke, 15; St. Augustine Gaston Mem'l, 133 65. *Knox*—Macon Washington Avenue, W. M. S., 3. *McClelland*—Mattoon, 1. *South Florida*—Auburndale, 12; Centre Hill, 31; Chuluota, 3; Crystal River, 5; Eustis, 2; Kissimmee, 7 69; Lakeland, 5 40; Paola Alexander Memorial, 28 45; Titusville, 10; Winter Haven, 15. 342 34

BALTIMORE.—*Baltimore*—Baltimore 1st, 1400; — 2d (sab-sch, 50), 201 21; — 12th sab-sch, 5; — Abbott Memorial, 15; — Boundary Avenue, 55; — Broadway, (sab-sch, 8,) 29 50; — Faith, 25; — Fulton Avenue, 4; — Knox, 5; — La Fayette Square, 19 35; — Light Street, 14; —Madison Street, 4; — Westminster, 60 29; Cumberland, 40; Govanstown, (sab-sch, 5,) 19; Granite, 3; Hampden, (sab-sch, 10,) 14; Mount Paran, 3; New Windsor, 6; Taneytown, 20; Waverly, 20. *New Castle*—Bridgeville, 5; Chesapeake City, 15; Christiana, 8; Elkton, 30; Federalsburgh sab-sch, 2 40; Forest sab-sch, 21 05; Green Hill, (sab-sch, 12,) 20; Manokin, 25; Pencader, 8; Pitt's Creek Westminster League, 4; Smyrna, 4; White Clay Creek, 21 98; Wicomico, (sab-sch, 25,) 65; Wilmington Central 117 50; — Gilbert, 2. *Washington City*—Boyd's 5; Darnestown sab-sch, 8; Georgetown West Street, 145 50; Hyattsville, 16 85; Manassas, (sab-sch, 3,) 26; Neelsville, 7; Prince William 1st, 2; Vienna Y. P. S. C. E., 2 40; Washington City 1st, 71 06: — 6th, 10; — 15th St, 10; — Gurley Mem'l, 7 65; — Metropolitan, 4 85; — New York Avenue, (Youths' Miss'y Soc'y, 315,) 328 45; — Western (sab-sch Miss'y Soc'y, 26 72,) 189 95; Rev. W. H. Edwards and wife, 5. 3,688 49

CATAWBA.—*Catawba*—Charlotte W. M. S., 4; Concord, (sab-sch, 50 cts.,) 7. *Yadkin*—Chapel Hill, 1. 12 00

COLORADO.—*Boulder*—Laramie Union, 7; Longmont Central, 32; Rankin, 10; Rawlins, (sab-sch, 10 55,) 31; Valmont, 1 05. *Denver*—Boulevard, 5; — Hyde Park, 10 30; — Redeemer, 16 66; Laird, 3; Wray, 5. *Gunnison*—Ouray, (sab-sch, 3,) 7. *Pueblo*—Antonito, 5; Canon City 1st, 100; Cinicero, 3; Colorado Springs 1st, 200; Del Norte, (sab-sch, 9 97,) 34 97; La Costilla, 5; La Luz, 8 50; La Veta, 2 50; Monte Vista, 30; Peyton, 50 cts; Pueblo 1st, 9 42; Rocky Ford, 9; Silver Cliff, 8 20; Table Rock, 2 65; Trinidad 2d, 7; Walsenburgh, (L. A. Soc'y, 20,) 31 65; West Cliff, 3. 588 40

COLUMBIA.—*East Oregon*—Baker City, 10; Joseph, 3. *Portland*—Albina, (sab sch Christmas off'g, 2 50,) 12 50; Clackamas 1st, 4 30; Clatsop Plains, 10; Eagle Park German, 5; East Portland Mizpah, 10; Portland 1st, 140 19; — Calvary, 132 05; — St. John's, 15; Tualitin Plains, 20. *Southern Oregon*—Ashland sab-sch Xmas off'g, 5; Bandon, 5; Jacksonville, 5; Medford, 7; Rev. M. A. Williams and wife, "tithe," 10. *Willamette*—Albany 1st sab-sch, 24; Newburg, 50 cts; Salem 1st, 32; Sinslaw, 10; Yaquinna Bay, 35. 495 54

ILLINOIS —*Alton*—Alton 1st, (sab-sch, 2 19,) 77 19; Belleville, 5 31; Blair, 7; Brighton, 10; Carrollton, 25 20; Ebenezer (Ladies, 5, W. M. S., 9), 14; Moro, 6 50; Rockwood Y. P. S. C. E., 3; Upper Alton, 6. *Bloomington*—Bloomington 2d, 85 92; Champaign 1st, 131 12; Covell, 5 47; Fairbury Y. P. S. C. E., 2 05; Monticello, 4; Normal, 17; Onarga, 50; Prairie View, 1; Urbana, (sab-sch, 1 50,) 11 50; Wenona, (sab-sch, 5,) 21. *Cairo*—Carmi, 19 65; Carterville, 6 22; Harrisburg, 4 72: McLeansboro, 8; Metropolis, 6; Murphysboro, 43. *Chicago*—Austin, 27 78; Bloom, 24; Cabery, 8; Chicago 1st, 94 28; — 2d, 1494 80; — 10th, 20; — Bethany, 14; — Campbell Park, 10; — Covenant, 241 31; — Emerald Avenue, 17 76; — Fullerton Avenue, 130 81; — Grace, 5; — Holland, 10; — Jefferson Park, 4 75; Englewood 1st, (Y. P. S. C. E., 13 52,) 80 27; Evanston 1st, 125 08; Highland Park (sab-sch, 10), 106 33; Joliet Central, 175 75; Kankakee 1st, 50 55; Kenwood Evangelical, 913 74; Maywood, 25; Moreland, 5; New Hope, 5; Oak Park, 80; Pullman 1st, 7 64; South Evanston, 82; Waukegan, 6; Woodlawn Park, 111 80; Zion German, 5. *Freeport*—Cedarville, 6 85; Forreston Grove, 35; Freeport 2d, 11 82; — 3d German, 7; Galena 1st sab-sch, 10; — South, 10; Marengo sab-sch, 19 15; Middle Creek, 4; Rock Run, 3; Warren, 5; Willow Creek, (sab-sch, 21 32,) 77 76; Winnebago, 62; Zion German, 10. *Mattoon*—Casey, 2 06; Greenup, 1 50; Kansas, 20; Neoga, Rev. G. W. Fisher and wife, 2 50; New Hope, 2 20; West Okaw, 8 50. *Ottawa*—Earlville, 10; Mendota, 76 07; Morris, (sab-sch, 12), 23; Ottawa, (sab-sch, 10; Y. Y. S. C. E., 5,) 32 50; Paw Paw, 9; Sandwich, 15; Rev. H. H. Gregg, Jr., 12 50. *Peoria*—Astoria, 5; Eureka, 31 39; Farmington, (sab-sch, 5 25,) 8 59; Ipava, 37 90; Low Point, 35; Peoria 2d, 159 92; — Bethel (sab-sch Easter off'g, 8 18,), 18 18; Yates City, 10. *Rock River*—Aledo sab-sch, 7 50; Dixon, 33 15; Franklin Grove, 11; Kewanee, (Children's Easter off'g, 6,) 26; Morrison sab-sch, 3 08; Norwood sab-sch, 9 50. *Schuyler*—Clayton, 7; Ellington Memorial, 4 75; Fairmount, 5; Fountain Green, 4; Hersman, 30; Mount Sterling 1st, 58 35; Oquawka, 12 50, *Springfield*—Bates, 5; Farmington, 40; Greenview, 15; Maroa, 6; Petersburgh sab-sch, 14 01; Pisgah, 5 28; Pleasant Plains, 4 90; Springfield 1st, 72 87; Unity, 1 95; Rev. W. L. Tarbet and wife, 3 84. 5,563 02

INDIANA.—*Logansport*—Crown Point and sab-sch Easter off'g, 13; La Porte 1st sab-sch, 22 70; Rensselaer, 3 18. *Muncie*—Marion, 7 26. *Vincennes*—Bethany, 8; Koleen, 2; Terre Haute Moffat Street, 3. 59 14

INDIAN TERRITORY.—*Cherokee Nation*—Antioch, 1; Augusley, 7; Claremore, 3; Claremore Mound, 2; Clear Creek, 1 50; Dwight, 13 90; Elm Spring, 20; Eureka, 8; Fairview, 1 50; Fleetwood Chapel, 2 50; Oowala, 10; Park Hill (sab-sch Easter off'g, 2 55), 22 80; Pleasant Hill, 2 30; Pleasant Valley, 1 90; Tahlequah, 24; Vinita, 12 70; Walnut Grove, 2 50. *Chickasaw*—Anadarko, 12; Beaver, 3; Guthrie, 5; Oklahoma City 1st, 25; Stillwater, 3 50. *Choctaw*—Atoka, 5; Beaver Dam, 1 50; Durant, 1 50; Mountain Fork, 2; Wheelock, 5. *Muscogee*—Achena, 2; Muscogee, 85; Red Fork, 9 15; Rev. J. N. Diament and wife, 15; Rev. J. H. Land, 1. 312 25

IOWA.—*Cedar Rapids*—Andrew sab-sch, 7; Atkins, 4; Bellevue and sab-sch, 16; Big Grove, 3 75; Blairstown (sab-sch, 5 64), 20 19; Cedar Rapids 2d sab-sch, 50; — 3d Y. P. S. C. E., 8; Centre Junction, 5; Hickory Grove, 1; Lyons sab-sch, 14 50; Marion (sab-sch, 3 18), 44 13; Mechanicsville, 6; Monticello, 50 cts; Mount Vernon (sab-sch, 20, Y. P. S. C. E., 6), 26; Newhall, 3; Pleasant Hill, 3 65; Scotch Grove sab-sch and Y. P. S. C. E., 3 05; Wheatland, 15. *Council Bluffs*—Adair, 9; Afton, 7; Avoca, 10; Carson, 13; Casey, 1 20; Conway, 9 80; Creston, 47; Diagonal, 2; Emerson Y. P. S. C. E., 81 cts; Greenfield (sab-sch, 1 14, Y. P. S. C. E., 1 67), 5 44; Hamburg, 4; Lenox (sab-sch, 5 87), 17; Malvern, 7; Menlo, 4 10; Mount Ayr, 20; Shenandoah sab-sch, 19 17; Sidney, 32; Villisca, 5; Walnut Y. P. S. C. E., 4 50; Westminster, 2. *Des Moines*—Albia, 13; Allerton, 23 10; Chariton Y. P. S. C. E., 1 60; Colfax (sab-sch, 1 40, Y. P. S. C. E., 1 40), 2 80; Derby, 5; Des Moines Bethany, 5; — Central Y. P. S. C. E., 10; Dexter (sab-sch, 8 69), 37 62; Earlham, 5; Grand River, 2; Knoxville (Y.P.S.C.E., 20), 25; Leon sab-sch, 2; Oskaloosa, 5 50; Perry, 10; Promise City, 2 52; Seymour (sab-sch, 92 cts), 10 70; Waukee, 5. *Dubuque*—Centretown German, 3; Dayton, 3; Dubuque 1st (sab-sch, 15), 32; — 2d, 65; — 3d (sab-sch, 14), 37; Dyersville German, 2; Farley (sab-sch, 3), 27 10; Hazleton (sab-sch, 1), 6; Hopkinton (sab-sch, 14 55), 38 55; Independence German, 15; Oelwein, 5; Pine Creek, 5; Pleasant Grove, 3; Walker, 2; West Union Bethel (sab-sch, 5 93, Y. P.S.C.E., 3 40, Willing Workers, 3), 25; Wilson's Grove, 7 10. *Fort Dodge*—Arcadia, 1; Auburn, 2; Bancroft, 7; Bethel (sab-sch, 4 25), 7 50; Calliope Y. P. S. C. E., 18 25; Carroll, 33 11; Cherokee, 86; Cleghorn, 6; Coon Rapids (sab-sch, 2 75), 4 75; Emmett Co. Scotch, 1; Estherville Y. P. S. C. E., 3; Fort Dodge 1st (sab-sch, 19 78), 60 11; Glidden, 11; Ireton, 1; Irvington, 4 50; Lake City, 58 61; Lohrville (sab-sch, 2 25, Y. P.S.C.E., 1 75), 4; Mapleton, 1; Moingona, 1; Odebolt, 5; Paton, 8 63; Providence, 1 30; Rippey, 4; Rockwell City, 22; Rolfe 2d, 3; Sac City M. C., 2; Sanborn (sab-sch off'g, 1 50), 6 50; Sioux City 2d, 10; Spirit Lake, 28; Storm Lake, 4; Wall Lake, 3; West Bend (sab-sch, 80 cts), 3 80. *Iowa*—Burlington 1st (Y. P. S. C. E., 5), 35 87; Croton, 4 25; Keokuk Westminster (sab-sch, 15), 65; Kirkville Y. P. S. C. E., 2 81; Kossuth, 3 78; Lebanon, 3; Middletown, 3 50; Montrose, 3; Morning Sun sab-sch, 20; Mount Pleasant 1st (sab-sch, 10), 104 75; New London, 8; Shiloh, 5. *Iowa City*—Atalissa, 2; Bethel, 3 42; Davenport 1st (sab-sch, 7 89), 126 92; — 2d. sab-sch, 6), 10; Iowa City 1st, 5; Keota Y. P. S. C. E., 5; Malcom, 12; Marengo, 3 32; Mount Union, 5; Muscatine 1st (Y. P. S. C. E., 9 50), 56; Princeton (sab-sch, 7 04), 12 80; Sugar Creek, 12; Tipton Y. P. S. C. E., 2; West Liberty, 19 50; Williamsburgh, 13; Wilton, 30. *Waterloo* —Ackley, 55; Blairsburg, 5; Cedar Valley, 6 42; Dows (sab-sch, 1), 5; Dysart, 5; Eldora sab-sch, 1 35; Greene sab-sch, 7 75; Grundy Centre (Y. P. S. C. E., 4 75, sab-sch, 2 14), 6 89; Janesville, 2 25; Kamrar and sab-sch, 10; Morrison sab-sch Easter off'g, 6 50; Rock Creek German, 7 25; Williams, 20. 2,019 83

KANSAS.—*Emporia*—Argonia 2 15; Arkansas City, 13 07; Belle Plaine, 3 16; Brainerd L. M. S., 5; Caldwell, 16; Calvary sab-sch Easter off'g, 2; Cedar Point, 7; Clear Water, 1; Council Grove, 6; Eldorado, 15 25; Elwell, 1; Emporia 1st, 46 65; — 2d, 15 10; Eureka, 5; Florence, 2; Hamilton, 4 32; Madison, 3; Maxon, 1 60; Mayfield, 1; Morris, 1; Mount Pleasant, 3; Mulvane W. M. S., 6 90; Neal, 6 33; Oxford, 5 62; Peabody, 50; Phenis Creek, 4; Prairie Flower Station, 1 10; Wellington, 33; White City, 8 50; Wichita 1st, 63 12; — Oak Street (sab-sch, 3), 11; — West Side, 2 32; Wilsie, 3; Winfield, 26; Rev. S. Ward, 1; Rev. R. Arthur, 6 25. *Highland*—Avoca, 1; Corning, 5; Hla-

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watha sab-sch, 10 35; Larkin, 2 50; Nortonville, 15; Troy, 6 15; Vermillion, 5. *Larned*—Arlington, 5; Bellefont, 1; Burrton Y. P. S. C. E., 5; Canton, 2 90; Coolidge, 3; Crisfield, 2; Cunningham, 5; Danville, 2 25; Edwin, 2; Ellinwood, 5; Freeport, 4 75; Galva, 2 25; Harper, 5; Hutchinson (sab-sch, 9 81), 51 44; Kendall, 2; Larned, 13 54; Lyons, 7; Medicine Lodge, 10; Sterling, 25; Rev. M. S. Riddle, 10. *Neosho*—Baxter Springs, 10; Cherryvale, 6; Chetopa Y. P. S. C. E., 2 15; Edna, 4; Fairview, 1 50; Garnett, 10; Girard, 15; Humboldt, 16 20; Iola, 7; La Cygne, 1 50; Monmouth, 5 75; Moran, 9; Mound Valley, 3 50; Osawatomie, 5; Oswego (sab-sch, 10), 44; Pleasanton (Y. P. S. C. E., 8), 13 50; Princeton, 9; Richmond, 6; Scammon, 5; Thayer, 10; Walnut, 3. *Osborne*—Atkin, 3; Fairport, 5; Hill City, 8; Mt. Salem, 2; Pleasant Valley, 2. *Solomon*—Bashan, Spring Valley Station, 1; Bennington Ladies' Social Union, 15 97; Blue Stem, 1 25; Cawker City, 8 31; Culver, 10 17; Delphos, 3; Glen Elder, 3 09; Harmony (Surprise Station, 2), 3; Mt. Pleasant, 7. *Topeka*—Adrian, 2 50; Bala, 3; Clinton, 22 25; Grand View Park, 20; Idana, 3 60; Junction City, 35; Leavenworth 1st, 375; Lowemont, 3; Meriden, 2; Mission Centre, 5; Olathe, 6; Perry, 7 79; Riley German, 2; Sedalia, 3; Seymour, 6; Stanley, 3; Topeka 2d, 22; — Westminster (Y. P. S. C. E., 2 65), 28 25; Wamego, 10; Western Highlands, 20. 1,430 85

KENTUCKY.—*Ebenezer*—Augusta, 7 25; Covington 1st, 290 39; Flemingsburgh, 6 75; Frankfort, 51 42; Greenup (W. M. S., 3 50), 17 11; Lexington 2d, 547 59; Maysville, 5; Paris, 25; Pikeville, 8. *Louisville*—Dyceesburg, 1; Hopkinsville, 2; Louisville Walnut Street, 30 55; Pewee Valley, 5; Princeton 1st, 5; Shelbyville 1st, 10 40; — Olivet, 2 82. *Transylvania*—Columbia, 20; Danville 2d, 100; East Bernstadt, 5; Lancaster, 18 20; Lebanon 1st, 9. 1,167 48

MICHIGAN.—*Detroit*—Birmingham, 6; Detroit Central L. M. S., 25; — Fort Street (sab-sch, 50), 922 32; — Trumbull Avenue, 16 46; East Nankin, 6; Howell, 25; Marine City, 12; Milford United, 44; Saline, 5 80; South Lyon Children's Mission Circle, 10 40; Springfield, 8 20; White Lake (sab-sch, 5 85), 20 20. *Flint*—Argentine, 1; Bad Axe, 5; Byron, 2; Cass City, 15; Columbia, 6 10; Elk, 2 78; Flynn, 3; Flushing, 11 51; Fraser, 9 53; Fremont, 6 25; Gaines, 5; Huron, 2 80; Linden (sab-sch, 1 18), 5 96; Mundy, 1; No. Burns (Bethel), 5 07; Port Austin, 50 cts; Sanilac Centre, 5 22; Soule, 4; Vassar, 3; Verona, 5. *Grand Rapids*—Grand Rapids Immanuel, 10 33; — Westminster, 55 06; Hesperia, 10; Ionia, 31 78; Ludington, 5 50; Montague, sab-sch, 18 50. *Kalamazoo*—Buchanan, 8; Cassopolis, 7 50; Edwardsburgh, 8 80. *Lansing*—Albion, 11; Brooklyn, 4 20; Homer (Y. P. S. C. E., 3), 33; Jackson (sab-sch birthday off'g, 9 54), 30 68; Mason 1st, 60; Parma, 10 50. *Monroe*—Adrian, 56; Clayton, 10; Coldwater, 5 10; Erie, 6 36; Hillsdale, 71; La Salle, 3; Manchester, 5; Monroe, 53; Reading, 2. *Petoskey*—Boyne City, 1 25; Boyne Falls, 1 25; East Jordan, 10 34; Rev. W. J. Rainey, 5. *Saginaw*—Coleman, 2 50; Emerson, 10; Mount Pleasant 9. 1,756 20

MINNESOTA.—*Duluth*—Barnum, 4; Duluth 2d, 44 69; Ely sab-sch, 1 50; Pine City, 2; St. James, 27 65. *Mankato*—Beaver Creek (sab-sch, 5), 13; Blue Earth City, 6 50; Currie, 2 50; Delhi, 3 64; Kasota Y. P. S. C. E., 2 50; Madelia, 33; Morgan, 5; St. Peter's Union, 11; Slayton, Girls' Working Band, 3; Winnebago City, 21. *Red River*—Ashby, 5; Bethel Bethany, 8; Elbow Lake, 10 37; Evansville, 6 05; Hallock, 2 50; Northcote, 4; Red Lake Falls mission sch Easter off'g, 5 11; Ridge, 1 50. *St. Paul*—Crystal Bay, 50 cts; Delano, 10; Hastings, 8 75; Maple Plain, 10; Minneapolis 1st, 73 96; — 5th (Wm. Sutherland, 5), 15; — Franklin Avenue (sab-sch, 2 78), 10 10; — Highland Park, 22 59; — Swedish 1st, 3 84; Reiderland German, 5; Rush City, 3; St. Cloud, 52 42; St. Paul Dayton Avenue, 104 28; — East, 12; — House of Hope, 154 53; — Park, 3 50. *Winona*—Ebenezer, 2; Frank Hill German, 5; Kasson, 25; Lanesboro, 3; Oronoco, 4. 751 98

MISSOURI.—*Kansas City*—Appleton City (sab-sch, 6), 10; Butler (sab-sch, 8 50), 62 50; Creighton, 7 20; Deepwater, 10; Eldorado Springs, 4; Greenwood, 5 50; Holden (sab-sch, 5), 18; Jefferson City, 27 05; Kansas City 2d (sab-sch, 189 57), 244 45; — 3d, 10; — 4th, 15; — 5th, 80; — Hill Memorial, 19 75; Knob Noster, 9 37; Osceola, 8 01; Salem, 11 75; Salt Springs, 4; Schell City, 5; Sedalia Central, 17; Sharon sab-sch, 5; Sunny Side, 3 40; Westfield, 7. *Ozark*—Ash Grove, 7; Buffalo, 2 50; Conway, 6; Ebenezer, 11; Eureka Springs (sab-sch, 3), 20; Lehigh, 4; Mount Vernon, 10; Ozark Prairie, 5; Springfield 2d, 5 75; Waldensian, 11 65; Rev. J. C. Shepard, 5. *Palmyra*—Bevier, 5; Birdseye Ridge, 10 35; Canton, 10; Glasstown, 5 35; Hannibal 1st, 30; Kirksville, 32 35; Knox City, 2; La Grange, 6; Macon, 5; Marceline, 5; Newark, 2; New Cambria, 10; Pleasant Prairie, 2; Salem, 2 50; Wilson, 2. *Platte*—Akron, 6; Avalon, 9 17; Bethel, 3; Breckenridge, 13; Carrollton, 12; Craig, 19; Fairfax, 12; Hamilton, 6 40; Hodge, 6 03; Jameson, 1 50; King City (sab-sch, 10), 22 20; Lincoln, 2; Martinsville, 5; Maryville, 20 50; Mt. Zion, 5; New Hampton, 6; New York Settlement, 6; Oak Grove, 1; Parkville, 63; Union, 7 80; Union Star, 3 26. *St. Louis*—Bristol, 1 20; Cornwall, 1 60; Cuba, 21; De Soto (Y. P. S. C. E., 10), 20; Elk Prairie, 3; Ironton, 6; Laketon, 2; Marble Hill, 3; Moselle, 1 75; Nazareth German, 2 50; Salem 1st, 3; — German, Ladies, 25; St. Charles, 80; St. Louis 2d (L. A. Soc'y, 200), 1,000; — 1st German, 20; — Cote Brilliante, 28; — Lafayette Park, 252; — Memorial Bible Class No. 42, 6; — North, 25; — West, 10; — Westminster, 15; Washington, 21 25; White Water, 4; Zion German, 2. 2,584 59

NEBRASKA.—*Hastings*—Aurora, 18; Beaver City, 3 65; Bloomington, a member, 12 50; Blue Hill Mission Band, 1 54; Edgar, 22; Hastings German, 2; Marquette, 6; Nelson, 4 38; Orleans, 3; Union, 1 71. *Kearney*—Ansley, 2 44; Buffalo Grove German, 4; Fullerton, 4 91; Grand Island, 18; Kearney, 24 87; — German, 8; Litchfield, 5 23; North Platte, 10; St. Edwards, 10; St. Paul, 7; Sumner, 15; Turkey Creek, 5. *Nebraska City*—Alexandria sab-sch, 2 75; Auburn, 17 75; Blue Springs, 7; Burchard, 10; Fairbury, 13; Hickman German, 10; Hubbell, 8; Humboldt, 10; Lincoln 1st, 112; Meridian German, 11; Pawnee City, 17; Tamora, 3 15; Thayer German, 3; Rev. T. L. Sexton and family, 10. *Niobrara*—Brunswick Station, 2; Coleridge, 6; Emerson, 6 17; Millerboro, 11 90; Oakdale, 2 70; Pender, 5; Wakefield and Station, 28; Willowdale, 7; Rev. W. T. Findley, 10. *Omaha*—Bellevue, 23 75; Black Bird Hills, 20; Creston, 4 50; Monroe, 4; Omaha Bohemian, 2 50; Plymouth, 15. 570 32

NEW JERSEY.—*Corisco*—Bata 1st, 1; Batanga, 1; Benita, 4; Corisco, 5; Evune, 1; Gaboon, 10; Ogove 1st, 3; — 2d, 1; — 3d, 2. *Elizabeth*—Bethlehem, 5; Clinton sab-sch, 25; Connecticut Farms, (sab-sch, 14 25,) 75; Cranford 1st, 27 43; Elizabeth 1st sab-sch Murray Miss'y Asso'n, 40 84; — 1st German, 13; — 3d, 19; — Madison Avenue, 14; — Marshall Street Y. P. S. C. E., 5; — Westminster, (sab-sch, 107 38; Hope Mission, 13 18,) 560 69; Lamington (sab-sch, 19 84: a friend, 8,) 146 84; Pluckamin, (sab-sch, 26 65,) 40 85; Roselle, 46; Springfield, 33. *Jersey City*—Caristadt German, (Woodbridge sab-sch, 1,) 7; Englewood, 808 90; Jersey City 1st sab-sch Miss'y Asso'n, 50; — Claremont, 6; — Scotch, 20; Paterson 1st German, 5; — 2d sab-sch, 40; — Broadway German, 5; — East Side, 9 95; Rutherford 1st (Y. M. Miss'y Soc'y, 17, sab-sch, 38), 55; West Hoboken 1st, (sab-sch, 40,) 48 32; West Milford, 5 50. *Monmouth*—Allentown, 10; Barnegat, 4; Beverly, 68 06; Calvary, 10; Columbus, (sab-sch, 12,) 22; Cranbury 1st, 117; Freehold, 16 53; Jacksonville, 4 71; Jamesburgh, 19; Lakewood, 208; Manalapan, 8 50; Manasquan, 43 11; Matawan, (sab-sch, 45,) 178 77; Plattsburgh, 7; Point Pleasant, 10; Shrewsbury, 101 61; Tennent, 89 09; Whiting and Shamong, 4 89. *Morris and Orange*—Berkshire, 3; Boonton, (Y. P. S. C. E., 5; sab-sch, 40,) 45; Chester 1st, (sab-sch, 20,) 80; Dover, (sab-sch Miss'y Soc'y, 50,) 162 58; — Welsh, 7; East Orange 1st, 375 40; German Valley, 25; Hanover, The Misses Fish, 200; Madison, 50 88; Mine Hill, 12; Morristown 1st, 90 cts; New Vernon, 30; Orange 1st sab-sch, 100; — Central, 250; — German, 4; Orange Hillside, 349 83; Parsippany, 61 19; Pleasant Grove, 28; Rockaway, 44; Schooley's Mountain, 26; South Orange, (Vailsburg Chapel, 6 50,) 38 89; Succasunna, 15 18; Summit, 13 06; Whippany, 22 97; Wyoming, 8. *Newark*—Bloomfield 1st, a Friend, 5; — Westminster, 251; Montclair 1st, (a member, 7,) 64 87; Newark 3d, 439 62; — 6th, 20; — 1st German, 10; — 2d German, 5; — 3d German, 10; — Bethany, 4; — Calvary, 16 06; — Central, 7; — High Street, 89 75; — Park, (Jas. Mawha, 28,) 197 34; — South Park, 583 69; — Woodside, 38 07. *New Brunswick*—Alexandria 1st, 2; Amwell 1st, (Reaville Miss'y Band, 25 13,) 34 13; Dayton, 31; Dutch Neck, 35; Flemington, 214 87; Frenchtown (sab-sch, 5), 8; Hopewell, 4; Kingston, 10; Lawrenceville, 35; Milford sab-sch, 13 44; New Brunswick 2d, 65; Princeton 1st, 10 23; — 2d, (sab-sch, 15,) 59 06; Trenton 3d, 172 27; — 5th, 30; — Prospect Street sab-sch, 20. *Newton* Andover sab-sch, 1 47; Asbury, 80; Belvidere 1st, 24; — 2d, add'l. 50; Blairstown, 25; Danville, (sab-sch, 10,) 18 93; Deckertown (sab-sch, 14 14,) 57 14; Greenwich, 20; Hacketstown, 125 78; La Fayette Mission Band, 2; Oxford 2d, (sab-sch, (Thanksgiving off'g, 15,) 24 19,) 26 60; Stewartsville sab-sch, 15; Stillwater, 19 50; Wantage 1st, 20; — 2d, 29 70; Washington, 125. *West Jersey*—Billingsport, 3; Blackwoodtown, (sab-sch, (Infant class, 7 35,) 12 35), 22 35; Bridgeton 1st, 150; — 2d sab-sch, 28 81; — West, (Y. P. S. C. E., 5,) 106; Cape Island, (Y. P. S. C. E., 7 41,) 50 41; Cedarville 1st sab-sch, 36 26; — Osborn Mem'l, 3; Deerfield, 55; Glassboro, 6; Haddonfield, 100; Millville, 7; Pittsgrove, (sab-sch, 12,) 38; Swedesboro, 8 42; Tuckahoe, 2; Wenonah, (sab-sch, 25,) 190; Woodstown, 41. 8,936 36

NEW MEXICO.—*Rio Grande*—Albuquerque 1st, 45; Jemes, 10; Holbrook, 2 25; Laguna, 2; Nacimiento, 1; Pajarito, 2. *Santa Fe*—Agua Negra, 1; Buena Vista, 2; Las Vegas 2d Spanish, 2; Mora, 2; Raton 1st 10; Santa Fe 1st, 8 15; Taos, 20. 107 40

NEW YORK.—*Albany*—Albany 4th, 900; — 6th, 10; — State Street, 161 88; Ballston Centre, 3 73; Ballston Spa (sab-sch,

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19 12), 31 42; Batchellerville Y. P. S. C. E., 5; Jermain Memorial, 28 55; Johnstown, 125; New Scotland, 35; Princetown, 15; Sand Lake, 5 50; Voorheesville, 6; West Milton, 2 50. *Binghamton*—Binghamton 1st, (Miss Mary E. Lockwood, 500), 880 31; — North, 15; Cannonsville, 10; Maine, 2; Union, 25; Windsor, 6 85. *Boston*—Barre, 10; East Boston, 33 92; Holyoke, 40; Houlton, 30; Lawrence German, 20; Litchfield, 15; Londonderry, 3; Lonsdale, (sab-sch, 5,) 11 50; Lowell, 25; Manchester Westminster, 6; New Bedford L. A. Soc'y, 5; Providence, 13; South Framingham, (L. H. & F. M. Soc'y, 6 45,) 31 45; South Ryegate, 5; Taunton, 10; Woonsocket, 17. *Brooklyn*—Brooklyn 5th, German, 23 83; — Bethany, 16; — Franklin Avenue, 10 85; — Friedenskirche, 34; — Grace, 9; — Greene Avenue, 28 48; — La Fayette M. C., 74 85; — Memorial, 204 75; — Mount Olivet (sab-sch soc'y, 10), 14; — Prospect Heights, 10; — South 3d Street, (sab-sch, 100,) 268; — Trinity, 110 19. *Buffalo*—Buffalo 1st, 1500; — Bethany, 110 32; — Westminster, (sab-sch, 12 50,) 116 35; — West Side, 10; Clarence sab-sch, 11 88; Colden, 5; East Aurora, (sab-sch, 13 64,) 30 81; Franklinville, 10; Portville, 95; Silver Creek, 21; Springville, (sab-sch, 1 67; Y. P. S. C. E., 5 20,) 14 25; Tonawanda, 70 50; Westfield, 110 17. *Cayuga*—Auburn 2d, 31 64; — Calvary, 15 74; Cato, 3; Genoa 1st and sab-sch, 21 36; Ithaca Y. P. S. C. E., 7; Ludlowville, 13; Meridian, (Y. P. S. C. E., 3 09,) 30; Weedsport, 102 68. *Champlain*—Belmont, 13; Burke, 12; Keesville, (Y. P. S. C. E., 4 28,) 42 14; Mineville, 10 30; Peru, 1 50. *Chemung*—Horse Heads, 22; Monterey, 5; Pine Grove, 2; Southport Y. P. S. C. E., 3; Sugar Hill, 7; Tyrone, 5. *Columbia*—Ancram Lead Mines, 12 15; Catskill, 20; Greenville, 16 50; Hillsdale, 6; Hunter, 11; Jewett, 9 15; Valatie, 18 06. *Genesee*—Alex. 5; Attica, 55 63; Batavia, 8; Bergen 1st, 28 72; Byron, 15; Castile sab-sch, 13 46; East Pembroke, 15; Leroy sab-sch, 65 83; Perry, 75; Tonawanda Valley, 5 55. *Geneva*—Canandaigua, sab-sch, 25 35; Geneva North sab-sch, 50; Gorham, 16 04; Manchester sab-sch, 10; Oak's Corners, (Rev. S. Murdoch, 5; sab-sch, 5 25,) 13; Ovid sab-sch, 7 50; Seneca, 52 10; Seneca Castle and sab-sch, 23 47. *Hudson*—Amity, 15; Centreville, 8; Circleville, 6; Clarkstown German, 5; Good Will, 5 10; Haverstraw Central, 28; Hempstead, 1; Jeffersonville German, 5; Liberty, 10; Middletown 1st, 30 19; — 2d, (sab-sch, 100,) 139 42; Monticello sab-sch, 10; Nyack German, 6; Port Jervis, 50; Ramapo, add'l, 11; Ridgebury, 1 75; Rockland 2d, 2; Scotchtown, 40; West Town, (Y. P. S. C. E., 5,) 41. *Long Island*—Bridgehampton, 17; East Hampton, 25; Greenport, 65; Sag Harbor, 58 30; Shelter Island, 15; West Hampton, 6 30. *Lyons*—Junius, 6; Wolcott 2d, 8; Victory, 9. *Nassau*—Babylon sab-sch, 12 35; Bellmore, 77 cts; Far Rockaway, 15; Jamaica, 150; Springfield, 45; A Pastor, 5. *New York*—New York 2d German (sab-sch, 3,) 5; — 4th Avenue, 376 89; — 5th Avenue, 110; — Allen Street, 2 53; — Bethany (sab-sch, 33,) 40; — Bohemian, 10; — Brick, Branch sab-sch, 85 28; — Calvary, 40; — Covenant, 1082 50; — French Evangelical, 15; — Madison Square, Estate Jas. R. Hills, 100; — Madison Street German, 5; — Morrisania 1st, 11 50; — Mount Washington, 844 95; — Puritans, 139 04; — Rutgers Riverside, (Wm. C. Lobenstein, 100,) 213 77; — Scotch, (John Taylor Johnston, 500. Immanuel Sab-sch Missionary Association, 54 88,) 554 88; — Sea and Land, 10; Spring St, 38 38; Tremont, 20; — West, add'l, 50; — West End, 140; West 51st St., 8; West Farms, add'l, 8; — West Side Chapel sab-sch Junior Missionary Society, 10; — West 23d Street, 159 62; — Zion German, 7. *Niagara*—Albion, (Hart Fund, 120,) 168 39; Holley, 10 32; Lockport 1st, 136 74. *North River*—Amenia Y. P. S. C. E., 3; Little Britain sab-sch, 15 86; Newburgh 1st, (sab-sch, 20,) 130; — Union, add'l, 50; Pleasant Plains, 5 14; Poughkeepsie 1st sab-sch, 73 28; Rondout, (sab-sch, 14), 38 53; Smithfield, 20. *Otsego*—Buel, 7; Delhi 2d, (sab-sch, 18 29,) 60; Gilbertsville sab-sch, 11; Guilford and Norwich, 3 65; Otego, 8 29; Richfield Springs, 30 85. *Rochester*—Brighton, add'l, 6; Charlotte, 11; Geneseo 1st L. M. S., 7 Geneseo Village sab-sch, 25; Groveland, 8 79; Lima sab-sch, 6 34; Livonia, 12; Mendon, 11; Rochester 1st, 147 34; — Brick, (sab-sch, 18 42,) 358 42; — Calvary, 11 52; — Central, 175; — Memorial sab-sch, 14; — Westminster, (sab-sch, 14,) 20. *St. Lawrence*—Adams, 11; Brownville, 4; Chaumont, 10; De Kalb, 6 87; — Junction, 10 87; Oswegatchie 1st, 20; Rosie, 10; Sackett's Harbor sab-sch, 9; Watertown Stone Street, 22. *Steuben*—Andover, 6 10; Arkport, 6 88; Bath, 155; Campbell, 22; Corning, 23 08; Cuba Easter Off'g, 11 95; Hornellsville, (Easter Off'g, 4 79,) 80 29; Howard, 15; Painted Post, 6; Rushford, 9; Rev. J. G. Snyder, 12 50. *Syracuse*—Baldwinsville, 9; Collamer, 3; Fulton, (sab-sch, 35,) 96 41; Hastings, 73 cts; Jordan, 21; Liverpool 1st, 5; Mercellus, sab-sch, 5 79; Oneida Lake, 2; Onondaga Valley, 9; Oswego 1st, 5; — Grace, 125 42; Skaneateles, 8 75; Syracuse 4th, 75; — Memorial, 15; — Westminster, 5; West Monroe, 1 90; Whitelaw, 5. *Troy*—Argyle, 14; Bay Road, 4; Caldwell, 1; Cohoes, (E. L. S., 20; J., 5; a member, 10,) 85; Hebron, 6; Lansingburgh Olivet, 42; Salem, 49; Troy 1st, 186 65; — 2d, 43 71; — Park, 30 35; — Westminster, 27 56; Warrensburg, 10; Waterford, (sab-sch, 25,) 41 68; Whitehall, 17 50; Rev. Josiah Still, 41 46. *Utica*—Augusta, 1; Hamilton College, 25 50; Ilion and sab-sch, 5; Little Falls, 264; Norwich Corners, 2; Oneida, 41 52; Oneida Castle Cochran Memorial, 5; Vernon Centre, 12 71; Waterville, 15 56; West Camden, 7; Westernville, 20. *Westchester*—Darien, 25; Gilead, 15; Katonah, 35 25; Mt. Kisco, 40; New Rochelle, 100; North Salem, 1 24; Peekskill 1st sab-sch, 40; Port Chester, 9; Sing Sing, 84 65; South East, 16; Stamford 1st, a member, 10; Throgg's Neck, 53 27; Yonkers Dayspring, 35; — Westminster sab-sch, 50; Yorktown, add'l, 4. 15,434 95

North Dakota.—*Bismarck*—Bismarck 1st., 10; Sterling, 1 42. *Fargo*—Elm River, 15; Fargo 1st, 17 05; Grand Rapids, 2; Hillsboro sab-sch, 5; Monango, 1 50; Oakes, 5. *Pembina*—Ardoch, 8; Arvilla, 13; Bay Centre, 10; Crystal, 11 15; Glasston, 5 30; Hoople, 8 20; Larimore, 5 75; Milton, 3; Minot, 5; — Knox, 7 40; Osnabruck, 2; Pembina, 10; Rolla, 8; Rugby Junc., 50 cts; St. Thomas, 3. 157 27

Ohio.—*Athens*—Athens, 65; Beech Grove, 12; Carthage, 5; Gallipolis, 7; Marietta 4th Street, 20; Middleport, 10; New England, 3 10; Stockport, 10 60; Warren, 6; Rev. C. B. Taylor and wife, 10. *Bellefontaine*—Bellefontaine 1st, 32 27; Forest, 8; Marseilles, 3 50; Nevada, 5; North Washington, 4; Rushsylvania, 4; Spring Hills, 6 20; West Liberty, 3 27; Dunkirk, 6. *Chillicothe*—Bloomingburgh, 27; Chillicothe 1st, 152; Greenfield 1st, 139 20; Washington Court House, 16 90. *Cincinnati*—Bethel, (sab-sch, 1 70; G. J. R., 3,) 8; Cincinnati 2d bal. 241 67; — Central, add'l, 2 50; — Westminster, 35; Elizabeth and Berea, 5; Goshen, 2; Monroe, 9; Montgomery, 10; Morrow, 9 82; Mount Carmel sab-sch, 9; New Richmond, 13; Norwood, (sab-sch, 3,) 15 06; Pleasant Ridge sab-sch, 13 81; Pleasant Run, 6 36; Westwood German, 3; Williamsburgh sab-sch Xmas off'g, 5; Wyoming sab sch, 75. *Cleveland*—Ashtabula, 21 20; Cleveland 1st, (Mrs. Mather, 100,) 515 40; — 2d, 65; — Beckwith, 60 54; — Bethany, 8; — Miles Park, 58; Northfield, 20; North Springfield, 1 93. *Columbus*—Columbus 1st, 200; — 2d Y. L. M. S., 10; Dublin, 2; Grove City, 8 65; London, 60 08; Lower Liberty, 37 50; Scioto, 8 35; Worthington, 4. *Dayton*—Dayton 4th, 40; Greenville, 11; Jacksonburg, 3 75; Springfield 1st, Mr. E. L. Barrett, Sr., 50. *Huron*—Fremont, (sab-sch, 32,) 102; Republic, 3 50. *Lima*—Blanchard, 3; Bluffton, 3 21; Delphos, 3; Middlepoint, 1; Ottawa, 15; Rockport, 8 41; St. Mary's 41 96; Van Wert, 13 80; Wapakoneta, 10 50; Convoy, 3; Lima Market Street, 84. *Mahoning*—Beloit, 4; Canfield, 7; Canton 1st, 68 21; East Palestine, (sab-sch, 13 36) 25 36; Leetonia, 8; North Benton, 12; Salem, 17. Warren, 62; Youngstown 1st, 261 61. *Marion*—Delaware sab-sch, 88; Delhi sab-sch, 6; Marion 1st, (sab-sch, 15,) 55. *Maumee*—Bryan 1st, 10; Cecil, 5; Delta, 4 50; Highland, (Garmens, 1 85), 16 85; Kunkle, 3; Milton, 9; Toledo 1st German sab-sch Miss y Band, 15,) 20; — 3d, 15; — 5th, 5 50; Weston, 11. *Portsmouth*—Ironton, (sab-sch 12 65,) 50; Mineral Springs, 5; Portsmouth 1st sab-sch, 60; — 2d, 78 96; Sardinia, 4; Winchester, 8. *St. Clairsville*—Barnesville, 19 13; Bethel, 10; Buffalo sab-sch, 10; Cadiz, 67; Coal Brook, 11 10; Martin's Ferry, 35 24; Pleasant Valley, 3; Rock Hill, 3; St. Clairsville, 35; Scotch Ridge, 5. *Steubenville*—Amsterdam, 40; Bacon Ridge, 21 35; Bethel, (sab-sch, 12 06,) 24 66; Bethesda, (sab-sch, 11,) 42; Brilliant, 1; Buchanan Chapel, 5; Carrollton, 22; Corinth Y. P. S. C. E., 3 70; Cross Creek, 14; Dell Roy, 4; East Springfield, 3 75; Harlem, 25; Kilgore, 2 25; Long's Run, 6 64; New Philadelphia, (sab-sch, 20,) 26; Oak Ridge, 5 80; Pleasant Hill, 20 cts; Ridge, 8; Salineville, 10; Scio, 11 45; Steubenville 1st, 21 08; — 2d sab-sch, 75 30; — 3d, 13; Still Fork, 12; Urichsville sab-sch, 3 17; Waynesburgh, 2; Yellow Creek, 7 50. *Wooster*—Ashland, 2 85; Bethel, 6; Canal Fulton, 5; Chester, 5; Doylestown, 7 30; Jackson, 10; Mansfield (Y. P. M. S., 30), 40; Mansfield 1st, 10; Orange, 2; Shreve, 6. *Zanesville*—Coshocton sab-sch, 3 79; Fairmount, 4; High Hill, 34 80; Jersey, 21 70; Newark 1st, 22 35; — Salem German sab-sch, 2; Roseville, 2 30. 4,241 08

Pacific.—*Benicia*—Arcata, 25; Big Valley, a member, 5; Blue Lake, 5; Covelo, 10; Eureka, 35; Fulton, 5 35; Healdsburgh, 14; Lakeport, 15; Sanel Miss., 6 50; San Rafael, 15; Santa Rosa 1st, 48; Upper Lake Station, 26; Rev. G. W. Hays, 25. *Los Angeles*—Alhambra, 5; Antelope Valley, 24 10; Azusa, 1; Ballard, 5; Burbank, 5 10; Carpenteria, 5; Cucamonga, 10; El Cajon, 23, Elsinore, 10; Glendale, 4, Hueneme, 50; Los Alamos, 5; Los Angeles 2d, 29 77; — 3d, 9; — Immanuel, 83 66; — Spanish, add'l, 5; — Welsh, 5; Monrovia, 13 23; Monticeto 1st and sab-sch, 24; National City, 9 90; Ontario, 9 40; Orange, 25; Pasadena 1st, 65; Pleasant Valley, 4 50; Palms, 9; Pomona, 18 15; Pine Grove, 3; Redlands, 200; San Diego, 108; Santa Barbara sab-sch, 10; Santa Maria, 15; Santa Paula, 6; Saticoy,

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6; Rev. F. D. Seward. 43 75. *Sacramento*—Carson City, (Y. P. S. C. E., 6; L. E. S., 5; sab-sch, 6,) 30; Chico, 25; Colusa, 19; Elk Grove sab-sch, 6 05; Gridley, 10; Marysville, (sab-sch, 3 50,) 28 50; Orange Valley Station, 10; Red Bluff, 8; Sacramento Westminster, 20; Tehama, 5; Vacaville, 11; Vina, 5; Westminster, 4 99; Rev. E. Graham, 1 50. *San Francisco*—Alameda 1st, 80 15; Berkeley, 32 30; Brooklyn, 115 40; Danville, 8 15; Oakland 1st, (sab-sch, 32 20; Tel Avenue Miss. sab-sch, 6 42,) 240 02; — Chinese, 7; San Francisco 1st Woman's Bd., 13 75; — Calvary, 39 65; — Holly Park, 4; — Howard Street, 140 60; — Welsh, 10; — Westminster, 108; Walnut Creek, 10. *San Jose*—Cambria, 28; Cayucos, 5; Centreville, 3; Gilroy, 6 25; Livermore Y. P. S. C. E. 5; Menlo Park, 10 20; Milpitas, 10; Salinas, 14 40; San Jose 1st, 222; Watsonville, 15; *Stockton*—Columbia, 3; Fresno, 37; Grayson, 2 05; Merced 1st, 16; Madera, 13; Orosi, 2; Plano, 2; Sonora, 7; Traver, 10; Visalia, 5. 2,504 07

Pennsylvania.—*Allegheny* — Allegheny 1st German, 8 78; — Bethel, 15; — McClure Avenue, 233 50; — Providence, 185; Glasgow, 5 12; Hoboken, 18 61; Millvale, 8; Pine Creek 2d, 10; Sewickly, 500 79. *Blairsville*—Blairsville, 195; Ebensburgh, 8 22; Johnstown, 26 50; Livermore sab-sch, 25 45; Murrysville, 20; Unity sab-sch, penny coll'n, 10. *Butler*—Concord infant class, 6 10; Grove City, 100 78; Harrisville, 5 35; Jefferson Centre German, 3; Prospect, 7 50; Scrub Grass sab-sch (mite boxes, 8 82), 28. *Carlisle*—Brickerville Christ sab-sch, 22; Carlisle 1st, 18 44; Cambridgeburg Central sab-sch, 9 29; Chambersburgh Central (sab-sch, 25 32, Chapel sab-sch, 4 50), 57 34; — Falling Spring, add'l, 100; Duncannon (sab-sch, 10), 31 62; Green Castle, add'l, 32 62; Harrisburgh Elder Street, 2; — Market Square, 78 41; — Pine Street (sab-sch, 100), 141 70; Lebanon 4th Street, 124 15; Mechanicsburgh Y. P. S. C. E., 3 85; Newport, 18; Shippensburgh, Mrs. R. Smith, 113 05; Upper Path Valley Y. P. S. C. E., 3 73; Waynesboro (sab-sch, 2 95), 28 32. *Chester*—Ashmun. 25; Bryn Mawr Y. P. S. C. E., 6 05; Chester 2d, 3; Fagg's Manor (sab-sch, 24), 39; Forks of Brandywine (Y. P. M. M., 12), 46; Media, 126 30; Nottingham, 8; Penningtonville (sab-sch, 5), 28; Phœnixville, 20; Rutledge Calvary, 5 90; Upper Octorara, 30 20; West Chester 2d, 1. *Clarion*—Bethesda, 4; Big Run, 2; Callensburg, 5; Concord, 6; Cool Spring, 1; Maysville, 2 34; Tionesta, 15. *Erie*—Bradford 1st sab-sch, 16; Edinboro, 4 88; Erie 1st, 89 63; — Park, 200; Fairview, 7; Georgetown, 3; Girard (Miles Grove Branch, 3 94), 14 94; Meadville 2d, 10; Mercer 1st, 74; Milledgeville, 3; New Lebanon, 5; North Clarendon, 4 50; Oil City 1st, 36; Sandy Lake, 3; Tideoute sab-sch, 13 29. *Huntingdon*—Altoona 2d, 135; Bellefonte, 118; Curwensville (sab-sch, 10), 46 45; East Kishacoquillas, 56; Gibson Memorial, 7; Houtzdale, 14 20; Irvona, 10; Lewistown, 46 50; Logan's Valley sab-sch, 6; Lost Creek sab-sch, 9 23; McVeytown, 25 65; Mann's Choice, 2 85; Mapleton, 14; Milesburgh, 7; Penfield (sab-sch, 5), 9; Pine Grove sab-sch, 4 41; Port Royal, 27; Robertsdale, 1 37; Shade Gap, 5; Shirleysburgh, 10; Upper Tuscarora (sab-sch, 2 50), 12 50. *Kittanning*—Atwood, 2; Bethel, 11 50; Brady's Bend, 3; Cherry Tree, 3; Crooked Creek, 2; Currie's Run, 12; East Union, 4; Elderton, 9; Gilgal, 6; Harmony, 15; Homer City, 3 18; Indiana, 189; Leechburgh sab-sch, 10; Marion, 12; Mechanicsburgh, "M," 5; Mount Pleasant, 5; Rockridge, 4 50; Saltsburgh sab-sch, 8; Washington, 18. *Lackawanna*—Ashley, 12; Bennett, 3; Brooklyn, 8; Harmony, 10; Herrick, 5; Kingston sab-sch, 32 59; Montrose 1st, 35; Newton, 5; Nicholson, 2; Pittston 1st, 164 68; Plains, 5; Rome, 3; Rushville, 3; Scranton Providence, 10; — Washburn Street, 45 60; Stevensville, 3; Wilkes Barre 1st (sab-sch, 71 75), 82 42; — Westminster (sab-sch, 23), 29; Wyalusing 1st, 10; Rev. A. G. Cameron, thank off'g, 5. *Lehigh*—Allentown (sab-sch, 10 64) — 112 25; Bangor, 5 30; Bethlehem Y. P. S. C. E., 4 21; Catasauqua 1st, 60 20; Easton 1st, 139; — Brainerd, 16; Ferndale, 12; Hazleton, 42 82; Lock Ridge, 5; Mahanoy City sab-sch, 20; Port Carbon, 18; Portland sab-sch, 6; Reading Washington Street, 12; Upper Lehigh, 31 57; Weatherly, 60; Rev. A. M. Lowry, 10. *Northumberland*—Bald Eagle and Nittany, 22 06; Beech Creek, 6; Berwick, 3; Bloomsburgh, 2; Briar Creek, 4; Buffalo Cross Roads, 17 25; Chillisquaque, 3 57; Great Island, 76; Lewisburgh (sab-sch, 70), 185 75; Lycoming, 30; — Centre sab-sch, 8; Mifflinburg Buffalo, 30 50; Milton sab-sch, 20; Mount Carmel, 16 25; Orangeville, 11; Williamsport 1st (sab-sch, 75), 245; — 2d, 38 50. *Philadelphia*—Philadelphia 1st, 1,248 92; — 3d, 68 65; — 4th, 11 03; — Grace, 20; — Mariner's, 5 14; — Tabernacle (Miss S. Borden 9; Y. M. A., 250), 579; — Walnut Street (sab-sch, 76 03), 779 11. *Philadelphia Central* — Philadelphia Arch Street, 409 44; — Bethlehem, 32 50; — Cohocksink, 2d Street Mission, 2 12; — Columbia Avenue, 26 69; — Kensington, 37; — Mantua 2d, 14; — Memorial, 93 17; — Northern Liberties 1st, add'l 5; — Princeton, 1,247 60; — Temple, 100; — West Arch Street (sab-sch, 119 54), 563 48; — Zion German, 3. *Philadelphia North*—Bridesburg, sab-sch, 5; Bristol sab-sch, 42 58; Doylestown sab-sch, 11 34; — Deep Run Branch, 15; Fox Chase and sab-sch, 35 50; Frankford M. C., 26 81; Germantown Market Square, 138 47; Harmony sab-sch, 3; Huntingdon Valley (sab-sch, 45), 80 49; Leverington sab-sch, primary dep't, 8; Lower Merion (Fairview sab-sch, 5), 16; Manayunk, 35; Mount Airy (sab-sch, 8 83), 41 43; Neshaminy of Warminster, 21 49; Norristown 1st sab-sch, 96 86; Norriton and Providence, 17; Wissinoming, 2. *Pittsburgh*—Cannonsburgh Central Y. P. S. C. E., 5; — 1st sab-sch, 15 50; Chartiers, 15 50; Concord, 2; East Liberty, 76; Forest Grove, 250; Finleyville sab-sch, 5; Hazlewood, 70; Monongahela City 1st, 117 50; Mount Carmel, 17; Pittsburgh Bellefield (sab-sch, 75), 275; — Grace Memorial, 2; — Park Avenue, 60; — Shady Side, 103 32; Sharon, 20 98. *Redstone*—Fairchance Y. P. S. C. E., 4 40; Leisenring, 14 51; McKeesport sab-sch, 12 29; — Union Street sab-sch, 2 57; — Stewart Plan sab-sch, 1 56; Mount Pleasant, 32; — Reunion, 25; Uniontown, 100. *Shenango*—Hopewell, 24 68; New Castle 2d, 60; Princeton, 6; Pulaski, 4 90; Rich Hill, 13; Sharpsville, 6 40. *Washington*—Bethlehem, 11; Cross Creek (Y. P. S. C. E., 5, sab-sch, 8), 27; Cross Roads, 20; East Buffalo; 75; Limestone, 2; Lower Buffalo, 10 06; Moundsville, 12 50, Mount Prospect sab-sch, 12 50; Pigeon Creek, 1 60, Upper Buffalo sab-sch, 6 01; Upper Ten Mile. 28; Washington 2d (Y. P. S. C. E., 8 68, sab-sch-20), 36? 66; Wheeling 1st sab-sch, 10; — 3d, 1; Wolf Run, 1, *Wellsboro*—Antrim, 2; Arnot, 2; Coudersport, 7 08; Covington 1st, 11; Knoxville sab-sch, 3; Wellsboro (sab-sch; 19 50), 44 21. *Westminster*—Bellevue, 18; Columbia, 26 76; Donegal, 13; Lancaster 1st, 39; — Memorial, 19; Wrightsville sab-sch, 11; York 1st M. C., 44 13; — Westminster, 15. *West Virginia*—Elizabeth, 3 25; Morgantown (sab-sch, 7), 24; Parkersburgh 1st, 50; Pleasant Flats, 6 15; Ravenswood, 10; Sugar Grove, 1. 13,806 77

South Dakota.—*Aberdeen*—Groton, 5 88; Holland, 5 55. *Black Hills*—Nashville, 5; Sturgis, 10; Whitewood, 10. *Central Dakota*—Blunt, 7; Flandreau 2d sab-sch, 5; Madison (sab-sch, 2 47), 6 50; Miller; 7 10; Onida, 5; Pierre, 20 75; Rose Hill, 4 60; St. Lawrence, 10; Volga. 20; Wessington, 15 73; Wolsey, 15. *Dakota*—Ascension, 6; Long Hollow, 4. *Southern Dakota*—Alexandria, 20 40; Bridgewater sab-sch, 8; Canton, 10; Dell Rapids, 10; Ebenezer German (sab-sch, 3), 18; Emery, 2; Emanuel German, 5; Harmony, 2; Kimball, 4 50; Norway sab-sch, 2; Parker sab-sch, 5; Parkston, 2; Pleasant Ridge sab-sch, 2; Scotland, 6 88; Turner Co. 1st German (sab-sch, 5), 15; White Lake, 3. 273 89

Tennessee.—*Birmingham*—New Decatur Westminster, 10; Thomas, 3. *Holston*—Beech, 2 50; Greenville, 9; Jeroldstown, 8; Jonesboro (sab-sch, 10), 11 10; Lamar, 2; Salem (sab-sch, 20), 32; Timber Ridge, "Stewards of the King," 2. *Kingston* — Chattanooga Park Place, 13 15; Rockwood, 3; Spring City, 3. *Union*—Forest Hill, 1; Knoxville Bell Avenue, 3; — 4th, 22 33; New Market, 10; New Providence, add'l, 36. 171 08

Texas.—*Austin*—Austin 1st (sab-sch, 25, Mrs. E. B. McLean, 5), 30; Coleman, 5; Eagle Pass (sab-sch. 1), 7; El Paso, 10; Galveston St. Paul's German, 7; Goldthwaite, 15 05; Menardville, 10; Milburn, 5 35; New Orleans Immanuel German, 7 75; Pecan Valley, 2; Taylor sab-sch, 26. *North Texas*—Adora, 7; Bowie, 2; Gainesville Lindsay Avenue sab-sch, 5; Henrietta, 10; Saint Jo, 10; Seymour, 2; Springtown, 1; Throckmorton, 1; Vernon, 5; Wichita Falls, 15. *Trinity*—Cisco, 10; Millsap, 1; Terrell, 12; Waskom, 8. 214 15

Utah.—*Montana*—Butte City sab-sch. 5; Helena 1st, 76 25; Lewistown, 15. *Utah*—Hyrum Emmanuel, 1 65; Logan, 25; Kaysville Mission, 5 95; Mount Pleasant and sab-sch, 5; Mendon Mission, 1; Ogden (sab-sch, 5), 17 40; Salt Lake City Westminster, 8 80; Smithfield (L. M. S. 5,) 13; Springville, 15; Wellsville Mission, 5; Rev. S. E. Wishard, 25. *Wood River*—Boise City, 66; Caldwell, 10; Fairview, 2; Franklin, 15; Preston, 3; Rev. R. P. Boyd, 4. 319 05

Washington.—*Alaska*—King's Hope sab-sch. 2; Juneau, 3 50. *Olympia*—Aberdeen, 3 50; Castle Rock, 5; Chehalis, 3; Cosmopolis, 2; Gig Harbor, 5; Olympia, 12; Puyallup, 7; Tacoma 1st, 65 30; Rev. J. Osmond, 2. *Puget Sound*—Blaine, 10; Cedar Grove, 1; Kent, 12; Mount Pisgah, 4; Nooksack, 4; Nooksack City, 3; Port Hadlock, 3; Seattle 1st, 179; — 2d, 27; — Welsh, 2 60; Snohomish, 6 40; Sumner and sab-sch, 5 81. *Spokane*—Breuts, 5; Cœur-d'Alene, 1 50; Davenport, 7; Egypt, 2; Minnie Falls. 4; Rathdrum, 4 50; Rockford, 5 25. *Walla Walla*—Kamiah Ind., 1 40; Prescott, 37 51; Walla Walla, 19. 455 27

Wisconsin.—*Chippewa*—Ashland 1st, 15; Cadotte, 10; Hartland Egbert, 6; Phillips (sab-sch, 4 73), 20. *La Crosse*—Galesville, 28 86; Greenwood and Stations, 10; Hixton, 5; La Crosse 1st sab-sch primary class, 3 01; New Amsterdam, 6 57. *Lake Superior*—Escanaba, 15; Ford River, add'l, 8; Iron River sab-sch, 2; Ishpeming sab-

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sch, 19; Manistique (Redeemer Y. P. S. C. E., 6 80), 18 80; Negaunee, 12 83; Pickford, 9 85 *Madison*—Baraboo, 12; Beloit 1st, 27 47; Brodhead, 10; Cottage Grove, 1 60; Highland German, 2 80; Kilbourne City, 8; Madison 1st, F. S. Giddings, 250; Pulaski German, 3 25; Reedsburgh, 20; Richland Centre, 5. *Milwaukee*—Alto Calvary, 6; Koesuthtown Bohemian Mission, 11; Milwaukee Holland sab-sch, 19 14; Ottawa, 2 66; Somers, 14 77; Waukesha sab-sch, 15 98. *Winnebago*—Badger, 12; Marshfield, 8 33; Merrill East Side Y. P. S. C. E., 2 13; Oxford, 5; Rural, 56 25; Shawano, 10; Stevens Point (King's Daughters, 20), 69; Westfield, 5; West Merrill (C. E. Soc'y, 2 50), 20; Weyauwega (sab-sch, 5 47), 8 04. 795 29

Woman's Executive Committee of Home Missions.....$110,060 14

Total received from churches.....$178,758 20

LEGACIES.

Legacy of Margaret M. Stiles, dec'd, late of Whippany, N. J., 6,407 11; Wm. Kirker, dec'd, late of Irwin, Pa., 950; Miss Mary A. Wilson, dec'd, late of Pittsburgh, Pa., 3,068 50; John M. Beatty, dec'd, late of Lewistown, Mifflin Co., Pa., 633 33; Mrs. Susan C. Williams, dec'd, late of Fort Wayne, Ind., 5,000; Mrs. Ellen Gibson, dec'd, late of Wayne Co., Mich., 3,309 34; Stephen R. Bradley, dec'd, late of Batavia, N. Y., 488 40; John Spaulding, D. D., dec'd, late of New York, in part 2,500; Myron Whiting, dec'd, late of Kingsville, O., 1,302 42; Maria Cleveland, dec'd, 475; Rebecca Brown, dec'd, late of Virden, Ill., 2,333 30; Miss Anna M. Hughes, 50; Rev. John McClintock, D. D., dec'd, late of Carmichaels, Pa., 100..... ... $96,707 40

MISCELLANEOUS.

"A friend in Princeton," 500; "M. B," 5; A. C. McCutchen, Marysville, Pa., 80; V. W. Dunning, Middletown, N. Y., 2; David Jacks, Monterey, Cal., 2,485; "A friend," 50; Friend, Green Cove Springs, Fla., 50; Reader of the New York Observer, 10 cts; J. D. Thompson, Los Angeles, Cal., 1,500; Rev. F. A. McGaw and wife, Augusta, Ills., 10; Wilmer Wescoat, Williamstown, N. J., 3; Mrs. A. R. McFarland, Hoonah, Alaska., 10; Alexander Guy, Oxford, Ohio, 100; Miss D. J. Stafford, Washington, Mo., 6; "Cash, H.," 20; Rev. T. J. Shepherd, D. D., Glenwood, Md., 25; "A friend," Astoria, Ore., 30; Harry Hutchison, Falls Creek, 5; "C. Penna.," 14; Rev. I. N. Sprague, D. D., 10; Isabella McQueen, Schenectady, N. Y., 5; "H. T. F." 10; Mrs. R. S. Marsh, West Carlisle, Mich., 1; "Friends," 200; Seely Wood, Urbana, Ohio, 25; Citizens of Eufala, Ind., Ter., 5; "M. M.," 25; R. W. Burnet, Cincinnati, Ohio, 50; Rev. M. L. Milford, Bennett, Nebr., 2; Julia Clark, Orion, Ills., 4; Rev. Luke Dorland, Hot Springs, N. C., 5; Robert Walker, Clinton, Ill., 20; Elizabeth A. and Sarah H. Pattison, Sing Sing, N. Y., 200; E. W. Conner, Phila., Pa., 2; Mrs. C. J. King, Saticoy, Cal., 8 30; Sabbath School of Au Sable Chasm, N. Y., 3 45; Mrs. M. B. Dickinson, 3; Miss H. A. Dickinson, 5; Miss M T. Dickinson, 2, "Sewing Machine through New York Observer," 24 62; "Upper St. Clair, Pa.," 15; Jas. S. Aitkin, Trenton, N. J., 10; W. S. Hubbard, Indianapolis, Ind., 8 45; Rev. Jos. Stevens, D. D., and family, Jersey Shore, Pa., 5; Rob't Houston, Olivesburg, Ohio, 150; J. A. Miller, Harrisburg, Pa., 5; Simon Yandes, Indianapolis, Ind., 100; "J. C. A.," 5; J. S. Simonton, Washington, Pa., 20; Mrs. M. M. Lanier, N. Y., 100; Miss M. J. Miles, Creston, Neb, 1; J. W. Wyckoff, Belvidere, N. J., 5; "A friend," Brooklyn, 2; Andrew Rogers, Hammond, N. Y., 15; through Rev. F. M. Wood, 43 cts; Rev. John R. Thompson, 10; "J B. G.," 5; Mrs. L. D. Adams, Port Townsend, Wash., 10; Mrs. R. L. Stuart, New York, 10,000; D. C. Blossom, Atoka, Ind. Ter., 5; "a friend," Galena, Ills., 20; Rev. J. G. Craighead, D. D., Washington, D. C., 50; Rev. and Mrs. R. Buell Love, Millport, O., 40; H. B. Tompkins, New York, 25; Rev. Wm. Drummond, Stone Bank, Wis., 50 cts; W. B. Anderson, Jewett, O., 5; Mrs. N. C. Jameson, 5; Rev. Carroll Cutler, D. D., Charlotte, N. C., 5; Miss Alice L. Hulburd, Rockford, Ills., 15; M. Greenwood, San Francisco, Cal., 250; O. F. Harper, Sidney, N. Y., 5; "A friend," 25; Rev. J. L. Scott, D. D., 25; Chas. S. Wilson and wife, Rose Hill, Fla., 5; James L. Park, Thompsonville, Pa., 10; Rev. W. B. Carr, Latrobe, Pa., 25; "A friend," 20; Rev. G. Robinson, Ft. Davis, Tex., 16 50; "A friend," 40; Rev. Rob't Coltman, Albuquerque, N. M., 20; Rev. J. H. Edwards, 10; Rev. B. C. Swank, "Tithe," 5; Mr. Douglas, N. J., 50; Tracy B. Griswold, Elmira, N. Y., 1; Mary K. Wead, Malone, N. Y., 75; "Friend," Kaysville, Utah, 10; Mrs. Jacques, Nassau, N. Y., 1; "No Name," 2; "C, Penna," 14; Miss Tillie A. Guy, San Luis, Col., 18; Miss G. O. Whiteman, Salt Lake City, 4 50; Mrs. E. M. E., Albany, N. Y., 10; Miss E. M. E., Albany, N. Y., 10; C. H., M., N. J., 7 50; Peter Cameron, Houtzdale, Pa., 25; Chas. Strong, New York, 5; Mrs. E. E. Robbins, Freewater, Ore., 1; "D. D." 5; Miss Ella F. Peak, Cal., 5; Mrs. Annie Harley, Cal., 25; "D. R. H.," 10; Mrs. Mary E. Shunam, Cal., 3; Interest on Permanent Fund, 1,939 18; Interest on Lyon Trust, 250; John C. Green Fund, 1,040; Interest on Permanent Fund, special, 750.....$ 20,855 53

Total received for Home Missions, March, 1891 236,321 13

Total received for Home Missions from April 1, 1890..... 744,364 66

Amount received during same period last year 809,094 61

O. D. EATON, *Treasurer*,

Box I., Station D. 53 Fifth Avenue, New York.

ATLANTIC.—*McClelland*—Abbeyville 2d, 1. *South Florida*—Bartow, 10; Upsala, 8. 19 00

BALTIMORE.—*Baltimore* — Annapolis (sab-sch, 37 04), 41 31; Ashland sab-sch, 10 67; Baltimore 1st (Mrs. Harriet E. Brown, 750), debt, 775; — Boundary Avenue, sab-sch miss'y soc'y, 61 64; — Brown Memorial, 218 35; Bethel, 4; Havre de Grace, 13; Perryville Station, 2; The Grove, 10. *New Castle*—Delaware City, a member, 5; Drawyer's, 8; Head of Christiana, 8; Port Penn sab-sch, 2 12; Wilmington West, 55. 1,217 09

COLORADO.—*Boulder*—Valmont, 88 cts. *Pueblo* — La Junta, 2 40; Mesa sab-sch, 18 09. 21 32

COLUMBIA.—*Portland*—Oregon City, 17; Portland 1st, 185. *Willamette*—Dalles, 10. 212 00

ILLINOIS.—*Alton*—Edwardsville, 10; Lebanon sab-sch, 3 32; Rockwood, 3. *Bloomington*—Clinton sab-sch, 10; Homer, 2; Rossville, 6. *Cairo*—Carbondale, 12; Golconda, 10. *Chicago*—Austin, 9 93; Chicago 1st, 147 62; — Scotch, 14; Hyde Park 1st sab-sch, 18 19; Riverside, 56 33. *Freeport*—Galena South sab-sch, 30 15. *Mattoon*—Pana 1st, 17 41. *Ottawa*—Troy Grove (sab-sch, 2), 7 45; Waterman, 10. *Peoria*—Canton, 20 48; Limestone, 2; Peoria 1st, 17 35; — Grace, 10; Salem, 5; Washington, 5. *Rock River*—Fulton, 15; Millersburgh, 8 07; Munson, 2 51; Pleasant Ridge, 1. *Springfield*—Mason City Y. P. S. C. E., 9 70; Pisgah, 6 30; Springfield 1st Y. P. S. C. E., 1 02; Unity, 2 20; Virginia, 14; Rev. W. L. Tarbet and wife, 3 60. 490 63

INDIANA.—*Indianapolis*—Hopewell sab sch, 7 05. *Muncie*—Elwood, 2. 9 05

INDIAN TERRITORY.—*Chickasaw*—Deer Creek, 3; Edmond, 3. *Choctaw*—Bennington, 2. *Muscogee* — North Fork, 2. Rev. J. R. Ramsay, 12. 22 00

IOWA.—*Cedar Rapids*—Cedar Rapids 3d sab-sch, 7 93; Delmar, 5; Elwood, 2. *Council Bluffs*—Conway, 1; Emerson sab-sch, 6; Griswold, 25; Lenox sab-sch, 56 cts; Missouri Valley, 3. *Des Moines*—Dallas Centre sab-sch, 6; Humeston, 9 50; Newton sab-sch, 4 26. *Iowa*—Chequest, 2. *Iowa City*—Muscatine 1st, 5; Oxford, 8; Tipton 1st, birthday, for debt, 5; Unity, 3; Washington, 7 48; West Branch, 8. 108 73

KANSAS.—*Highland*—Axtel (sab-sch, 3), 5 47; Baileyville, 15 62; Highland sab-sch, 9 29. *Larned*—Larned (Band of Workers, 3 75), 10 83. *Neosho*—Columbus, 76 40; Fort Scott 2d, 2; Parsons sab-sch, 8 72. *Solomon*—Abiline, 4; Beloit, 49; Harmony, 1; Saltville, 1. *Topeka*—Kansas City Grand View Park Y. P. S. C. E, 3; Perry sab-sch, 1 67. 188 00

KENTUCKY.—*Ebenezer*—Ashland 1st, 48 12; New Concord, 7 20; Newport Columbia Street sab-sch, 5; Pikeville sab-sch, 4. *Louisville*—Louisville Olivet, 2; Owensboro 1st, 25 25. *Transylvania*—Edmondton, 4 37. 95 94

MICHIGAN.—*Detroit*—Detroit Jefferson Avenue, 100; — Memorial, 80; Plymouth, 11 59. *Flint*—Denmark, 2 51; Lapeer 1st, 30 23; Otter Lake, 2 10. *Kalamazoo*—Cassopolis, 1; Kalamazoo 1st, (Dr. I. W. Fisk, 10; In memory

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of Mrs. Louisa F. Trask, 50,) 246; Martin, 2 26; Niles, 65 73; Sturgis, 10; White Pigeon, 7 90. *Lansing*—Lansing Franklin Avenue, 8 85. *Monroe*—California, 2; Deerfield, 3; Petersburgh, 5. *Saginaw*—Saginaw City 1st, 229 40. 907 57

MINNESOTA.—*Mankato*—Blue Earth City Branch, 2 05; Worthington Westminster, 37 85. *Red River*—Fergus Falls 1st, 6 12; Maine, 7. *St. Paul*—Minneapolis Andrew, 50; St. Paul 1st, 4. *Winona*—Chatfield, 19 01. 126 03

MISSOURI.—*Kansas City*—Warrensburg, 21 66. *Ozark*—Shiloh, 7 10. *Palmyra*—Clarence, 7 05; Glasgow, 6 65. *Platte*—Avalon sab-sch, 9 50; Hackberry, 2 10; Weston, 3 50. *St. Louis*—St. Louis Lafayette Park sab-sch, 7 65; Windsor Harbor, 5. *White River*—Harris Chapel, 2. 72 21

NEBRASKA.—Hastings, 9 30; Thornton, 5. *Kearney*—Ashton, 1 40; Loup City, 2 60. *Niobrara*—Rushville 1st, 10. *Omaha*—Omaha Southwest, 12 30. 40 60

NEW JERSEY.—*Elizabeth*—Bayonne City 1st, 50; Clarksville, 2 69; Elizabeth Westminster, debt, 10; Westfield, 29 83. *Monmouth*—Asbury Park 1st, 10; Bordentown, 8 90; Englishtown, 3; Freehold, 14 78; Jamesburgh Helmetta Mission, 15; Keyport, 8; Moorestown 1st sab-sch, 10; Tuckerton, 5. *Morris and Orange*—Hanover Afton sab-sch, 26 90. *Newark*—Montclair Trinity Mission Band, 16; Newark 2d, 111 97; — Park, 39 74; Wickliffe, 44 20. *New Brunswick*—Bound Brook, (sab-sch, 6; Interest on Steele legacy, 14 25,) 20 25; Princeton Witherspoon Street, 1; Trenton 1st, C. S. G. 1000; — 5th sab-sch, 7 50; — Bethany, 10. *Newton*—Delaware, 10; Hackettstown, 12; Knowlton, 7 27; Marksboro, 5; Musconetcong Valley New Hampton sab-sch, 10. *West Jersey*—Bridgeton West sab-sch, 25; Bunker Hill, 3; Clayton sab-sch, 40; Millville sab-sch, 65 45; Vineland, 15; Woodbury sab-sch, 45 70. 1,693 17

NEW YORK.—*Albany*—Amsterdam 2d, 100; Saratoga Springs 1st, debt, 45; — 2d, 11; Schenectady 1st sab-sch Senior Dep't, 78 62. *Binghamton*—Owego 1st, 61 41. *Brooklyn*—Brooklyn 1st, 1005; — 1st German, 12; — Lafayette Avenue sab-sch Miss'y Asso'n, 125; — Throop Avenue, 83; — Westminster, 50; Edgewater 1st, 44. *Buffalo*—Buffalo Calvary, 100; — Wells Street, 6; East Hamburgh, 2 30; Fredonia, (sab-sch, 18,) 69; Gowanda, 5; Jamestown, 187 16; Olean, 45 20. *Cayuga*—Auburn 1st, 244 12; Genoa 3d, 1 50; Ithaca, 12 10. *Columbia*—Durham 1st, 5; Jewett, 5. *Genesee*—Alexander, 3; Warsaw, 5. *Geneva*—Penn Yan sab-sch, 20 36; Seneca Falls 1st sab-sch, 40; Waterloo, 40. *Hudson*—Denton, 1; Middletown 1st, 10; Ridgebury, 1 24, *Long Island*—Bridgehampton, 19; Moriches, 15 21; Shinnecock, 1. *Lyons*—Marion, 20 41; Palmyra, 27 88; Rose, 6 50. *New York*—New York Chalmers, 30 66; — Park, 79 16; — Phillips, 30; — Riverdale, 15; — Rutgers Riverside, 25; — University Place, 11.251 80; Westminster of West 23d Street sab-sch, 75. *Niagara*—Lockport 1st sab-sch Miss'y Soc'y, 100; Lyndonville, 9; Mapleton, 5. *North River*—Poughkeepsie 1st sab-sch, 50. *Rochester*—Avon Central, 1; Fowlerville, 1 90; Rochester Emmanuel, (Y. P. S. C. E., 30 cts.) 2 13; Wheatland, a member, 1. *St. Lawrence*—Watertown Stone Street, 10. *Steuben*—Addison sab-sch, 8 63. *Syracuse*—Cazenovia, "Lend a Hand Club," 5; La Fayette Y. P. S. C. E., 8; Oswego Grace sab-sch, 32 35; Syracuse 1st, 351 59; — 4th sab-sch, 114 *Troy*—Fort Edward, (sab-sch, 8 25,) 21 75; Malta, 3; Salem 1st Y. P. S. C. E., 11 65; Sandy Hill, 80 25. *Utica*—Boonville, 10 26; Lowville, 28; Utica 1st, 168 82; — Westminster, 57 77; Verona, 14 34. *Westchester*—Bridgeport 1st sab-sch, 73; Poundridge sab-sch Birthday off'g, 4 13. 15,187 19

NORTH DAKOTA.—*Bismarck*—Bismarck sab-sch, 8; Steele, 2 93. *Fargo*—Wheatland, 2 82. *Pembina*—Forest River, 4. 17 75

OHIO.—*Athens*—Athens sab-sch, 15; Pomeroy, 10. *Chillicothe*—Bainbridge, 2; Bogota, 4; Bourneville, 3; Frankfort, 5; Memorial, 3; New Market, 3 45; New Petersburgh, 50; Salem, 8 84. *Cincinnati*—Cincinnati, 6th sab-sch, 150; — Mount Auburn, 80; Elmwood Place, 5; Harrison sab-sch, 5; Maple Grove, 1; Mason and Pisgah, (sab-sch, 2 40,) 5 10; Reading and Lockland, 9; Somerset and sab-sch, 2; Springdale sab-sch, 5. *Cleveland*—Cleveland North, 27 62; Milton sab-sch, 3. *Columbus*—Columbus Broad Street, 4 50. *Dayton*—Collinsville, 2; Middletown, 14 40. *Lima*—Celina, 3; Findlay, 50; Lima Main Street Mission Circle, 5 50. *Mahoning*—Clarkson, 1; Coltsville, 2; Columbiana, 2 50; Lowell, 10; Middle Sandy, (sab-sch, 1 50,) 7 30; Niles, 15. *Maumee*—Toledo Westminster, 57 27. *Portsmouth*—Georgetown, 7; Red Oak, 10. *St. Clairsville*—Bellaire 1st, 56; Cadiz, 1; Concord, 16; Kirkwood, 12 83; Lore City, 5; Nottingham sab-sch, 6 50; Powhatan, 2; Senecaville, 10; Washington, (sab-sch, 8,) 18; West Brooklyn, 5. *Steubenville*—Centre Unity, 4; Island Creek, 3; Monroeville, 6; Richmond and sab-sch, 23 17. *Wooster*—Apple Creek, (sab-sch, 3 12,) 9 12; Holmesville, 4; Lexington, 5; Mt. Eaton, 3. *Zanesville*—Frazeysburgh, 2; Fredericktown, 18; Newark 1st sab-sch, 7; — 2d, 36 83; Norwich, 1. 842 92

PACIFIC.—*Benicia*—Mendocino, 40; Two Rocks sab-sch, 6; Vallejo, 35; *Los Angeles*—Glendale Y. P. S. C. E., 1; Hueneme sab-sch, 4 40; Los Angeles 1st, 81 32; Riverside Arlington, (O. T. Johnston, 198 25,) 359 25; Santa Barbara st, 125. *Sacramento*—Davisville, 10; Placerville, 12; Sacramento 14th Street, 14 10. *San Francisco*—Danville, 7 05; San Francisco 1st sab-sch, 21 67. *San Jose*—Monterey, Miss N. M. Carver, 5; San Luis Obispo, 15; Santa Clara, 14. 750 79

PENNSYLVANIA.—*Allegheny*—Bull Creek, 10; Emsworth, 43; Fairmount L. M. S., 2; New Salem, 19. *Blairsville*—Braddock sab-sch, 15; Congruity sab-sch, 16; Derry, 56; Johnstown sab-sch, 18; Poke Run (Y. M. M. Soc'y, 12), 47 33; Salem 15 22; Union, 11 58. *Butler*—Clintonville, 7; Grove City sab-sch, 43 43. *Carlisle*—Buffalo, 3; Centre, 4; Landisburgh, 9; McConnellsburgh sab-sch, 14 09; Millerstown, 5 60; Upper, 4; Upper Path Valley (sab-sch, 8), 24. *Chester*—Bethany, 5; New London, 40. *Clarion*—Elkton, 5; Leatherwood, 9; New Bethlehem, 16; New Rehoboth sab-sch, 1; Sligo, 2 *Erie*—Erie Central, 75. *Huntingdon*—Alexandria sab-sch, 14 50; Altoona 2d sab-sch, 15; Bedford sab-sch, 5; Beulah, 3; Birmingham, 34 26; Peru, 4. *Kittanning*—Appleby Manor, 5 50; Bethesda, 5; Cherry Run, 3; Jacksonville, 10; Kittanning 2d, 10; Parker City, 27 60; West Glade Run sab-sch, 4 50; Worthington sab-sch, 3 50. *Lackawanna*—Franklin, 1; Honesdale, 500; Meshoppen, 8; Scott, 4; Scranton 2d sab-sch, 30; Tunkhannock, 19; Uniondale, 5; West Pittston 1st, 285 75; Wilkes Barre Memorial (sab-sch, 75 88), 216 81; Wyalusing 2d, 4 89. *Lehigh*—Allentown, 12 50; Hazleton, 5; Summit Hill and sab-schools, 95 30. *Northumberland*—Allentown sab-sch, 4; Orangeville (sab-sch, 2 50), 4 15; Pennsdale, 3; Rohrsburgh, 1; Shamokin 1st (debt, 12 12), 41 73; Trout Run, 1; Washington sab-sch, 7. *Philadelphia*—Philadelphia 3d sab-sch, 30; — Evangelical (sab-sch, 5), 16; — Greenwich Street, 15; — Scots, 36 43; — Tabor and sab-sch (birthday off'g, 34), 134; — Union, 20. *Philadelphia Central*—Philadelphia Cohocksink sab-sch (2d Street Mission, 1 66), 12 91; — Hebron Memorial, 5 10; — North, 21 07; — North 10th Street, 15; — Susquehanna Avenue, 25; — Trinity, 12; — York Street, 10. *Philadelphia North*—Ann Carmichael, 5; Bridesburg sab-sch, 40; Conshohocken, 3; Falls of Schuylkill, 5; Hermon, 40; Jeffersonville Centennial, 10. *Pittsburgh*—Amity, 18; Pittsburgh 43d Street, 38; — East Liberty (sab-sch, 148 46), 218 07; — McCandless Avenue, 5; Point Breeze, J. G. Stevenson, 1,000; Raccoon (sab-sch, 3 25), 68 60; Swissvale, 84; Wilkinsburgh, interest on Reed Fund, 200. *Redstone*—Brownsville, 13; Dunlap's Creek sab-sch, 24 79; George's Creek, 2; Mount Pleasant, 30. *Shenango*—Beaver Falls, 20. *Washington*—Allen Grove, 6; Claysville, 95 60; Cross Creek, 10; Forks of Wheeling, 47; Unity, 2; Washington 1st (sab-sch, 152 50, Y. P. S. C. E., 115 40), 286 35; West Union, 3. *West Virginia*—Grafton, 5. 4,545 66

SOUTH DAKOTA.—*Black Hills*—Collins, 75 cts. *Dakota*—Good Will, 8 50. *Southern Dakota*—Scotland, 5. 14 25

TENNESSEE.—*Holston*—Mount Olivet, 1; St. Marks, 2. 3 00

TEXAS.—*Austin*—Lampasas 1st, 2; San Antonio Madison Square, 45. 47 00

UTAH.—*Montana*—Deer Lodge, 10 00

WASHINGTON.—*Olympia*—Montesano, 20; Olympia, a member, 2; Wynooche, 2. 24 00

WISCONSIN.—*Chippewa*—Baldwin W. M. S., 14; Ironwood, 9. *Milwaukee*—Beaver Dam 1st, 9 80; Cambridge, 3 70; Horicon, 3; Manitowoc, 3; Racine 1st, 109 89; Richfield, 2; West Granville, 4. *Winnebago*—Fond du Lac, 48; Oconto French (sab-sch, 20), 47; Stockbridge Indian, 2; Wausau, 53 57. 308 96

Woman's Executive Committee of Home Missions ..... $ 12,692 63

Total from churches ..... $ 39,657 49

LEGACIES.

Legacy of Rev. Joseph Mahon dec'd, late of Shippensburg, Pa., 60 69; Elizabeth Gibson, dec'd, late of Detroit, Mich., a balance, 2,672 36; Nancy M. Losey, dec'd, late of Willoughby, Ohio, add'l, 15 37; Miss Anna M. Gibbs, dec'd, late of Chicago, Ill., 2,000; Robert Marshall, dec'd, late of New York City, 5,000; Miss Eliza Duncan, dec'd, late of Cumberland Co., Pa., 2,000; John S. Davison, dec'd, late of Cranbury, N. J., 1,950; O. F. Davis, dec'd, late of Omaha, Neb, 1,000..... 14,698 42

MISCELLANEOUS.

A friend, 50; Mr. and Mrs. Fred Fuller, Fullerton, Neb., 20; Miss Emma Robertson, for

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debt, 1; Mrs. E. M. B., Springfield, N. Y., 5; "A. B. C.," 5; "Friend," Choconut Centre, N. Y., 5; Mrs. E. P. Thwing, Brooklyn, N. Y., 400; "V. F.," 120; Wm. H. Perdomo, M. D., Sag Harbor, N. Y., 10; Mrs. C. H. Pond, Auburndale, Mass., for debt, 5; J. Hope, West Philad'a, Pa., 100; Mrs. H. F. Bronson, Ottawa, Canada, 1,500; "a widow's tenth," 8; a friend, Rochester, N. Y., 20; Lucy S. Anderson, Bellaire, Ohio, 10; Miss Jane S. Cathcart, York, Pa., 30; John C. Wick, Youngstown, Ohio, 500; James B. Jermain, Albany, N. Y., 600; "A friend of the cause," 10; Upson, Walton & Co., Cleveland, Ohio, 100; "A friend of Home Missions," 10; Rev. T. Thomas, Stevensville, Pa., 10; Miss L. S. Throop, Utah, 1; "H. L. J.," 200; Mrs. E. A. Cummins, Bellaire, Ohio, 20; Woodland sab-sch, Easton, W. Va., 7; Rev. and Mrs. R. W. Kennedy, Daly, N. D., 8; Jos. Sutherland, Broons Valley, Minn., 8; Miss Isabella Seely Goodhue, 5; "Two sisters," 15; "Unknown friend," 10..... 3,793 00

Total rec'd for Home Missions, April, 1891 .... $ 58,148 91
Amount rec'd during same period last year..... 31,753 19

O. D. EATON, *Treasurer*,
Box L, Station D. 53 Fifth Avenue, New York.

RECEIPTS FOR HOME MISSIONS, DEBT ACCOUNT, APRIL, 1891.

ATLANTIC.—*East Florida*—Rev. F. H. Marling, 20 00
BALTIMORE.—*Baltimore*—Baltimore 1st, add'l., 128 40; Ellicott City, 9 88. *New Castle*—Dover, 5. *Washington City*—Washington City, New York Avenue, 16. 59 28
COLORADO.—*Gunnison*—Salida, 30. *Pueblo*—Silver Cliff, 8 20. 38 20
COLUMBIA.—*Portland*—East Portland 1st, W. M. S., 10. *Willamette*—Salem 1st, 10. 20 00
ILLINOIS.—*Chicago* — Cabery, 12; Chicago 8th, 33 34. *Freeport*—Oregon Y. P. S. C. E., 3 50. 48 84
INDIAN TERRITORY.—*Choctaw*—Wheelock, 5 00
INDIANA.—*Indianapolis*—Greencastle, 10 50
IOWA.—*Cedar Rapids*—Cedar Rapids 1st, 5 50; Blairstown Y. P. S. C. E., 2 50. *Des Moines*—Derby, 4. *Dubuque*—Pine Creek, 5; Walker, 2. *Fort Dodge*—Inwood, 25. 44 00
KANSAS.—*Emporia*—Argonia, 1 50; Mayfield, 1 50; Rev. R. R. Marquis, 16 67; Cottonwood Falls, 5; Wichita 1st, 16 21. 40 88
KENTUCKY.—*Ebenezer*—New Concord, 3 26
MICHIGAN.—*Lansing*—Delhi sab-sch, 1. *Monroe*—Hillsdale, 7. 8 00
MINNESOTA.—*Winona*—Le Roy (L. A. Soc'y, 5), 9 17
MISSOURI.—*Ozark*—Rev. J. C. Shepard, 4 00
NEBRASKA.—*Nekraska City*—Fairmont, 5. *Niobrara*—Hartington, 5; Rev. J. Martin, 12 50. 22 50
NEW JERSEY.—*Jersey City*—West Milford, 4 50. *New Brunswick*—Trenton Prospect Street sab-sch, 5. *Newton*—Hackettstown, 26 31; Stillwater, 3 50. 39 31
NEW YORK.—*Albany*—Albany State Street, 700. *Boston*—Antrim, 30; Providence, 9. *Brooklyn*—Brooklyn South 3d Street sab-sch, 50. *Nassau*—Glen Cove sab-sch, 5. *New York*—New York Central Y. P. S. C. E., 18; — Bethany, 1 50. *North River*—Milton, 4 75; Malden, 4. *Rochester*—Victor, 10. *St. Lawrence*—Watertown 1st, 25. 857 25
OHIO.—*Chillicothe*—Chillicothe Memorial, 5. *Cleveland*—Cleveland, 2d, 493 50. *Columbus*—Central College (Mission Band, 5), 9. *St. Clairsville*—Washington, 16 88. *Steubenville*—Steubenville 1st sab-sch, 12 50. 541 88
PACIFIC.—*Los Angeles*—Mrs. H. C. McBurney, 1. *San Francisco*—Danville sab-sch, 7 75; Alameda 1st, 30; San Francisco Howard Street, 48 40. *San Jose*—Cayucos Ladies, 2 25. 89 40
PENNSYLVANIA.—*Allegheny*—Glenshaw, 53 28; Allegheny McClure Avenue, 75. *Kittanning*—Glade Run, "Miss E. N.," 20. *Redstone*—McKeesport sab-sch, 11 42; — Stewart Plan sab-sch, 1 86; — Union Street sab-sch, 2 42. 163 98
TENNESSEE.—*Holston*—Elizabethton sab-sch, 1 00
TEXAS.—*Austin*—Rev. W. B. Bloys, 16 25
UTAH.—*Montana*—Rev. E. M. Ellis, 10. *Utah*—American Fork (sab-sch, 5), 7. *Wood River*—Malad, 18; Montpelier L. M. S., 24. 59 00
WASHINGTON.—*Olympia*—Union Ridge L. H. M. S., 10 00
WISCONSIN.—*Madison*—Poynette, 8 73. *Milwaukee*—Milwaukee Immanuel, 150; *Winnebago*—Neenah, 5 37. 164 10

Woman's Executive Committee of Home Missions..... $1,328 72
Total received from Churches..... 3,599 52

MISCELLANEOUS.

"No Name," 475; "Mrs. H.," 500; Rev. D. A. Wallace, Pontiac, Ills., 5; "Mrs. M. W.," 10; Mr. and Mrs. Arthur N. Eagles, Newark, N. J., 10; Mrs. Geo. W. Coblentz, Clarion, Pa., 2; Mr. Edmonton, Tampa, Fla., 1 75; "C." 25 cts; "Winton the Widow's Mite," 2; "A friend," 50; Mrs. Mary Montford, Buffalo, Pa., 20; John P. Hamilton, Stamford, Ct., 50; "A Friend of Missions," 5; Rev. H. P. Carson, 10; Mrs. L. L. Archibald and mother, Point Arena, Cal., 10; Rev. John Branch, White Hall, Ill., 1; Mrs. Mary P. Mills, Blalock, Ore., 5; Friend, Gouveneur, N. Y., 1; Miss Lucy B. Perley, Spanish Fork, Utah, 10; "Cash for debt," 100; "A friend," 5; Miss Clara Pierce, 5; Proceeds of a Mite Box, 3; Jas. Waters, Oswego, N. Y., 15; Miss Anna Shepard, Mo., 1; "Friend," 5 cts..... $1,237 05
Total receipts for debt for March, 1891..... 4,896 57
Total receipts for debt from June 1st, 1890..... 64,012 21

O. D. EATON, *Treasurer*,
Box L, Station D. 53 Fifth Avenue, N. Y.

RECEIPTS FOR SUSTENTATION, APRIL, 1891.

ATLANTIC.—*McClelland*—Mt. Zion, 1 00
BALTIMORE—*Baltimore*—Baltimore Brown Memorial, 35; Deer Creek Harmony, 12; Havre de Grace, 2; Lonaconing 1st, 10. *New Castle*—Drawyers, 3; New Castle, a lady, 5; Wilmington West, 21. 88 00
COLORADO.—*Boulder*—Valmont, 2 cts. *Denver*—D. Capitol Avenue, 2. 2 02
COLUMBIA.—*Willamette*—Dallas, 1 00
ILLINOIS.—*Alton*—Collinsville, 2; Litchfield, 5. *Cairo*—Carbondale, 2. *Rock River*—Garden Plains, 2 70. *Springfield*—Decatur, 10; Pisgah, 1 06; Unity, 37 cts; Rev. W. L. Tarbet and wife, 60 cts. 23 73
IOWA.—*Cedar Rapids*—Marion, (sab-sch, 1,) 7 *Des Moines*—Des Moines Westminster, 3 13 *Fort Dodge*—Grand Junction, 9 15. *Iowa City*—Washington, 25 cts. 19 53
KANSAS.—*Emporia*—Newton, 4. *Larned*—Burrton, 3 35. *Solomon*—Abilene, 1; Culver, 3 50. 11 85
KENTUCKY.—*Ebenezer*—Frankford, 35 75
MICHIGAN.—*Monroe*—Deerfield, 1 00
MISSOURI.—*Ozark*—Carthage, 10. *Platte*—Union, 6. *St. Louis*—St. Louis McCausland Avenue, 3. 19 00
NEBRASKA.—*Hastings*—Hastings, 2 05 *Kearney*—St Paul, 1. *Omaha*—Omaha 2d, 12 55; Marietta, 5. 20 60
NEW JERSEY.—*Elizabeth*—Clarksville, 3; Westfield, 11 69 *Newton*—Delaware, 3. *West Jersey*—Cold Spring, 10. 27 69
NORTH DAKOTA.—*Bismarck*—Bismarck, 2 00
PACIFIC—*Benicia*—Mendocino, 11; Two Rocks, 3; Vallejo, 5. *Sacramento*—Davisville, 2; Sacramento 14th Street, 2 60. *Stockton*—Fowler, 3; Woodbridge Bethel, 1. 27 60
SOUTH DAKOTA.—*Black Hills*—Rapid City 1st, 2. *Southern Dakota*—Tyndall, 1. 3 00
TEXAS.—*Austin*—Lampasas 1st, 2; San Antonio Madison Square, 1. 3 00
WISCONSIN—*Winnebago*—Pioneer, 30 00

Total received for Sustentation April, 1891.. ..... $316 77
Amount received during same period last year... 308 89

O. D. EATON, *Treasurer*,
Box L, Station D. 53 Fifth Avenue, New York.

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RECEIPTS FOR NEW YORK SYNODICAL AID FUND, APRIL, 1891.

NEW YORK—*Albany*—Albany 3d, 85; West Milton, 9; Saratoga Springs 1st, 9 67; — 2d, 27 50 *Brooklyn*—Brooklyn Greenpoint, 30; — South 3d Street sab-sch, 10: Edgewater 1st, 11 *Buffalo*—Buffalo Calvary, 30; — North, 38 06; East Hamburgh, 4; Jamestown, 15 11; Portville, 30. *Cayuga*—Auburn, 1st, 60 38; Aurora, 20. *Champlain*—Moores, 6 25; Port Henry, 40. *Genesee*—Stone Church, 15. *Geneva*—Oaks Corners, 1; West Fayette, 3; Rev. S. Murdock, 4 *Hudson*—Denton, 1; Ridgeburg, 1. *Long Island*—Port Jefferson, 5. *Lyons*—East Palmyra, 4 73; Palmyra, 1 25; Rose, 2 75. *Nassau*—Melville Mite Box, 10. *New York*—New York 7th, 7 49; — University Place, 100; — West End, 30 35. *Niagara*—Mapleton, 2. *North River*—Wattawan, 10 02. *Otsego*—Cherry Valley, 21; Milford, 14; Oneonta, 25 40; Stamford, 20. *Rochester*—Avon Central, 1; Fowlerville, 1 36; Rochester Emmanuel (Y P. S. C. E., 80 cts). 1 82. *St. Lawrence*—Carthage, 14 51; Gouverneur, 55 35. *Syracuse*—Chittenango, 13 10; Syracuse 1st, 136 32. *Troy*—Lansingburgh 1st, 30 38; Malta, 12; Melrose, 4; Pittstown, 3; Sandy Hill, 50 cts. *Westchester*—Mahopac Falls, 25.

Total received for New York Synodical Aid Fund, April, 1891..... .....$	1,003 33
Amount received during same period last year.	1,382 69

O. D. EATON, *Treasurer*,
Box L, Station D. 53 Fifth Avenue, New York.

RECEIPTS FOR NEW JERSEY SYNODICAL AID FUND, MAY, 1891.

Elizabeth—Clinton, 69, Y. P. S. C. E., 5; Conn. Farms, 40; Elizabeth 1st, 124; — 2d sab-sch, 155; — 3d, 20; — 1st German, 7; Lamington, 12: Pluckemin, 25; Rahway 1st, 15 70; — 2d, 50; Springfield, 21. 543 70

Jersey City—Claremont, 12; Jersey City 2d, 19 60; Passaic 1st sab-sch, 12 54; Paterson 1st German, 17; — Broadway German, 10, sab-sch, 5; — East Side, 24; Rutherford, 40 27; West Hoboken, 50. 190 41

Monmouth—Barnegat, 7; Burlington, 47 86; Forked River, 7; Keyport, 12; Lakewood, 25; Manasquan, 34 42; Matawan, 5; Perrineville, 14 06. 152 34

Morris and Orange—Boonton, 50; Chatham, 65 35, sab-sch, 10; Dover, 90 08, Y. P. S. C. E., 23 01; East Orange Brick, 180 07; Hanover 1st, 40; Mendham 1st, 37; Mine Hill, 12; Morristown South Street, 123 35; Mount Freedom, 23; Schooley's Mountain, 20; Summit Central, 159. 787 86

Newark—Bloomfield German, 8 75; Montclair Trinity, 60; Newark 1st, 260; — 2d, 1 80; — 6th, 20; — 1st German, 20; — 3d German, 20; — Bethany, 20; — Memorial, 30 15. 440 70

New Brunswick—Amwell 1st (Reaville), 10, Home Miss'n Band, 15; Flemington, 110; Hamilton Square, 9 79; Lambertville, 75; Milford, 18 30; New Brunswich 1st, 59 75; Princeton 1st (add'l), 33 06; Ringoes Kirkpatrick Memorial, 2 68; Trenton 3d, 109; — 5th, 15. 457 58

Newton—Belvidere 1st, 26; Dechertown, 30; Johnsonsburgh Yellow Frame, 10; Lafayette, 17; Oxford 2d (Oxford) sab-sch, 10 09; Phillipsburgh Westminster, 12 67; Stanhope, 6. 111 76

West Jersey—Absecon, Allen H. Brown Miss'n Band, 5; Atco sab-sch, 3 25; Camden 1st sab-sch, 30, Cent. Miss'n sab-sch, 7 25, Woodland Avenue miss'n sab-sch, 3 61; — 2d, 5; Cape Island, 27; Deerfield, 35; Elwood Brainerd sab-sch, 8 38; Haddonfield, 27 58; Janvier, 4 97; May's Landing, 14; Millville, 10; Salem, Woman's Home Miss'y Soc. (add'l), 12; Tuckahoe, 10; Williamstown, 20. 218 04

Contributions as above .....$	2,902 39
A friend, for credit of New Brunswick Presb'y.	100 00
Received in three months.....$	3,002 39
Previously acknowledged.....	723 61
Received since October 1, 1890.....$	3,726 00

ELMER EWING GREEN, *Treasurer*,
P. O. Box 133, Trenton, N. J.

DIRECT DONATIONS.

Made by churches for current expenses of scholastic year of 1890–1, to institutions under the care of the Board, and by them officially acknowledged to the Board.

COLORADO.—To Presby. College of the Southwest. Del Norte:—Antonito, 2: Alamosa, 25; Brighton, 5; Costilla, 2; Cinicero, 2; Canon City, 110; — sab-sch, 10; — Y. Y. S. C. E., 37; Denver North, 11 57; Del Norte, 133: — sab-sch, 9; Durango, 3: La Luz, 2; Monta Vista, 11; Pueblo 1st, 28; Silver Cliff, 2 10; Saguache, 15; Trinidad 1st, 10. 417 67

COLORADO.—*Boulder*—To Longmont Academy:—Boulder, 16; Cheyenne, 11 25; Longmont, 25; Rawlins, 8 20. 60 45

COLORADO.—*Gunnison*—To Salida Academy:—Salida 1st, 8 20

COLUMBIA—*Oregon*—To Albany Coll. Inst.:—Albina 1st, 7; Ashland 1st, 3; Albany 1st, 20; Eugene 1st, 8 65; East Portland 1st, 5; Lafayette 1st, 3; Marion, 2; Pleasant Grove, 3; Portland St. John's, 5; — Calvary, 48 50; Salem 1st, 6; Turner Octorara, 2; Yaquina Bay, 5. 118 15

ILLINOIS.—*Cairo*—To Union Academy of Southern Ills:—Anna, 98; Centralia, 8 75; — sab-sch, 1 75: Metropolis 1st, 5. 113 50

ILLINOIS.—*Rock River*—To Geneseo Coll. Inst:—Edgington, 14; Geneseo 1st, 25: Munson, 9 50; Princeton, 41 10; Rock Island Central, 13 29; — — sab-sch, 2 86. 105 75

INDIANA—To Coates College, Terre Haute:—Brazil, 16; Evansville 1st Avenue, 10; Hanover, 4 30: Indianapolis 4th, 17 56; Michigan City, 35; Peru, 9; Rockville, 10 10; Sharon Hill, 2; Southport, 3 25; Spencer, 2; Terre Haute Central, 5 68. 114 89

IOWA—*Council Bluffs*—To Corning Academy:—Audubon, 7; Avoca, 3; Conway, 5 61; Corning, 32 60; Council Bluffs, 46 87; Clarinda, 20 16; Emerson, 8 78; Griswold, 8; Hamburg, 7; Imogene, 1 27: Lenox, 8 15; Malvern, 2 80; Morning Star, 5; Platte Centre, 3; Pilot Grove, 1 50; Randolph, 3 45: Villisca, 18. 182 19

IOWA.—*Fort Dodge*—To Fort Dodge Coll. Inst:—Auburn, 1 35; Alta, 6; Ireda Wheatland German, 4; — Emmanuel German, 2: Boone 1st, 13; Calliope, 4; Churdan, 10; Carroll, 5 40; Dennison, 2 50; Dana, 14; Early, 3; Fort Dodge 1st, church and sab-sch, 53 35; Glidden, 8 86; George, 2 10; Grand Junction, 16; Lohrville, 9 30: Larabee, 6; Lamars, 18 81; Odebolt, 8 10; Paulina O'Brien Scotch, 12; Pomeroy, 7 75; Paton, 7 50; Plover, 5 70: Rockwell City, 6; Rippey, 3 10; Sac City, 8; Schaller, 6 61; Sunnyside, 2 24; Sac City, for last year, 12 50; Sioux Centre, 4; West Bend, 5 38. 268 55

KANSAS.—To Emporia College:—Arkansas City, 25: Argonia, 3 25: Beloit, 25 25; Belle Plaine, 13; Burlington, 6; Barrton, 4 39; Clay Center, 2; Central City, 1 50; Columbus, 25; Cawker City, 1; Conway Springs, 10; Caldwell, 21; Clinton, 15; Coffeyville, 2; Council Grove, 43; Emporia Welch, 36; — 1st, 300; Eldorado, 25; Ewell, 1 25; Emporia 2d, 10 65; Harmony, 1; Hutchinson, 31 21; Howard, 5; Humboldt, 2 95; Junction City, 115; Jennings, 1; Kansas City, 88 93; — 1st, 148; Lincoln, 5: Lawrence, 14 81; Mankato, 6 81; Mineral City, 50 cts; Manhattan, 230: Mayfield, 3 25; Minneapolis, 9 71; Media, 4; Marion, 25; — sab-sch, 8; Mineral Point, 5; McPherson, 15 94; Norton, 13 30: Ottawa, 67 70; Osage City, 25 50; Pherris Creek, 10; Princeton, 3; Quenemo, 4 60; Richmond, 1 50; Speerville, 5; Seymour, 5; Sedalia, 5; Spring Valley, 1 38; Salina, 42 25; Saltville, 3 47; Silver Creek, 25 cts; Topeka 1st, 364 25; — Westminster, 9 30; Vinland, 5; Waverly, 35 40: White City, 10; Wilsey, 3; Wauneta, 5; Wichita Oak Street, 5; — West Side, 6 80; Willow Springs, 1; Winfield, 58. 2,005 10

KANSAS—*Emporia*—To Lewis Academy, Wichita:—Wichita 1st, 33 72; — Lincoln Street, 9 85. 43 57

KENTUCKY.—*Louisville*—To Princeton Coll. Inst:—Kuttawa, 10; Louisville Central, 93 25; — Warren Memorial, 12; Princeton 1st, 18 80; — — sab-sch, 1 25; Shelbyville 1st, 6 70. 142 00

MICHIGAN—To Alma College:—Au Sable and Oscoda, 12; Bay City, 36 63; Brooklyn 5; Blissfield, 4; Bad Axe, 2; Concord, 2 50; Columbia, 1 20; Detroit Jefferson Avenue, 165; — Westminster, 63 63; — Trumbull Avenue, 30; Eckford, 4; Elk Sanalac Centre Bridgehampton, 5; Evart, 4

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Flint, 20 75; Grand Rapids 1st, 10; — Westminster, 12 42; Holloway Raisin, 3 25; Holly, 2; Homer, 10; Hillsdale, 8; Hastings, 8 25; Ionia, 42 30; Ithica, 5 40; Kendall, 5; Ludington, 8; Lansing 1st, 20; Midland, 15 60; Mundy, 5 30; Mason, 20; Morrice, 3; Marine City, 7 59; Martin, 7 03; Mt. Clemens, 8; Oneida, 5; Petoskey, 14 77; Saginaw 1st, 139 35; — — sab-sch Bible class, 16 38; — — W. S., 6 70; Tecumseh, 26; Tekonsha, 4; Verona Mills, 1; West Bay City, 99 96. 870 12

MINNESOTA.—To Albert Lea College:—Austin, 5 71; Albert Lea, 70 96; Blue Earth City, 21; Bloomington Oak Grove, 4; Claremont, 2; Canton, 12 22; Duluth 2d, 7 50; Duluth 1st, 171 37; Ebenezer, 2; Empire, 1; Farmington, 1; Fremont, 12 90; Hastings, 5; Henrytown, 2 20; Lanesboro, 4; Le Roy, 7; Minneapolis 1st, 38 98; Medelia, 6 12; Maine, 2; Merriam Park, 16 37; Mankato, 52; Preston, 24 60; Pipestone, 2; Oakland, 5 71; Rochester, 15 47; Rush City, 5; St. Paul Westminster, 6; — Dayton Avenue, 37 04; — Goodrich Avenue, 4; St. Peter, 26 70; Vermillion, 2; White Bear, 1 95; West Duluth, 8. 583 80

MISSOURI. — *Ozark* — To Carthage Coll. Inst:—Ash Grove, 4 25; Carthage 1st, 31 10; Eureka Springs, 17; Golden City, 2 37; Joplin, 11; Neosha, 7 30; Shiloh, 1 13; Springfield Calvary, 29 10. 103 25

MISSOURI —*Palmyra*—To Brookfield College:—Edina, 11; Laclede, 5; Moberly, 9; Unionville, 15. 40 00

NEBRASKA.—To Bellevue College:—Auburn, 43 30; Blackbird Hills, 6; Beatrice, 76 02: Bellevue, 110 88; Craig, 17 38; — Y. P. S. C. E., 33 75; Creston, 4 11; Columbus, 10 50; Fremont, 19 61; Falls City, 10 50; Grandview, 7 40; Hebron, 38; Humbolt, 15 85; Lincoln 1st, 91 98; Marietta, 9; Omaha 1st, 167 11; — 2d, 35; — Lowe Avenue, 8 80; — Knox, 47 45; — Westminster, 61 97; — Ambler Place, 2; — Castillar, 4; — 1st Y. P. S. C. E., 33 75; — 2d Y. P. S. C. E., 35; O'Neil, 3 60; Osceola, 10; Plattsmouth, 25; Ponca, 11 42; Pawnee, 10; Schuyler, 14; Salem, 5 80; Seward, 10 55; Tekamah, 31; Table Rock, 12; Unadilla, 1; Waterloo, 16 33; Wayne, 10; Wahoo, 6; York, 5 63. 1,061 69

NEBRASKA.—To Hastings College:—Adams, 2; Burchard, 4 50; Edgar, 11 50; Hanover German, 5; Kearney, 9; Nelson, 2 30; Sterling, 4; Scotia, 9 08; York, 5 64. 53 02

NORTH DAKOTA.—To Jamestown College:—Casselton, 5; Durbin 1st, 3; Emerado, 12; Jamestown 1st, 50; Lamoure 1st, 5; Lisbon 1st, 30, Minot 1st, 9; Park River, 10; Sanbord, 10 10; St. Thomas, 5 20. 139 30

PACIFIC.—To Occidental University:—Los Angeles 1st, 66 21; — Immanuel, 72; — Boyle Heights, 127; Pomona, 26 45; Redlands, 19; Riverside Arlington, 80 20. 389 86

SOUTH DAKOTA.—To Pierre University:—Aberdeen, 100; Alexandria, 5; Blunt, 6; Brookings, 10; Bridgewater, 15; Flandeau, 5, Groton, 4 09; Howell, 13; Manchester, 1; Miller, 8 50; Madison, 12 15; Olive, 2; Parker, 10; Pierre, 100; Pease Valley, 3; Pine Ridge Agency, 6 61; Volga, 2 41; Whitewood, 5; Wolsey, 10; Yankton Agency (Greenwood,) 2 20. 320 96

SOUTH DAKOTA.—*Southern Dakota*—To Scotland Academy:—Germantown German. 5 90; Hurley Harmony, 4 25; Parker, 15; Scotland, 101 50; Tyndall, 5. 131 65

TENNESSEE.—To Greeneville and Tusculum College:—Knoxville, 2d, 30 53; New Decatur Westminster, Ala., 10; Tusculum Mt. Bethel, 8 06. 48 59

TENNESSEE.—To Washington College:—Jonesboro 2d, 9 18; Knoxville 2d, 40 53; Salem, 10. 59 71

TENNESSEE.—*Union*—To New Market Academy:—Baker's Creek, 1; Caledonia, 2; Cloyds Creek, 2; Eusebia, 1; Knoxville 2d, 30 54; — 4th, 39 75; New Prospect, 3; New Salem, 1 50; New Market, 11 53; Shannondale, 8; Spring Place, 6 50; Washington, 7; Westminster, 2 45. 116 27

TEXAS.—To Daniel Baker College:—Austin 1st, 102; Fort Davis 1st, 30; Gainesville 1st, 25; Lampassas 1st, 10. 167 00

TEXAS.—*Trinity*—To Glen Rose Coll. Inst:—Albany, 1 95; Baird, 10; Dallas, 30; Glen Rose, 10; Stephenville, 1 50; Windham, 3 50. 56 95

UTAH.—To College of Montana:—Anaconda, 8 00

WASHINGTON.—To Whitworth College, Sumner:—Fairhaven, 12; Sumner, 6; Tacoma 1st, 128. 146 00

WASHINGTON.—*Puget Sound*—To Ellensburg Academy:—Ellensburg, 8 80

WISCONSIN.—To Galesville University:—Baraboo, 23 66; Menominee, Mich., 22 60; Sechlerville, 11 10. 57 16

WISCONSIN.—*Madison*—To Poynette Academy:—Beloit, 5; Poynette, 42 88; Portage, 32 40; Wheatland, 2 05 82 33

To Dubuque Theol. School (Academic Department)

Iowa:—

ILLINOIS:—Burton Memorial, 5; Forreston Grove, 109; Godfrey Salem, 25; Prairie Dell Harper, 40; Salem German, 44; Schapville German, 20; Woodburn German, 29 60; Zion German, 25.

IOWA.—Centre German, 15 44; Dubuque German, 20; Franklin German, 60; George German, 12 50; Holland German 75; Kamrar German, 16 72; Lansing German, 25; Mt. Pleasant German, 10; McGregor German 21; Ostfriesland, 79 86; Richland Centre, 11 50; Westfriesland, 20

MISSOURI.—Bay Bethel, 45; Boeger's Store Salem, 62 50; Emmanuel, 45; Gebler Zion, 16 50; Nazareth Swiss 9 50; St. Louis 1st German, 190; — 2d German, 10; Zoar, 25.

NEBRASKA. - Hickman German, 39; Oak Grove and Hanover, 26; Omaha German, 10,

SOUTH DAKOTA.—Germantown German, 10; Lennox Ebenezer. 8.

TEXAS.—New Orleans Emmanuel, La., 1 50; — 1st Street, La., 1 50.

WISCONSIN.—Baldwin, 3; Beloit German, 5; Highland, 8; Marion German, 25; Manston German, 7 20; Pulaski German, 25 57; Platteville German, 33. 1,250 89

Total of direct donations..... $9,275 37

RECEIPTS FOR MINISTERIAL RELIEF, APRIL, 1891.

ATLANTIC.—*Knox*—Medway, 3. *McClelland*—Abbeyville 2d, 1; Mattoon, 1; Mt. Zion, 1. 6 00

BALTIMORE.—*Baltimore*—Baltimore 1st, 300; — Boundary Avenue sab-sch M. S., 17 89; — La Fayette Square, 20; Bel Air 1st, 5; Havre de Grace, 3; Paradise, 4; The Grove, 3. *New Castle*—Christiana, 1 50; Red Clay Creek, 8 50; Wilmington 1st, 5; — Olivet, 4; — West, 21. *Washington City*—Boyd's, 1; Neelsville, 3; Washington City Metropolitan, 6 05. 402 94

CATAWBA.—*Cape Fear*—Haymont, 1. *Yadkin*—Chapel Hill, 1; Freedom East, 1. 3 00

COLORADO.—*Boulder*—Boulder, (4 from sab-sch.) 37; Cheyenne, 12 10; Valmont, 25 cts. *Gunnison*—Salida 1st, 3 23. *Pueblo*—Alamosa 1st, (10 from sab-sch,) 25; Durango, 4. 81 57

COLUMBIA.—*East Oregon*—Centreville, 50 cts. *Portland*—Astoria 1st, 5; Tualitin Plains, 4. *Willamette*—Brownsville, 2 50; Albany, 15; Salem 1st, 10; Woodburn, 2; Dallas, 1. 40 00

ILLINOIS.—*Alton*—Carrolton, 8 79; Collinsville, 12. *Bloomington*—El Paso, 16; Gilman, 7; Homer, 3. *Cairo*—Carbondale, 11; Harrisburg, 3; McLeansboro, 3. *Chicago*—Austin, 2 49; Chicago 3d sab-sch, 18 80; — 5th, 19 88; — Grace, 50 cts; — Scotch, 16; Glenwood, 1; Joliet 1st, 15; New Hope, 2; Normal Park, 7 65; Zion German, (Wheeling,) 5. *Ottawa*—Oswego 1st, 5; Sandwich, 5. *Peoria*—John Knox, 2 70; Peoria 1st, 11; — Bethel, 2; — Grace, 3; Salem, 3. *Rock River*—Fulton, 3; Rock Island Broadway, 5 25. *Schuyler*—Augusta, 10 14; Camp Point, 15; Ellington Memorial, 4 05. *Springfield*—Decatur 1st, 20; Maroa, 4; Pisgah, 1 05; Unity, 37 cts; Virginia, 20. 266 18

INDIANA.—*Crawfordsville*—Hopewell, 3; Lafayette 1st, 15 47. *Fort Wayne*—Goshen 1st, 5. *Indianapolis*—Acton, 1; Bloomington Walnut Street, 1; Indianapolis 2d, 166 04; — 7th, 10; — Tabernacle, 38 95. *Logansport*—La Porte, 44 31; Plymouth, 7; Valparaiso, 13. *Muncie*—Centre Grove, 1; Elwood, 2; Hartford City, 5; La Gro, 2; Liberty, 3 05; New Hope, 2; Tipton, 5. *New Albany*—Brownstown, 3 50; New Philadelphia, 1; Vernon, 17 10. *Vincennes*—Spencer, 1. 347 42

INDIAN TERRITORY.—*Cherokee Nation*—Pleasant Valley, 6 60. *Chickasaw*—Deer Creek, 1; Edmond, 1. *Muscogee*—Muscogee 1st, 25. 33 60

IOWA.—*Cedar Rapids*—Mount Vernon, 12 70. *Council Bluffs*—Afton, 2; Audubon, 11; Bedford, 5; Griswold, 5; Missouri Valley, 1; Shelby, 2. *Des Moines*—Dallas Centre sab-sch, 4; Des Moines Central sab-sch, 5; East Des Moines, 7; Olivet, 2. *Fort Dodge*—Le Mars 1st, 11; Paullina, 4 42. *Iowa*—Burlington 1st, 8 14; Keokuk Westminster, 15 48. *Iowa City*—Malcom, 4; Muscatine 1st, 17; Washington, 2 24. *Sioux City*—Larrabee, 4; Sioux City 1st, 25. *Waterloo*—Salem sab-sch, 5. 152 93

KANSAS.—*Emporia*—Mulvane, 2; Newton 1st, 5; Wellington, 11. *Highland*—Baileyville, 2; Marysville, 3. *Larned*—Arlington, 1. *Solomon*—Beloit, 7 98; Cawker City, 3; Glen Elder, 2 02. *Topeka*—Bethel, 3; Riley Centre German, 1; Topeka 1st, 100; — 2d, 10. 151 00

KENTUCKY.—*Ebenezer*—Ashland 1st, 21 44; Ebenezer, 3; New Concord, 1. *Louisville*—Louisville Olivet Chapel, 1; Pewee Valley, 4; Shelbyville 1st, 5 37. 35 81

MICHIGAN.—*Detroit*—Brighton, 2; Detroit Memorial, 25; Howell 1st, 20; Ypsilanti, 11. *Flint*—Gaines, 2; Mundy, 5 25. *Grand Rapids*—Grand Rapids 1st, 10; — Westminster, 27 35. *Kalamazoo*—Kalamazoo 1st, 54. *Lansing*—Albion, 10; Battle Creek 1st, 20; Delhi, 3; Lansing Franklin Avenue, 4 50; Marshall, 34; Oneida, 6. 234 10

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MINNESOTA.—*Mankato*—Delhi 1st, 2; Winnebago City 1st, 5. *Red River*—Fergus Falls 1st, 1 77; Maine 1st, 2. *St. Paul*—Crystal Bay, 1; Hastings, 2; Long Lake, 1; Minneapolis Shiloh, 16; Red Wing, 8 87. *Winona*—Claremont, 2 59; Preston, 5; Ripley, 1 68; Rochester, 17. 65 91

MISSOURI.—*Kansas City*—Jefferson City, 3; Nevada, 3. *Palmyra*—Kirksville, 8 25. *St. Louis*—St. Louis McCausland Avenue, 15. 29 25

NEBRASKA.—*Hastings*—Hastings 1st, 2 05; Oak Creek, 3. *Kearney*—Grand Island, 10; St. Edwards, 2; St. Paul, 2. *Nebraska City*—Nebraska City 1st, 5. *Omaha*—Wahoo, 2. 26 05

NEW JERSEY.—*Elizabeth*—Bayonne City 1st, 30; Clarksville, 3; Clinton sab-sch, 10; Elizabeth 1st German, 6; Lamington sch sch, 19 87; Liberty Corner, 5; Westfield, 10 05. *Jersey City*—Jersey City Scotch, in part, 7 50; Paterson East Side, 35; — Redeemer, 50. *Monmouth*—Bordentown 1st, 6 52; Cranbury 2d, 8; Englishtown, 1; Freehold 1st, 50 50; Keyport, 3; Tuckerton, 2. *Morris and Orange*—Chester (sab-sch, 5), 15; Flanders, 2; Madison, 7 31; New Vernon, 13; St. Cloud, 18 21. *Newark*—Montclair 1st, 53 69; Newark 2d, 40 55; — 3d, 170 91; — Calvary, 5 79; — Park, 49 31; — Wickliffe, 18 42. *New Brunswick*—Hamilton Square, 17; Hopewell, 4; Princeton Witherspoon Street, 1; Trenton 1st (Chapel), 3; — Bethany, 6 20; — Prospect Street, 52 88. *Newton*—Asbury, 20; Delaware, 4; Knowlton, 2 18. *West Jersey*—Camden 1st, 9; Clayton, 20; Cold Spring, 15; Vineland, 5; Woodstown, 20. 819 89

NEW MEXICO.—*Santa Fe*—Santa Fe 1st, 2; Taos, 6. 8 00

NEW YORK.—*Albany*—Amsterdam 2d, 35; New Scotland, 5; Saratoga Springs 1st, 25; — 2d, 5 80. *Binghamton*—Union, 12. *Boston*—South Boston 4th, 7 27; Woonsocket, 2. *Brooklyn*—Brooklyn 1st German, 5; — Friedenskirche, 4; — Memorial, 151 74; — South 3d Street (sab-sch, 30), 35. *Buffalo*—Buffalo Calvary, 34; — Central, 5; — Wells Street, 5; Fredonia, 5; Jamestown 1st, 58 96; Olean 1st, 25; Tonawanda 1st, 17 80. *Cayuga*—Genoa 1st, 17 20. *Champlain*—Beekmantown, 3. *Columbia*—Durham 1st, 7. *Genesee*—Warsaw Y. P. C. A., 13 75. *Geneva*—Branchport, 2; Canandaigua sab-sch, 10; Geneva 1st, 16 31; Naples, 4 73. *Hudson*—Clarkstown German, 3; Denton, 1; Liberty 1st, 5; Montgomery 1st, 3; Nyack German, 2; Ridgebury, 1 26; Scotchtown, 5. *Long Island*—Brookfield, 1; Moriches, 4 42; Speonk, 1. *Lyons*—Palmyra, 4 40. *Nassau*—Far Rockaway, 5; Glen Cove, 2; Newtown, 10. *New York*—New York Calvary, 15; — Chalmers, 25 28; — Christ, 10; — Mount Washington, 122; — Puritans, 41 71; — Scotch, J. T. J., 200; — Sea and Land, 10; — Tremont, 5; — Westminster, West 23d Street sab-sch, 50. *Niagara*—Mapleton, 2. *North River*—Bethlehem, 18; Little Britain, 7 25. *Otsego*—Stamford, 15. *Rochester*—Mendon, 2; Ogden Centre, 4 60; Rochester Central, 15 95; — Emmanuel (Y. P. S. C. E., 30 cts), 2 13; Sparta 2d, 4 09. *Syracuse*—Fulton and Granby, 47; Syracuse 1st, 77 91. *Troy*—Caldwell, 1; Fort Edward, 1; Glens Falls, 110; Jermain Memorial, 6 39; Sandy Hill, 79 25. *Utica*—Ilion and sab-sch, 5; Lowville, 10; Oneida, 15 01; Utica 1st, 41 70; — Westminster, 25. *Westchester*—Greenburgh, 11 06; Hugenot Memorial Forest, 48; Pleasantville, 2; Port Chester, 2; Stamford 1st, 10; Throgg's Neck, 5. 1,607 97

NORTH DAKOTA.—*Pembina*—Tyner, 2 00

OHIO.—*Athens*—Barlow, 3; Gallipolis 1st, 8; Marietta 4th Street, 10. *Bellefontaine*—West Liberty, 95 cts. *Chillicothe*—Bogota, 1; Bourneville, 5; Frankfort, 1; New Petersburgh, 10; Washington C. H., 12 33. *Cincinnati*—Bond Hill, 5; Cincinnati 6th, 11; — Mount Auburn, 25; — Westminster (Price Hill), 25; Delhi, 7; Elizabeth and Berea, 8; Elmwood, 3; Harrison 1st, 10; Hartwell, 5; Maple Grove, 1; Reading and Lockland, 10; Somerset and sab-sch, 4. *Cleveland*—Cleveland 2d, 180; — Calvary, 49 50; — Woodland Avenue, 150; New Lyme, 2. *Columbus*—Columbus Broad Street, 1 80. *Dayton*—Collinsville, 2; Hamilton 1st, 11 92. *Huron*—Fostoria 1st, 18; Tiffin, 15. *Lima*—Blanchard, 10; Celina, 2; Findlay 1st, 50; Lima Main Street M. Circle, 3; McComb, 10. *Mahoning*—East Palestine, 5; Niles, 6; Youngstown 1st, 229 36. *Maumee*—Kunkle, 4; Montpelier, 2 77; Mount Salem, 3. *Portsmouth*—Feesburgh, 4; Georgetown, 5; Portsmouth 1st sab-sch, 21; Winchester, 2. *St. Clairsville*—Cadiz, 29; Concord, 5; Powhatan, 1; Senecaville, 3. *Steubenville*—Bacon Ridge, 8 50; Cross Creek, 4; Island Creek, 1; Oak Ridge, 3; Richmond and sab-sch, 2 90; Salineville, 6; Waynesburgh, 6. *Wooster*—Holmesville, 2; Lexington, 3; Mansfield 1st, 10; Mt. Eaton, 2. *Zanesville*—Dresden, 2 47; Martinsburgh, 1; Newark 1st, 55 cts; Norwich, 3; Oakfield, 1 85; Renville, 1 90; Zanesville Putnam, 10 24. 1,059 04

PACIFIC.—*Benicia*—Mendocino, 16; Ukiah, 15; Vallejo, 38. *Los Angeles*—Ballard, 2; Los Alamos, 3; Los Angeles 3d, 4; Riverside Calvary, 31 50; San Pedro, 5; Santa Barbara 1st, 95. *Sacramento*—Davisville, 2; Ione, 3; Placerville, 4; Sacramento 14th Street, 2 60. *San Francisco*—Brooklyn (Oakland), 50; Golden Gate, 1. *San Jose*—Menlo Park, 5; San Luis Obispo 1st, 7 80; Santa Cruz, 1. *Stockton*—Bethel (Woodbridge), 2; Fresno 1st, 10. 297 90

PENNSYLVANIA.—*Allegheny*—Allegheny North, (in part,) 100; Bull Creek, 5; Fairmount L. M. S., 2. *Blairsville*—Derry, 55 68; Murrysville, 9; Salem, 7 73; Union, 3 27. *Butler*—Clintonville, 6. *Carlisle*—Centre 4; Landisburgh, 7; Shippensburgh, 16 50; Upper, 3. *Clarion*—Callensburg, 3; Elkton, 6; Leatherwood, 5; New Bethlehem, 5; Reynoldsville, 3. *Erie*—Erie Central, 25; — Chestnut Street, 9; Greenfield sab-sch, 3; Greenville sab-sch, 10; Mercer 1st, 16. *Huntingdon*—Altoona 2d sab-sch, 4; Beulah, 1 50; Birmingham, 7 45; Duncansville, 1; Houtzdale, 4 12; Lewistown, 13 50; Peru, 4; Port Royal, 13; Shade Gap, 6 50. *Kittanning*—Bethel, 5; Bethesda, 1; Cherry Run, 2; Crooked Creek, 1; Gilgal, 3; Harmony, 5; Jacksonville, 3; Kittanning 2d, 5; Leechburgh, (3 from sab-sch,) 20; Middle Creek, 2; Mount Pleasant, 3; Rockbridge, 2; Saltsburgh sab-sch, 4. *Lackawanna*—Ararat, 1 77; Ashley, 13; Dunmore, 2; Franklin, 1; Gibson, 2 23; Honesdale 1st, 100; Meshoppen, 3; Montrose 1st, 50; Nicholson, 1; Scott, 1; West Pittston, 155 01; Wilkes Barre 1st, 15; — Memorial, 138 80; — Westminster, 7. *Lehigh*—Catasauqua 1st, 43 20; Mahanoy City sab-sch, 10; Reading Washington Street, 3; South Bethlehem, 1; Summit Hill, 60 74; Upper Lehigh, 28 58. *Northumberland*—Emporium, 1; Hartleton, 1; Northumberland, 10; Pennsdale, 1; Trout Run, 1; Washington, 18 25. *Philadelphia*—Philadelphia 3d, 35 60; — 10th, 1. *Philadelphia Central*—Philadelphia Beacon, 10; — Cohocksink, 64 18; — Columbia Avenue, 10; — Hebron Memorial, 3 25; — North, 28 25; — Susquehanna Ave., 10; — York Street, 10; — Zion German, 2. *Philadelphia North*—Ann Carmichael, 5; Chestnut Hill Trinity, 25; Falls of Schuylkill, (John Fraser,) 10; Germantown Wakefield, 22 39; Huntingdon Valley, 5; Jeffersonville, 5; Springfield, 2. *Pittsburgh*—Amity, 7; Concord, 2; Mount Pisgah, 4; Pittsburgh 3d, 496 89; — 43d Street, 14; — Central, 3; — East Liberty, (68 52 from sab-sch,) 103 31; — McCandless Avenue, 2; — Park Avenue, 22 50; — South Side, 10. *Redstone*—Dunlap's Creek, 17 12; George's Creek, 2. *Shenango*—Transfer, 2 16. *Washington*—Allen Grove, 6; Cross Roads, 2; Washington 1st, (6 73 from sab-sch,) 16 98; West Union, 3; Wolf Run, 1. *Westminster*—Lancaster Memorial, 2. *West Virginia*—Grafton, 5; Parkersburgh 1st, 25; Weston, 2. 2,082 47

SOUTH DAKOTA.—*Black Hills*—Rapid City 1st, 5. *Central Dakota*—Manchester, 1. *Southern Dakota*—Olive, 1; Peone Valley, 1; Scotland, 7 35. 15 35

TENNESSEE.—*Holston*—Jonesboro, 8 cts; Lamar, 1; St. Marks, 1. *Union*—Knoxville 2d, 79 18; New Market, 7. 88 26

TEXAS.—*Austin*—Lampasas, 2; San Antonio Madison Square, 2. *Trinity*—Cisco, 2. 6 00

UTAH.—*Utah*—Ephraim, 3; Manti 1st, 5. 8 00

WASHINGTON.—*Olympia*—Olympia, 3. 3 00

WISCONSIN.—*Lake Superior*—Marinette Pioneer, 70; Marquette 1st, 66 15; Negaunee, 27 83. *Madison*—Beloit 1st, 3; Cottage Grove, 1 28. *Milwaukee*—Alto Calvary, 3; Cambridge L. M. Soc'y, 5; Richfield, 2; West Granville, 2. *Winnebago*—Fond du Luc, 20; Stockbridge Indian, 2 50; Wausau 1st, 35 15. 237 90

From the churches.....$ 8,101 59

FROM INDIVIDUALS.

Rev. W. C. Cattell, D.D., Pa., 50; Guest money at P. A., 26 25; Thank offering from O. H. H., 5; "A friend," Philad'a, 5; Mrs. Julia Fillmore, New York, 10; Mrs. Myer, New York, 10; "A Home Missionary's daughter," Pa., 5; Dr. Wm. M. Findlay, Pa., 5; Mrs. F. W. Mather, New York, 10; Mrs. Nelson R. Derby (in memoriam), 20; "H.," Philad'a, 5; Mrs. J. M. Roberts, Calif, 1; Mrs. H. C. Scovel, O., 20; "Friend," Washington, D. C., 10; Rev. D. S. Gregory, D.D., New York, 52; Elizabeth A. Cummins, Ohio, 10; Rev. N. M. Clute, Iowa, 5; A. Dorman, Calif, 4; Mrs. Mary E. Welles, Minn., 5; "E. H.," Philad'a, 10; Rev. A. Cushing Dill, N. J., 5; Unused part of appropriation, 115 50; Miss Isabel S. Goodhue, Conn., 10; Rev. C. R. Nugent, Arizona, 2 50; Miss Helen T. Barney, N. Y., 30; "C., Penna.," 6; "C. H.," N. J., 2 25; Two sisters, 15; Rev. W. L. Tarbet and wife, 60 cts 455 10

Interest from permanent fund 4,333 50

Interest on bank deposits 138 98

Total for current fund .....$ 13,029 17

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PERMANENT FUND.

(*Interest only used.*)

Legacy of Rev. John McClintock, Carmichaels, Pa., 50; Legacy of Rev. Joseph Mahon, Shippensburg, Pa., 60 69; Legacy of Robert Marshall, New York, N. Y., less tax, 4,762 50; Sale of options on N. Y., N. H. and H. R. R. stock, 144 38; Estate of Amelia Kerr, New York, 17 shares of stock of Manhattan Life Insurance Co., at appraisal, 2,550; cash from same estate, 97 08..... 7,664 60

Total for April .....$ 20,693 77

W. W. HEBERTON, *Treasurer.*

RECEIPTS FOR SABBATH-SCHOOL WORK, APRIL, 1891.

ATLANTIC.—*Fairfield*—Good Will sab-sch, 2. *Knox*—Ebenezer, 1 26; Ezra, 48 cts; New Hope sab-sch, 40 cts; Riceboro, 88 cts. *McClelland*—Abbeyville 2d, 1; Mattoon, 1; Mt. Zion, 1. *South Florida*—Upsala, 5 48. 13 40

BALTIMORE.—*Baltimore*—Baltimore Boundry Avenue, 5 97; — La Fayette Square sab-sch, 13 13; Havre de Grace, 2; The Grove, 9 41. *New Castle*—Elkton, 20; West Nottingham, 13 72. *Washington City*—Darnestown, 3; Washington City Western, 23 97. 91 20

CATAWBA.—*Catawba*—Ebenezer, 2 50. *South Virginia*—Allen Mission, 4. *Yadkin*—Chapel Hill, 1. 7 50

COLORADO.—*Boulder*—Valmont, 8 cts. *Pueblo*—Durango, 5. 5 08

COLUMBIA.—*East Oregon*—Klikitat 1st, 75 cts. *Oregon*—Dallas, 1; East Portland Mizpah, 5; Salem, 4; Tualitin Plains, 2; Woodburn, 2. *Puget Sound*—Fair Haven, 12; Tacoma 1st, 40. 66 75

ILLINOIS.—*Alton*—Carrollton, 2 43. *Bloomington*—El Paso, 9; Gilman, 5; Normal, 6 75. *Cairo*—Carbondale, 9; Harrisburg, 3; McLeansboro, 2. *Chicago*—Chicago 41st Street, 63 58; — Grace, 1; — Scotch, 9; Maywood, 4 23; New Hope, 2; Wheeling German sab-sch, 5. *Freeport*—Warren sab-sch, 3. *Mattoon*—Paris, 6 88. *Ottawa*—Ottawa, 5. *Peoria*—Peoria Grace, 3; Salem sab-sch, 3. *Rock River*—Fulton, 1. *Springfield*—Maroa, 2; Pisgah, 1 58; Unity, 55 cts; Virginia, 6. 154 00

INDIANA.—*Crawfordsville*—Lexington sab-sch, 5; Romney, 5 15. *Indianapolis*—Indianapolis 2d, 98 92; — 7th, 1. *Logansport*—Plymouth, 6; Valparaiso, 3. *Muncie*—Elwood, 1; Liberty, 3 05; New Hope, 1; Noblesville, 4. *New Albany*—Hanover sab-sch, 5; Mauckport, 65 cts. *Vincennes*—Spencer, 1. 129 77

INDIAN TERRITORY.—*Chickasaw*—Atoka, 2 50

IOWA.—*Council Bluffs*—Corning, 2 55; Griswold, 5; Missouri Valley, 1; Shenandoah, 4 15. *Des Moines*—Olivet, 1. *Fort Dodge*—Sioux City 1st, 12 50. *Iowa*—Burlington 1st, 2 71; Keokuk Westminster, 5 15; Montrose, 2. *Iowa City*—Muscatine 1st, 2; Washington, 75 cts. 88 81

KANSAS.—*Emporia*—Howard, 2; Newton, 4. *Highland*—Holton 1st, 8. *Larned*—Arlington, 1. *Osborne*—Osborne sab-sch, 5 75. *Solomon*—Beloit, 16; Cawker City, 2; Saltville, 1; Vesper sab-sch, 2 83. *Topeka*—Topeka 2d, 11. 53 58

KENTUCKY.—*Ebenezer*—Covington 1st, 80 44; Ebenezer, 3; Lexington 2d, 76 98; New Concord, 1. *Louisville*—Shelbyville 1st, 1 43. 162 85

MICHIGAN.—*Detroit*—Detroit Fort Street, 50; — Memorial, 8 69. *Grand Rapids*—Muir, 2. *Kalamazoo*—Kalamazoo 1st, 18; Martin sab-sch, 2. *Lansing*—Albion, 10; Lansing Franklin Avenue, 2 85. *Saginaw*—Gaines sab-sch, 2. 95 54

MINNESOTA.—*Red River*—Fergus Falls, 59 cts; Maine, 2; Moorhead, 1 57. *St. Paul*—Long Lake, 1; St. Paul House of Hope, 53 57. 58 73

MISSOURI.—*Ozark*—Webb City, 10 00

NEBRASKA.—*Hastings*—Hastings, 2 05. *Kearney*—Grand Island, 5; St. Paul, 3. *Nebraska City*—Fairbury sab-sch, 3 25. *Niobrara*—Millerboro, 1; Willowdale, 1. *Omaha*—Wahoo, 2. 17 30

NEW JERSEY.—*Elizabeth*—Bayonne City, 10; Clarksville, 3; Metuchen, 6 82; Westfield, 12 30. *Jersey City*—Jersey City Scotch, 5; Passaic sab-sch, 4 58; Paterson 1st, 25. *Monmouth*—Bordentown, 7 07; Cranbury 1st, 8; Englishtown, 1; Matawan sab-sch, 33 16. *Morris and Orange*—Chester, 5; Madison, 72 57, Mendham 1st, 5 43; Morristown South Street, 43 12; New Vernon, 10; Orange German sab-sch, 4; Summit, 61 20. *Newark*—Montclair 1st, 41; Newark 2d, 5 96; — Calvary, 1 60; — Park, 28 50; — Wickliffe, 11 05. *New Brunswick*—Ewing, 15; Kirkpatrick Memorial sab-sch, 10. *Newton*—Knowlton, 78 cts; Oxford 2d, 3; Stanhope sab-sch, 4; Washington sab-sch, 25. *West Jersey*—Clayton, 10; Pittsgrove, 8; Woodstown, 6. 487 11

NEW MEXICO.—*Rio Grande*—Albuquerque 1st, (sab-sch, 10,) 15 50. *Santa Fe*—Santa Fe, 2. 17 50

NEW YORK.—*Albany*—Jermain Memorial, 6; New Scotland, 10; Saratoga Springs 2d, 3 60. *Binghamton*—Bainbridge sab-sch, 9 50; Union, 10. *Boston*—Lawrence German sab-sch, 8; South Boston 4th sab-sch, 19 04. *Brooklyn*—Brooklyn 1st German, 5; — Friedenskirsche, 1; — Memorial, 20 92; — South 3d Street, 65 42; — Westminster sab-sch, 50. *Buffalo*—East Hamburgh, (sab-sch. 2,) 3; Jamestown, 13 75; Olean, 5; Tonawanda, 7 67. *Cayuga*—Genoa 3d, 52 cts; Sennett sab-sch, 5 35. *Champlain*—Beekmantown, (sab-sch, 3,) 5; Chazy, 6 20. *Columbia*—Valatie, 4. *Genesee*—Perry sab-sch, 16 55. *Geneva*—Naples, 1 57. *Hudson*—Clarkstown German, 3; Middletown 2d sab-sch, 100; Nyack German, 1; Ridgebury, 34 cts; Scotchtown, 5. *Long Island*—Greenpoint, 10; Moriches, 1 47; Shinnecock, 1. *Nassau*—Far Rockaway, 3. *New York*—New York 5th Avenue, 979 35; — Christ Chapel, 8; — Morrisania, 13; — Mount Washington, 29 70; — Puritans, 13 90; — Rivington, 6 26. *Niagara*—Lockport 1st, 8 88. *North River*—Bethlehem, 18. *Rochester*—Ogden, 2 87; Rochester Central, 6 38; — Emmanuel, 1 83; — Westminster, 8 25. *St. Lawrence*—Brasher Falls, 1; Oswegatchie 1st sab-sch, 25; Potsdam, 8. *Syracuse*—Fulton, 10; Oswego 1st, 15; Syracuse 1st, 22 83. *Troy*—Cambridge, 5 41; Sandy Hill, 75 cts. *Utica*—Little Falls sab-sch, 75; Oneida, 7 50; Utica Westminster, 25. *Westchester*—Gilead, 9; Port Chester, 1; South East sab-sch, 4; Yonkers Westminster sab-sch, 100. 1,807 91

NORTH DAKOTA.—*Pembina*—Grand Forks, 1 00

OHIO.—*Athens*—Athens sab-sch, 4. *Bellefontaine*—West Liberty, 32 cts. *Chillicothe*—Bogota, 1; Bourneville, 3; New Petersburgh, 5; Washington, 8. *Cincinnati*—Cincinnati Mount Auburn, 10; — Westminster, 15; Elmwood, 3; Hartwell, 5; Maple Grove, 1; Reading and Lockland, 6. *Cleveland*—Cleveland 2d, 75; — Calvary, 16 50; — Woodland Avenue, 20; New Lyme, 2. *Columbus*—Columbus Broad Street, 33 96; Lithopolis, 2 40. *Dayton*—Collinsville, 2; Hamilton, 7 95; Osborn, 1. *Lima*—Celina, 3. *Mahoning*—Beloit, 5 01; Coitsville, 1 33; Columbiana, 2 50; East Palestine, 1 50; Lowell, 1 25; Youngstown 1st, 25 06. *Marion*—Marysville sab-sch, 10 35; Milford Centre, 2 75. *Maumee*—Toledo Westminster, 10 94. *Portsmouth*—Georgetown, 7; Portsmouth 1st sab-sch, 7. *St. Clairsville*—Cadiz, 22; Concord, 3; Crab Apple, 6 57; Lore City sab-sch, 10 13; Powhatan, 1; Senecaville, 1; West Brooklyn, 2. *Steubenville*—Bacon Ridge, 4 30; Cross Creek, 1 50; Harlem, 7; Island Creek 1; Oak Ridge sab-sch, 4; Salineville, 6; Waynesburgh, 3; Wellsville, 35 77. *Wooster*—Lexington, 1 05; Mt. Eaton, 3. *Zanesville*—Fredericktown, 5; Newark 1st, 1; — 2d, 2 90; Norwich, 5. 426 01

PACIFIC.—*Benicia*—Mendocino, 25; Two Rocks, 7; Vallejo, 5. *Los Angeles*—Riverside Calvary, 6; Santa Barbara, (sab-sch, 10,) 33 35. *Sacramento*—Sacramento 14th Street, 6 30. *San Francisco*—Berkeley, 10; Golden Gate sab-sch, 1. *San Jose*—Santa Cruz, 1. *Stockton*—Fowler, 5; Sonora, 2. 101 65

PENNSYLVANIA.—*Allegheny*—Bull Creek, 5; Cross Roads, 4. *Blairsville*—Murrysville, 3; Salem, 4 51; Union, 5 13. *Butler*—Clintonville, 4; Westminster, 2. *Chester*—Bethany, 5; Dilworthtown, 2 18; Oxford 1st, 25. *Clarion*—Beech Woods, 22 77; Elkton, 3; Leatherwood, 4; New Bethlehem, 4; Oil City 2d, 3; Sligo, 2. *Erie*—Erie Central, 25; Greenville sab-sch, 10. *Huntingdon*—Altoona 2d, 2; Bedford, 3; Birmingham, 7 74; Clearfield, (sab-sch, 10,) 18 23; Holidaysburgh, 25 97; Houtzdale, 1 37; Lewistown, 4 50; Port Royal, 5. *Kittanning*—Bethel, 8; Bethesda, 2; Cherry Run, 4; Crooked Creek, 1; Harmony, 5; Jacksonville, 11; Kittanning 2d, 5; Middle Creek, 1; Saltsburgh sab-sch, 6; Slate Lick, 11 23. *Lackawanna*—Franklin, 1; Mountain Top, 10 80; Plains, 1; Scott, 1; Warren, 3 75; West Pittston, 25 50; Wilkes Barre 1st, 20; — Memorial, 38 96. *Lehigh*—Catasauqua 1st, 10; Easton Olivet sab-sch, 10; Sandy Run, 1; Upper Lehigh, 6. *Northumberland*—Pennsdale, 1; Rohrsburgh, 1; Trout Run, 1. *Philadelphia*—Philadelphia 1st, 139 05; — 2d, 82 65; — 3d, 27 73; — 10th sab-sch, 15 63; — Chambers, 25; — Wylie Memorial sab-sch, 20. *Philadelphia Central*—Philadelphia Beacon, 5; — Hebron Memorial, 4 29. *Philadelphia North*—Germantown 1st, 208 01; Jeffersonville, 5. *Pittsburgh*—Amity, 27; Concord, 3; Finleyville, 4; Pittsburgh 1st, 256 27; — 43 Street, 40; — Central, 3; East Liberty, 44 70; — Park Avenue, 7 50; Verona, 1. *Redstone*—George's Creek, 2; Long Run, 9; Mount Pleasant, 14 37;

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— Reunion, 12 37. *Washington*—Moundsville, 9 26; Washington 1st, 5 12; Wolf Run, 1. *Westminster*—Lancaster Memorial, 2; Pequea, 1 85. *West Virginia*—Grafton, 5; Parkersburgh 1st, 5. 1,368 43

South Dakota.—*Black Hills*—Rapid City, 5. *Central Dakota*—Union sab-sch, 1. *Southern Dakota*—Canistota, 50 cts; Hope Chapel sab-sch, 1; Kimball sab-sch, 6 50; Sioux Falls, 4 91; White Lake sab-sch, 2. 20 91

Tennessee.—*Holston*—Mount Olivet, 1; St. Marks, 1. 2 00

Texas.—*Austin*—Lampasas, 2; San Antonio Madison Square, 1. *Trinity*—Cisco, 1. 4 00

Utah.—*Utah*—Ephraim (sab-sch, 5), 12; Manti (sab-sch, 5), 8; Springville sab-sch, 6. 26 00

Wisconsin. — *Lake Superior* — Escanaba sab-sch, 3. *Madison*—Beloit 1st, 2 13; Cottage Grove, 76 cts. *Milwaukee*—Alto Calvary, 1; Cedar Grove, 5; Waukesha, 1; West Granville, 2. *Winnebago*—Fond du Lac, 5; Marshfield, 81 cts. 20 70

Total from churches, April, 1891	$ 4,480 99
Total from sabbath-schools, April, 1891	709 24
Total from churches and sabbath-schools, April, 1891	$ 5,190 23

MISCELLANEOUS.

Interest trustees, 125; From "V. P.," to constitute life members, 90; E. E. Mathes, Fort Gibson, I. T., 2; J. B. Davidson, Newville, Pa., 10; "A friend," 1; Woodbridge sab-sch, N. Dak., 7 75; Miss Kate Wentz, Philad'a, 400; T. W. Sennett, Philad'a, 1,400; G. W. Van Sickle, Winter Park, Florida, 2; Dry Fork sab-sch, Va., 1; Chas. Shephard, Chehalis, Washington, 5 25; Carbonate sab-sch, S. Dak., 1 40; Jeters sab-sch, Boston, Mass., 27 98; Rev. W. L. Tarbet and wife, 90 cts; "C.." Penna., 1; "C. H. M.," N. J., 75 cts	$ 2,076 03
Total receipts, April, 1891	$ 7,266 26
Deduct contribution, March 31, 1891, from Tioga Church, Presby. of Philad'a Central, should have gone to "Freedmen"	7 00
Total receipts	$ 7,259 26

C. T. McMullin, *Treasurer*,
1334 Chestnut Street, Philadelphia.

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THE CHURCH

AT HOME AND ABROAD.

AUGUST, 1891.

CONCERT OF PRAYER.—*The Mormons* and *Papal Europe* are the topics suggested by the Secretaries of Home and Foreign Missions. On page 127 will be found statements and considerations calculated to encourage the hope that Mormonism as a power hostile to our national institutions has reached its culmination and begun to decline. While we pray for the fulfillment of this patriotic hope, let us not fail to pray and to plan and labor, with unselfish earnestness, for the enlightenment and salvation of the souls whom that delusion has enslaved. Let us pray *for* them, not *against* them.

Papal Europe is set before our readers in a most impressive way, not only by what has been sent us from the Mission House, on pages 140–145, but by the Contributed Articles on pages

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MISSIONS IN THE GENERAL ASSEMBLY.—An honored and beloved missionary who was a member of the Assembly, said; "To me the meeting was a disappointment in its missionary aspects." He felt that another subject "overshadowed and kept out of view the great evangelizing work of the church at home and abroad." He did not complain of this, but justified the Assembly in giving its time and strength to so important a matter as he held that principal one to be. Yet he did think that a disproportionate amount of interest was manifested in *the seal.*

We cannot help wishing that more time could be given to deliberate consideration of the missionary work of the church, at the annual meetings of the General Assembly, and especially to hearing addresses, which are reports of their work, from missionaries. Yet we think that, in fact, the evenings which are devoted to addresses to which, besides the commissioners, such eager throngs of people listen, are of admirable character and effect. Two home missionary addresses are printed in this number and are widely circulated in the weekly press, as also are other addresses to which Detroit audiences listened. While the disappointment of the missionary brother was natural and not unreasonable, we believe that he will find increasing evidence that the mind of the Church towards the work of missions is truly expressed in the clear and strong reports of the Standing Committees, and will be fulfilled in a steady increase of contributions, and of the number of missionaries. The current of missionary zeal and purpose is, we are confident, growing deeper and broader, and may for that very reason be flowing more

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silently. There is many a brook through which a boy may wade that makes more noise in its flow than the mighty father of rivers, into which acres of rich soil drop from its banks without visibly increasing its turbidness.

A GOOD BEGINNING.—The Treasurer of the Board of Home Missions reports his receipts in April and May, 1891, as $92,756.21, an advance upon the two corresponding months of 1890 of $38,199.43.

The Treasurer of the Board of Foreign Missions, whose fiscal year begins May 1st, reports his receipts in May and June, 1891, as $63,168.51, an advance upon May and June, 1890 of $46,285.88. Let us keep this up through the whole Church through the whole year.

We learn that Rev. D. J. Sanders, D.D., the editor of the *Africo-American Presbyterian*, has been elected President of Biddle University, by its Board of Trustees, on the nomination of the Board of Missions for Freedmen.

Dr. Sanders has shown, as it seems to us, in the editing of his paper, more than ordinary sagacity, intelligence, candor, charity, independence and wisdom. These qualities are not less needful in the eminent position to which he is now called, and we are confident that in none of them will he be found wanting. He will have our best wishes for his high success in the presidency.

Rev F. J. Grimke, D.D., pastor of the Fifteenth Street Presbyterian Church, Washington, D.C., and Rev. W. F. Brooks, D.D., principal of the Beaufort (S.C.), Normal and Industrial school and pastor of the Berean Presbyterian Church, have also been elected to professorships in Biddle University.

THE GREAT QUESTION—*What are we, and what are we to be?*"—is earnestly and rousingly put by Rev. S. S. Potter in an eight-page leaflet issued by the Presbyterian Board of Publication and Sabbath-school Work.

Of the International Missionary Union at Clifton Springs, in June, we find an interesting account signed *John J. Halsey*, in *The Interior*. He says :

One of the most stimulating sights of the convention occurred on the closing night—Wednesday—when all who intend to return to their fields this year were called to the platform, and one-fourth of those in attendance responded, and told briefly in turn, with a quiet joy on their faces, of their hopes for their future work. Among the retired veterans in attendance—*emeriti* by deeds if not by title—were Dr. and Mrs. G. W. Wood, of Turkey, with nearly half a century of honors on their heads; Dr. Hamlin, after forty years of labor in the same field, Mrs. A. T. Wilder, of Natal, also with a record of forty years; Dr. House, of Siam, and Mrs. Bushnell, of the Gaboon mission, each with a record of thirty years' devoted service; Mrs. Mellen, for a quarter of a century in Natal; Rev. H. T. Perry, twenty years in Turkey; Rev. Albert Norton, seventeen years in India. Then the whole assembly bowed down in homage before that prince of missionaries, Dr. Nevius, who after thirty-seven years of service, with his faithful wife, in China, returns again to the field. Those of us who have honored the name of Nevius for a third of a century expected to see a patriarchal presence, instead of one which suggests little over fifty years of age. But

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this sunny-faced, genial man has the secret of a long life. In the words of his good wife, he is "an old boy." Dr. and Mrs. Chamberlain, also, are returning after nearly thirty years of service in Brazil, where such a man with such a whole-souled manner has now a grand opportunity. A man who has won all hearts here is Rev. E. P. Dunlap, returning to add other years to the sixteen already given to Siam. One attractive group has been the beloved little family of a noble lay missionary, F. W. Damen, who, with his lovely wife and beautiful little girls, grandchildren of Dr. Happer, is returning to the land of his birth and of his own father's labors, the Sandwich Islands. Eloquent were the words which this brother spoke, as he told of their expectations for the morrow, and a subject for an artist was the mother with little Vera in her arms, as she sat beside the speaker.

GUIDANCE.

CHARLES L. THOMPSON, D.D.

I.

Along the keys a child's hand strayed,
And discords filled the air;
Even so my blundering heart, I said,
That seeks to voice its prayer.

I have no art to shape my speech,
My thoughts, unsteady, stray
Amid the countless cares that reach
From dawn to darkening day.

The melody I fain would lift
Breaks up in jangled chords,
Through which the voiceless longings drift
That cannot rise to words.

II.

The mother's hands the child's surround,
Knowledge and love combine,
That unskilled fingers may give sound
To thoughts or hopes divine.

And those who hear the notes expand
Along the evening's calm,
Cannot divide the baby's hand
From mother's circling palm.

O Love Divine! that reachest down
To choose the keys for me,
Amid each wild, discordant tone
Discerning melody,

Lay thou the hand of grace along
My heart, and softly wreathe
Amid my failures the sweet song
Of hope I cannot breathe.

When round me evening shadows flow
And the lesson is all done,
Only my heart and God will know
His hand and mine were one.

Our readers know Dr. C. L. Thompson as pastor, editor, orator, moderator. In all his prose writings they feel the breathing of the poetic spirit. He sometimes puts his thoughts into the forms of poetry. Above is a specimen of his "*Etchings In Verse*," a neat little volume published by A. D. F. Randolph & Co., 38 W. 23d st. New York.

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"CONCERNING THE COLLECTION."—The article bearing this title, which was printed in our February number, is reprinted in the *Free Church of Scotland Monthly's* July number, with the name of its author, *Rev. Samuel McLanahan.* We are glad to see so good an article thus appreciated in Scotland, and by so good a judge as Dr. Walker. We are quite certain that it was by an inadvertence that his readers were not informed where the article originally appeared. Mr. McLanahan is pastor of the Lafayette Square Church, Baltimore, Md. Our readers will be glad to hear from him again—perhaps our Scotch friends, too.

We are obliged to defer to a subsequent issue, several articles and letters received too late for insertion in this. Among these are: "English-speaking Peoples and Foreign Missions," by W. McCorkle, D. D., of Detroit; "Some Signs of the Times," by J. C. R. Ewing, D. D. Lahore, India; "Low Castes in the Punjab," by Rev. H. C. Velte, Lahore, India; "The Asheville Industrial Home School," by Rev. L. M. Pease.

PHILANTHROPY.

We take the word from the mellifluous Greek, whose sounds from tongue and lips and whose letters from the pen, flow together in such facile expressiveness and such charming melody.

Philanthropy is love to *man.* Not love to good men—not love to fortunate men—not love to the men of your own class, or the men of your own tribe, or the men of your own country—but love to men everywhere—anywhere, wherever you can find them.

Philanthropy embraces in its benevolent care, those who are farthest off—those who are lowest down—those who are least interesting, least attractive, least meritorious, the most degraded, the most wretched, the most forlorn.

Humanity is the object of its regard—humanity in whatever depression—humanity in whatever destitution—humanity in whatever squalidness—humanity in whatever shame—humanity in whatever guilt—still always *humanity.*

This implies a high estimate of what humanity is, of what is essential to humanity, inseparable from it. Man, sensitive, rational, moral, immortal, having inherent in his nature prerogatives which no oppression can crush out, which no poverty can starve out, which no degradation can rot out,—man, rational, immortal, godlike in his capabilities, the true philanthropist still loves, however these capabilities may have been overlaid and obscured by misfortune or by sin.

Philanthropy is a godlike disposition. Paul wrote to Titus of the philanthropy of God our Saviour.—*Tit.* iii, 4—

In so far as any man is truly a philanthropist, he is therein like God. God, the maker of all men, is, we are assured, no "respecter of persons." He loves with a true, disinterested benevolence, all mankind. The poor, the lowly, the feeble, are cared for by Him as much as the most exalted. The oppressed have Him for their champion. He cares for no dis-

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tinctions among men except those of *character*. "In every nation he that feareth God and worketh righteousness is accepted of him."

The Apostle John affirms the close connection of the love of mankind with the love of God. He had no respect for professions of piety which were not connected with philanthropy. He would not believe in any professed love to the unseen God of one who showed no love to the men and women whom he could see, and could reach with his kindness. John speaks very plainly and severely of any one making such pretentions—"he is a *liar*."

Depend upon it, this is so. True love to God will just as certainly make you love men, as true friendship for any man will make you the friend of that man's children. God, our Heavenly Father, cares for all His human creatures. If there are any of them so low, so degraded, that you do do not care for them—then you are not in full sympathy with Him.

On the other hand, there is no reliable support for genuine philanthropy except the love of God. This alone insures true and disinterested love to mankind.

There are some very generous and just men, men whose lives are not stained by vice, and do abound in practical beneficence, who declare themselves wholly uncertain whether there is a God. They do not call themselves *atheists*. They do not *deny* that there is a God; but say that they do not know *whether* there is. They have not found Him. Let us not speak harshly of such men, nor disrespectfully. It is not disrespectful to say that we think they are seeking for God too far away from themselves. "He is not far from every one of us; for in Him we live and move and have our being." So far as any such men truly are *philanthropists*, they are made so by the Spirit of God, and will one day know that it is so, and will then wonder unspeakably that they can ever have been so bewildered and blinded as not to have known and felt that it was God who was working in them as well as round about them?

A WISE FATHER-IN-LAW.

While the people of Israel, under the guidance of God, by Moses, were making their progress from the land of bondage to the land of promise, at a certain point Moses received a friendly visit from Jethro, his father-in-law. The sagacious Midianite, watching Moses's proceedings during one day, perceived that he was allowing his own personal powers to be dangerously over-tasked. To remedy this, he suggested an organization, by means of which all the affairs which now crowded upon Moses's personal attention should be orderly distributed, and all but those requiring the highest wisdom should be disposed of by subordinates of various grades. Probably Jethro was a practical man, who had had experience in administration either of government or of business, and this good advice was simply a natural

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product of his sagacity and experience. It is instructive and remarkable, that Moses, who enjoyed such direct communication with God, and was so constantly receiving supernatural instruction from him, should need such advice from a man not inspired so far as we know, and should be so evidently and so greatly aided by the advice. The advice was given with all due deference to the divine wisdom. "If thou shalt do this thing, *and God command thee so*," said Jethro, "then thou shalt be able to endure, and all this people shall also go to their place in peace." We may reasonably presume that Moses did not adopt the human counsel without consulting God. But he did adopt it, and in adopting it, still recognized its human author respectfully and gratefully. Inspired law-giver though he was, he did not disdain to learn a good lesson of practical wisdom from an uninspired teacher. "So Moses hearkened to his father-in-law, and did all that he had said."

Moses was not the last man who has had occasion to thank God for a sagacious father-in-law. More often has a man been blessed and helpfully guided by wisdom which his father-in-law's daughter has inherited. The Bible story ought to teach men who minister for God to a people, to keep their eyes and ears open; to be carefully observant of the methods by which secular men accomplish secular results; to consider how far, being morally unobjectionable, those methods may be usefully applicable to sacred business. Good lessons may be learned from the successful conduct of a bank, a factory, a railroad or an army, which are applicable to the management of a parish: only let the pastor be careful ever to keep that word "management" quite clean of all the guile and cunning of which it is so apt to smell. Too often, no doubt, "management" means trickery, just as "diplomacy" too often means lying, and "financiering" means stealing. The minister should be incapable of all that, inaccessible to every suggestion of that. But he may well watch and study the children of this world in their generation, and not disdain to utilize their wisdom for the benefit of the children of light. Listen respectfully to the friendly counsel even of an uncircumcised Midianite, and if his suggestions are free from all moral objection, and in harmony with all that God in his word has revealed, follow the counsel, and do what you can that the children of light may not always be less wise than the children of this world.

MOHONK CONFERENCES.

The annual conference on the Indian question, invited and entertained by Mr. A. K. Smiley in his beautiful mountain resort, has become well and widely known, and has unquestionably been of great service to our native-American countrymen. It will, no doubt, continue to help them on in their hopeful progress to Christian civilization and American citizenship.

The success of this annual conference has encouraged the large heart of this modest and generous Friend to devise like liberal things for the more numerous people, whom this puissant nation suddenly

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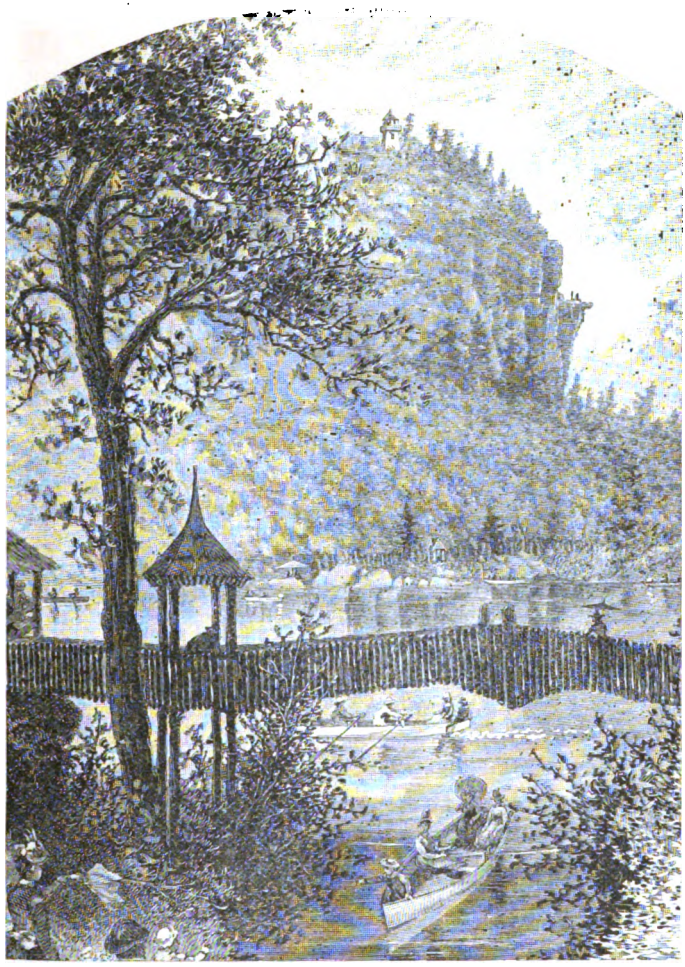

lifted from the low estate of slavery to the height of citizenship, and then set about the effort to qualify them for the liberty and the franchise so suddenly bestowed.

With the same intelligent and wholesome views which had originated and shaped the Indian conference, our philanthropic friend invited to his hospitable and roomy home men and women from all parts of our country, whom he had reason to regard as intelligently interested in our Negro fellow-citizens, to spend three consecutive days in consultation. The Conference thus held in the early summer of 1890 was so interesting and produced so valuable contributions to the literature of "the Negro question," that Mr. and Mrs. Smiley determined to invite a second Conference for consideration of the same subject in June, 1891.

Gladly and gratefully we accepted the kind invitation to be there. It was a rare privilege to be welcomed to such a gathering of philanthropic people, in the midst of such beautiful scenery and in the enjoyment of such generous hospitality. The number of guests exceeded one hundred, and letters of regret for providential

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inability to come were received from many more invited guests. A good number were there from far Southern states, although the greater distance which they must travel doubtless obliged many who were invited from those states to deny themselves the privilege.

The forenoons and evenings were given to meetings of the Conference, and the afternoons to excursions on foot or in carriages furnished by our hosts, or to quiet resting and conversation in their commodious rooms and grounds. Hardly in their own homes could any of these people have been more *at home* than they were all made to feel at Mohonk. Nowhere and never have we seen restful recreation and earnest work more successfully and completely united.

With hearty unanimity, on the suggestion of Mr. Smiley, the conference chose for its presiding officer the same honored citizen who presided a year ago, Rutherford B. Hayes. We speak of him thus simply because we are sure that such untitled simplicity best suits his taste. No citizen of our great republic sets a higher value on simple American citizenship. Only one other now living has had opportunity to show his estimation of it by returning so gracefully to the enjoyment of it from the highest seat of official power and responsibility. The dignity, grace and intelligence with which he presided were only equalled by his unaffected, unassuming manners, and instructive talk in social intercourse.

The papers which were read and the addresses, reported by a competent stenographer, are to be published in a pamphlet which will be found interesting reading.

In these discussions various phases of the general subject were ably presented, and these were seen to be complementary to one another rather than antagonistic. Christian education, in its largest sense, was seen to be the great need of the Negroes, and their healthy appetite for it was regarded as a most hopeful fact, pregnant with the promise and potency of true Christian civilization.

Industrial Education was prominently urged, not as if the Negro must always be only a hewer of wood and drawer of water for the Caucasian, but because Caucasians and Negroes alike should be so educated as to be capable of earning a livelihood, and because the best mental and moral development of both are aided by the best physical.

Higher Education was insisted upon for such as are found capable of it, not only because it is good for them, but because they are thus made capable of leading and teaching the less highly educated. It was insisted that the multitudes cannot have adequate opportunity to do *their level best* unless each earnest and capable one is encouraged to do *his perpendicular best.*

Most cheering and grateful were the assurances of men and women from the South, of the welcome there to all disinterested endeavors to evangelize and educate the colored people. No one was listened to with more interest and sympathy than one who has official oversight of a comprehensive scheme of evangelism directed by the Presbyterian Church, U. S.—Rev. A. L. Phillips. His frank and

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earnest insistence upon abstinence from all attempts to bring about social equality, did not disturb those of us to whom it seemed superfluous. None of us believe in any sort of social equality which needs to be urged or claimed, or which does not come as the natural result of general Christian education.*

The chairman of the Executive Committee was Rev. Wm. Hayes Ward, D.D., editor of the *Independent*. In the next issue of that paper after the conference, we find the following succinct and satisfactory statement :—

Heads of schools for the Negroes, superintendents of mission work, philanthropists from the North and South were present ; men who fought in the National army and those who followed the Confederate flag united in suggesting the following as the desirable objects on which those present could agree :

"1. The accomplishing of the primary education of the Negro by the States themselves and the further development of means and methods to this end till all Negroes are creditably trained in primary schools.

"2. The largely increased support of schools aided by private benevolence, which shall supply teachers and preachers for the Negro race.

"3. The grounding of the vast majority of these teachers and preachers in common English studies and the English Bible ; with the further opportunity for any of

* Since the above was in type, we have received a most brotherly letter from Mr. Phillips, in which he says:

I count my visit to Mohonk as one of the very richest experiences I've ever enjoyed. It did me good through and through. I sincerely hope that the acquaintance and fellowship . . . . there begun will be continued *forever*.

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them to carry on their studies as far as they may desire.

"4. The great extension of industrial education for both men and women.

"5. The encouragement of secondary [*i.e.*, higher] schools established and conducted by Negroes.

"6. The purchase of homesteads by as many Negro households as possible, with an increased number of decent houses to replace the old one-room cabins.

"7. The establishment by the Government of Postal Savings banks, where the Negroes can be encouraged to save their earnings until they can purchase a home.

"8. The aid of public education by the National Government, to be given in the ratio of illiteracy.

"9. The removal of any disabilities under which Negroes labor by the slow and sure forces of education, thrift and religion."

For the cuts which embellish the foregoing pages, we are indebted, as the country is indebted for the Mohonk Conferences, to Mr. A. K. Smiley, the proprietor of the Mohonk Lake Mountain House. His participation in the counsels of the Conferences is as intelligent and helpful as his hospitality is generous and graceful.

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HOME MISSION NOTES.

BY THE SECRETARIES.

Fifteen of the Synodical missionaries of the Board were present at the General Assembly, and held frequent conferences together with the officers and members of the Board who were present. They are a noble band of missionary laborers and leaders. Their value and efficiency in the scheme of the Board's work were manifested anew. Their zeal and energy were most encouraging and stimulating. Their statements of the condition of their fields were full of interest. Portions of these are given in substance in notes that follow.

The work in Minnesota is said never to have been more promising than now. A Presbyterian church is a thing much sought for everywhere; at least twenty new points are asking for it. Seventeen churches were organized last year. If the Board could have given encouragement, there would have been more. Eighty Sunday-schools were organized under our Board's auspices. The population of the State is one-half foreign. There are 300,000 Scandinavians, 200,000 Germans, and 50,000 Bohemians. We have five Scandinavian churches, but should have many more. German work could and should be established at three points in Minneapolis. Bohemian work has been begun, but should be largely increased. The field has large needs not yet overtaken. And yet during this last year more work has been done and more money raised there than ever before. The work has been wisely and skilfully managed.

The outlook in Wisconsin is also encouraging, though the need is great. More work has been done than ever before. The work among Germans and Bohemians has been increased. Three Bohemian churches have been added. Giving has been stimulated and increased. The Synodical missionary has travelled 66,000 miles, and visited all but 3 of our 137 churches. And yet all that has been done in the State is but the beginning of the great work which needs to be done, and should at once be at least vigorously attempted, especially among the very large foreign element of the population.

There is much that is notable and interesting in the present condition of Indian Territory. Four trunk railroad lines already pass through it, and another is in construction. Of the people, 125,000 are citizens of the United States, and 70,000 citizens of the tribes. The white or non-Indian part controls the territory. United States law and courts are dominant. Indians are constantly applying for naturalization. The dissolution of the tribal governments is only a question of time. The Indians will then probably be grouped in little settlements, which should be furnished with churches and Christian schools.

Oklahoma will cover the western part of Indian Territory. It is already a white man's or non-Indian country. When the "Cherokee strip" and the Cheyenne and other reservations are opened, we shall see a state or territory of 200,000 people. Many more men and churches will be needed at once, if our church meets at all our share of the demand. A much larger expenditure for Home Missions and Church

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Erection will be called for. The grouping of one or more churches under a single minister is difficult in this field, as the distances are great. More Sunday-schools have been organized than churches, in consequence of lack of means for the latter. The Sunday-school missionaries have been asked to deliver a card to each Presbyterian family, telling of the nearest Presbyterian church, and another giving the name of the nearest Presbyterian neighbor. When the new tracts are opened to settlement, five new men will be needed for county seats, and several church buildings should at once be erected.

If there were more churches like the Knox Church of Omaha, the Board of Home Missions would be able to help many of the new enterprises calling so loudly for aid. Though not more able than last year, they became self-supporting, "because we see other fields about us needing the help much worse than we." Read Mr. Leard's account of it among the Home Mission Letters.

The letters from Revs. Bohbeck and Martin of Utah give a hopeful view of our Mormon work. The audiences are large and growing more so; the gospel is being heard gladly; the schools are full. The Mormon power seems to be broken, and it is losing ground. May we not only hope, but believe that its end is near.

A Presbyterian church was organized at Hastings, Col., on June 21st, with 31 members, by a committee of the Presbytery of Pueblo. At the accompanying communion, a collection was taken as a thank-offering, which was ordered to be sent to the Board of Home Missions. Our correspondent, one of the committee, adds: "It certainly is a good beginning, for the church had hardly been organized fifteen minutes when it took up that generous collection." This is assuredly prompt and creditable work for a new church—or for any church. It would help the Board mightily to have the example generally followed. In home missions, as in other things, "he gives twice, who gives quickly."

We take the following from a late issue of the "*Daily Citizen*," Albuquerque, New Mexico:

Yesterday was "Children's day" at the Presbyterian Indian school, and the choral services were very delightful, interesting and instructive.

The little Indian boys and girls, ranging in age from 6 to 15 years, were up bright and early Sunday morning, looking tidy and happy, and when the time arrived for the services—10:30 o'clock—they were marched single file from their sitting room to the class room, (used for chapel services on Sundays,) in the main building.

The room was agreeably decorated with flowers and plants.

Programs for the choral services had been previously received, aud when the little ones came in, taking their seats at the tap of the class room bell, they found programs on their seats, which they opened and the services began with the hymn. "Blessed Trinity," Mrs. Etta M. Clinton at the organ. The singing of the school was indeed good, and the responsive reading, first by the superintendent, Dr. Coltman, followed by the children, could not be improved upon in some of our more advanced white schools.

Miss Clements' class of small children, a majority of whom could not utter one syllable of the English language at the beginning of the present school session, were drawn up in line, and surprised, even their teacher, by singing sweetly a sacred song.

Here Dr. Coltman spoke to the children, telling them that the good Lord loves the giver, and that it was a grand sight to witness children contributing to the wants of other children. He, therefore, appointed Robt. Harmon,

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a little fellow from Laguna, to pass around the contribution basket, and the children of Presbyterian Indian school donated for the Sabbath-school work $4.63, which will be sent at once by draft to Philadelphia, headquarters for such work.

A valuable letter from Rev. Dr. Worden, superintendent of the Sabbath-school and Missionary Department of the Board, Philadelphia, was read by Dr. Coltman, iu which he gave the information that over $35,000 were contributed last year by the children of Sabbath-schools, that 1,163 Sabbath-schools had been directly established, that a number had been maintained, and that great good for the reformation of wayward children had been accomplished through the donations of Sabbath-school children. The letter was very instructive and attentively listened to by the children.

Rev. J. A. Menaul, the Presbyterian synodical missionary for New Mexico and Arizona, spoke briefly upon the work of the Sabbath schools, and told the story of the 40,000 little children, the Crusaders, who were sent to Palestine in 1212 to redeem it from the wicked Turks, and were captured and taken into slavery.

The services closed with a sacred song, "I am Going Home," when the children rose,, received the benediction, and quietly marched out.

The school will close the present session on June 30, when the children will go to their parents, the Atlantic & Pacific company placing at the disposal of Dr. Coltman a special car to take them to Laguna, where a majority reside.

The present school, the main building being a substantial two-story brick structure, with all the modern school conveniences, was built on the ruins of the fire which destroyed the first building three years ago, and is now regarded as one of the best and most efficient Indian schools of the southwest. The boys are taught the ordinary studies of the class rooms, the use of tools and the proper attention to stock. The girls, besides their class room studies, are taught sewing in all branches for themselves and boys, cooking, laundry work and general house-keeping. All the work of the various departments of the school is done by the pupils under the immediate supervision of competent teachers. The school is not simply an educational institution, but has for its design the development of high moral character, and to fit the scholars for the enjoyment of civilized home life.

The school is situated on high, pure dry ground, and no sickness of any kind has yet entered the ranks of the scholars.

In the past year, quite a number of shade and other trees have been set out around the school, and a windmill added, (partly by contributions from our citizens) from which plenty of pure water for drinking and irrigating purposes is derived, but larger tanks are greatly needed.

The earnest CALL which is printed on the two following pages has probably been seen by most of our readers in one or other of the many papers to which it has been sent, or in the little tract in which it has also been printed. The secretaries of the Board of Home Missions have requested us to reprint it. This we shall be glad to have done, if it will at all increase the number of its readers or secure it more earnest attention.

Whether we consider the importance of its subject-matter, the sober truthfulness of its statements, the manly spirit of its authors or the genuine eloquence of their appeal, we rarely meet with its equal.

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A CALL FROM THE SYNODICAL MISSIONARIES.

The Board of Home Missions having received the following communication from its Synodical Missionaries, in conference at the General Assembly, earnestly commends the same to the serious attention of our churches, ministers and people. Coming from witnesses so thoroughly competent and so deeply interested, the value of the testimony and the force of the appeal can hardly be overrated.

TO THE BOARD OF HOME MISSIONS.

We, the Synodical Missionaries, having conferred during the sessions of the General Assembly, desire to address an appeal to our Church through the Board.

We thankfully observe the growth of the work committed to our Board. We feel that the Presbyterian Church needs only knowledge of its present opportunities to be filled with an enthusiasm, which will enable the Board to push the work of Home Missions as never before.

From careful tabulation of pressing needs it appears that, omitting the eastern fields, there are wanted in

Kansas	30	Wisconsin	24
Oklahoma and Indian Territory	25	Utah, Idaho, Montana	30
Texas	12		
Iowa	20	North Dakota	20
Nebraska	15	South Dakota	15
Oregon	20	Michigan	12
Florida	4	Arizona, New Mexico	6
Washington	12		
California, Nevada	11	Colorado, Wyoming	17
Minnesota	30	Missouri	30
Total	333 Men.		

The mightiest problem of the age is the missionary problem, and the very heart of that is the question of Home Missions.

From every standpoint, spiritual or secular, we believe the destiny of our country depends upon the success of Home Missions. Every interest is involved in it. The future will be largely conditioned by it. It will not do to wait for more prosperous times. "The King's business requireth haste." As the mighty push of people nears the sundown seas the banner of the cross must be in the van, or it may be left far to the rearward. Each month is more full of opportunity now than decades were in former times. We must go forward. We dare not stand still. The Church must be aroused by a trumpet call to duty.

The progress of Home Mission work has been marvelous in the past. Its review fills our hearts with courage to face the future. The day of small things has passed away forever, and with East and West compassed by the hosts of missionaries, we are bound to move forward to win our land for Christ. The new South, where freedom and enterprise replace the old life, stands ready to respond to every effort in its behalf. Texas, New Mexico, Indian Territory and Arizona have been touched as by a Divine finger, and teem with opportunities. Everywhere we see the outlook full of glorious possibilities waiting for that forward movement indicated in the Assembly's recommendation of "a million for Home Missions in 1891." What greater inspiration could there be to press forward than the missionary history of the Central West? Kansas, Iowa, Colorado, Nebraska and Missouri are names which recall a triumphant past, but names as well which imply grave responsibility. Then, too, that mighty Northwest extending from the Great Lakes to the Pacific—that land where six states have just proudly swung into the stately column of the Nation—what shall we say of the work here to be accomplished? In material resources this Northwest is a revelation to the East, and the towns and cities which are springing into being call loudly for wise and energetic work in planting the gospel. The minister must be the pioneer. The gospel bell must be heard in every mining camp, as well as in the young but giant centres of commerce and manufacture which are clustering on the shores of Puget Sound. The golden sands of Colorado and California, the zinc mines of the Southwest, the silver of Montana and Nevada, as well as the productive fields of Oregon and Minnesota, are beckoning the ambitious and stalwart sons of the East. All around us we see those whose former homes were in the East, and they lift appealing voices to the Church they love to remember them in this

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time of need, and amid the teeming agencies of evil to establish a true Christian influence to mould their new communities. Thus throughout the length and breadth of our land we see Home Missions the need of the hour. The hosts of sin are active, especially in our great West. We must have men and money in order to triumph in the conflict. During the year just ended we have been compelled to pause. Churches have been closed. Ministers have been forced to withdraw. Families have suffered. The funds at the disposal of the Board have been utterly insufficient. The Presbyterian Church controls millions of money. Would that the millions were wholly consecrated to God's service! Would that every minister and every elder and every member would accept a share of the responsibility for the present conditions. If the Church could see the Home Mission field as we see it, the treasury of the Board would be filled to overflowing. To-day it is empty. Let a call go out to every Christian home for money to carry on the work. We have faith in God. We trust that, under God, the Board of Home Missions is entering the most glorious era in its history, and this it will do if the Church will rally to its aid. If every minister would set the present crisis in our work fairly before his people, the intelligent sympathy of patriotic hearts would not be lacking

Let us add that Home Mission work has never shown better results than in the West during the past year. In spite of financial stringency the mission churches have steadily grown in membership, and have moved toward self-support. They contribute nobly for the spread of the gospel. Would that their example in this respect were emulated.

In view of these things we, as the servants of our blessed Lord and our beloved Church, standing at the front where exigencies press us, pledge ourselves anew to endeavor, with the aid of all our brethren in the Presbyteries, more thoroughly to instruct and train our churches in that systematic giving which will develop their largest life and power.

We will encourage, stimulate, and by all possible means push to self-support all of our Home Mission churches that can possiby reach that point of better and stronger life.

We will give renewed diligence to the work of pressing upon individual Christians among us, to whom God has intrusted the stewardship of His money, to re-examine the claims of our loving Lord, and, by their larger and more systematic benefactions rise up and meet the pressing exigencies of the times.

We will hold mission conferences in our presbyteries and synods, and persistently lay upon the hearts of the rich and poor alike the claims of Christian patriotism, and of the Church and of our Lord, who has opened to us these wide doors.

We will by every possible means carry from door to door, through all the valleys and mountains of our broad West and South, the mighty facts that press upon us concerning the needed enlargement of this work.

We do here and now plead with our brethren, the ministers and members of churches in the older States, to lift up their eyes and look upon the fields white unto the harvest. We entreat them to join us in a larger and more solid movement for the accomplishment of the new work lying before us.

We call upon our young men who are going out from our seminaries, and upon strong men in the older States who are willing to help lay foundations and build the enduring institutions of the Gospel, to re-examine the question of personal privilege and duty in regard to this great home mission field, which challenges our noblest Christian heroism and calls us to the grandest conquest.

May God kindle anew such a fire of home mission zeal as will move our best forces, armed and equipped, to the front of the battle.

HENRY S. LITTLE.....Texas.
ROBERT W. HILL.....Indian Territory.
TURNER S. BAILEY.....Iowa.
JAMES S. MCDONALD.....California (North).
FRANCIS M. WOOD.....North Dakota.
THOMAS C. KIRKWOOD.....Colorado.
THOMAS L. SEXTON.....Nebraska.
SAMUEL E. WISHARD.....Utah.
ROBERT N. ADAMS.....Minnesota.
SAMUEL B. FLEMING.....Kansas.
WILLIAM D. THOMAS.....Wisconsin.
ALEXANDER WALKER.....Missouri.
JAMES A. MENAUL.....New Mexico.
HENRY KEIGWIN.....Florida.
HARLAN P. CARSON.....South Dakota.

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FOREIGN MISSION NOTES.

BY THE SECRETARIES.

The following table gives the total receipts of the Board of Foreign Missions for the first two months of the new fiscal year, and the sources from which they have come.

COMPARATIVE STATEMENT OF RECEIPTS MAY 1, 1891, TO JUNE 30, 1891.

	This year	Last year	Increase	Decrease
Churches	$23,543 98	$16,046 00	$7,497 98	
Women's Boards	5,348 46	6,627 41		$1,278 95
Sabbath-schools	2,386 36	2,115 35	271 01	
Y. P. S. C. E.	526 21	259 72	266 49	
Legacies	12,583 47	12,828 04		244 57
Miscellaneous	18,780 03	9,109 36	9,670 67	
Total	$63,168 51	$46,985 88	$16,182 63	

As compared with the same period last year this statement shows a net gain from all sources of $16,182.63, more than one-half of it being found in the "Miscellaneous" column. Should this average be sustained throughout the year, the Church will be fairly well up to the magnificent mark set by the General Assembly—$1,100,000. Under the positive instructions of the Assembly, and with confidence in the ability and liberality of our beloved Church, the Board has made larger appropriations for the current year than for any previous year in its history. To redeem the pledges thus given will require vigorous and unremitting effort on the part of every friend of the work.

On this point the General Assembly's Committee on Foreign Missions used these stirring words: "First of all, Pastors and Sessions must take this matter upon their hearts and determine upon liberal things, then let Presbyterial and Synodical Committees do their work faithfully, arrange simultaneous meetings and conferences wherever it is practicable, and see that the dilatory are brought into line. Let the Synod of New Jersey instruct us. Take up some special work in the Church, in Sabbath-school, in Mission bands, over and above the annual plate collections or the weekly offering. Exercise ingenuity in these matters."

The board of Foreign Missions has just issued a new leaflet containing a condensed tabulated statement of the work of the past year and some of the vigorous paragraphs of the report of the Assembly's Standing Committee on Foreign Missions. Copies may be had in any quantity for distribution on application to the treasurer, William Dulles, Jr., 53 Fifth Ave., New York.

A letter from Dr. McMillan, found on another page of this issue, brings glad tidings from the West Coast of Africa. During a recent visit to Evuni, some thirty-five miles north of Benita, he baptized fifty-four persons on confession of their faith. Since the death of Mr. DeHeer the work at this outstation has been almost entirely in the hands of native helpers, there being no white missionary available, even for supervision. The rich ingathering now made gives evidence that the work of these native brethren has been signally blessed by the Holy Spirit. Let thanksgiving for this precious harvest be mingled with earnest prayer that those who have so recently been lifted out of heathenism may witness a good confession.

Twice within the past month heavy tidings have reached us from our mission fields. First on June 8, came a dispatch announcing the death of Miss Jennie M.

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Small, of Petchaburee, and a few days later, one from India stating that Dr. Sara C. Seward had died of cholera, at Allahabad. The brief dispatch from Siam, gave no hint of the cause of Miss Small's death. When last heard from she was in her usual health, and had added to the burdens of the boarding school in Petchaburee, the oversight of eleven day schools connected with outstations. Miss Small was from Denver, Colorado, and joined the Siam Mission in 1885, where she did excellent work for Christ. In the light of her early departure, the following paragraph from her letter of application to the Board has a deep significance: "I have counted well the cost of missionary service and am quite willing to endure all for the sake of Him who has done so much for me."

Dr. Seward was a native of the State of New York, the daughter of the late George W. Seward, youngest brother of the distinguished Secretary of State, William H. Seward. She studied medicine in Philadelphia, and in 1871 went to Allahabad, India, as a medical missionary under the Woman's Union Missionary Society of this country. In 1873, she transferred her connection to the Board of Foreign Missions of the Presbyterian Church, but without change of field. Through the divine blessing on her skill and energy, and in the midst of many discouragements a successful dispensary work was built up, which in August last, was transferred to a plain, but commodious structure, which had been erected for the purpose on a well-chosen site in the heart of the city. While enthusiastic in her profession, Dr. Seward made the missionary idea prominent in her medical work. Writing some time before her death she said: "It has always been the custom each morning on assembling to read and talk with the women, using either the Bible or some simple book, striving to impart truth in a plain, direct way." The spiritual results of that useful life so suddenly cut off, eternity alone will reveal.

Dr. Gillespie has been appointed by the Board of Foreign Missions to visit our missions in India during the coming autumn and winter, and expects to leave the Mission House in August. During his absence his desk will be occupied by the Rev. James S. Dennis, D.D., of our Syrian Mission, whose eminent abilities and long experience on the mission field mark him as a man well qualified for the position. It is proper to add that Dr. Dennis renders this service as a labor of love.

TRACT AGENCIES IN GUATEMALA.—The missionaries propose to establish as many of them as possible out through the country, and then send to the distributors or agents as many copies of each tract as it comes from the press as they need for their number of readers. In this way they expect to preach to hundreds or thousands in addition to those whom they can reach with oral preaching. So writes Rev. E. M. Haymaker.

THE SMALL-POX SCOURGE.

Mr. Haymaker also writes:

The small-pox scourge which last year attacked the capital and western towns of the country so terribly, is this year gathering its harvest from the towns to the east. For about two-thirds of the way around the circuit, the towns were fairly prostrated with it and great numbers were dying daily. In one small town of five hundred houses, 460 persons had died and the disease was unabated. In another of the same size 220, and still dying at the rate of 8 to 15 daily. In another of some eight hundred houses, over 900 had died and the disease, though greatly abated still continued. As these poor people know nothing about contagion, I tried to stop at nights at some house where the epidemic had not entered, and to get my meals with the same precaution, but in several places found it impossible to do either

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Several causes contribute to the great mortality from small-pox. The almost universal use of distilled liquor debilitates so that they cannot withstand the attack of a severe disease; they know almost nothing about nursing the sick; they have no physicians, and would in many cases, owing to prejudice, take no medicines if they had; they know nothing about isolation and precaution. I have known them to sleep wrapped in the same cotton covering that had wrapped a well-developed case of small pox but a few hours before, and to grind and make corn cakes (tortillas) within six feet of a patient who was perfectly black with it. Is it any wonder that the terrible disease has carried off over 80,000 people in this little republic? Their sad physical condition is but a counterpart of their spiritual state.

A CORRECTION.—There appears to be an error in the table printed on page 509 in our issue for June, which has attracted the attention of a careful reader and deserves explanation. It is in the column showing British Africa.

Line 6 of the figures is the summary of the five lines which precede, and is the total of British Guinea; line 14 is the summary of the seven which precede, and is the total of British South Africa; line 20 is the summary of the five which precede, and is the total of British East Africa. These three totals, with lines 21 and 22, should give the grand total for British Africa. Observing this fact, the reader will find the computation, one or two minor errors excepted, correct. The ambiguity occasioned by the arrangement of the lines was not noticed in Dr. Mitchell's office until too late.

THE SOUTHERN PRESBYTERIAN CHURCH has just opened a new station in the Congo Free State. The point selected is Boleke, on the Kassai River, the great southern tributary of the Congo, about a hundred miles above its junction with the Congo. Boleke is distant from the mouth of the Congo by a journey of about 460 miles, 160 of which is overland travel. Two missionaries, Messrs. Lapsley and Sheppard, have already reached this remote out-post and begun their difficult work, and they will be joined this summer by Mr. Adamson, a mechanic who has already seen service on the Congo.

PRESBYTERIANS IN MANCHURIA:—The Irish Presbyterians and the United Presbyterians of Scotland have united their forces in Manchuria, and they are working hand in hand as a Presbytery. The communicants in that bleak North country already number 956, and encouraging reports are given of the towns and villages. Multitudes in these places have heard of the new doctrine, and many have even become more or less acquainted with it by means of portions of Scripture and by occasional visits to the mission centres. They are eager to learn the doctrine more fully and many of them are ready to make profession of their faith.—*Chinese Recorder.*

THE GROWTH OF THE CHRISTIAN CHURCH.—If we sum up the encouragements to hope, founded on the success of Christian work, the figures are as follows:

Three centuries after Christ there were 5,000,000 Christians.

Eight centuries after Christ there were 30,000,000 Christians.

Ten centuries after Christ there were 50,000,000 Christians.

Fifteen centuries after Christ there were 100,000,000 Christians.

Eighteen centuries after Christ there were 174,000,000 Christians.

Now there are 450,000,000 Christians.

The followers of the three religions, Confucianism, Buddhism and Taoism, all combined, are less in number than the Christians alone.

Including the latest division of Africa among the European powers, about four-fifths of the land of the world is now under Christian rule.—*Rev. Timothy Richard, in Chinese Recorder.*

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A CIRCULATING LIBRARY IN CHINA:—A Book-Lending Evangelization Society is proposed by some of the native Christians of Canton. Its object they describe as "the employment with native funds under the superintendence of native directors, of a number of trustworthy and zealous converts, the picked men of the churches, as book-lenders." These men are to make a minute and systematic canvass of the towns and villages of certain districts, taking up after an interval books previously distributed and replacing them by others. The plan includes also offering books for sale. Subscriptions have already been made among the Chinese Christians to an amount sufficient to cover the running expenses of the enterprise, and all that remains is to obtain a supply of books, in which the assistance of others interested in the scheme is hoped for.

GOOD NEWS FROM OUR GERMAN BRETHREN IN SUMATRA:—From the Rhenish Missionary Society comes this encouraging report of enlargment:

In Sumatra during the past year we have been blessed as never before. We were enabled to establish five new stations and three times as many new out-stations. Even where our missionaries are face to face with Islam the outlook has been decidedly more favorable. Of the new stations—one, Siniangumban, not only forms a link between our southern stations and the Toba district, but also sets up a barrier to the advance of Islam. The other four are in the independent territory only just opened to us.

Almost without exception in all stations the growth of the congregations has been very considerable. Almost 2,500 of the heathen have been baptized and there are over five thousand more under instruction. It is but natural, then, that we should hear from all sides that the churches are too small and that new and larger ones must be built. Our missionaries are distinctly conscious that this rapid growth of the work involves great danger to the solidity of Christian character, and are endeavoring to meet this by raising the standard of requirements for the candidates, by more abundant teaching of the work of God and by saturating their converts with Christian truth. A circumstance which leads us to hope that, with God's help, we shall succeed in avoiding this danger is that more and more, even among the women and girls, the desire for Christian instruction makes itself felt, The activity of our English fellow-worker, Miss Needham, in Silindung has been much blessed in this direction and we are very glad that her example has found imitators so that we shall soon, God willing, be able to send out two such helpers.

The fact that Silindung has become a Christian land—for as such we may now describe it—makes a deep impression on all sides. Without doubt we must look upon it as a result of this new, for Sumatra unheard-of thing, that from so many other districts in the north and east, from Uluan, Tapus Garoga, etc., requests for teachers are pouring in. Perhaps to this also is due, at least in part, the fact that we seem to have met with a check among the Mohammedans in Sipirok, Bungabondar and in the Padang Bolak, though other causes have no doubt contributed to this. In any case, it is matter for great rejoicing that during the year we were able to baptize about 250 Mohammedans and that over 400 of them were under instruction.

Recent letters from Central China have greatly relieved our anxiety concerning the safety of our missionaries at Nanking. The following from Mrs. Leaman, gives all the essential facts clearly and fully. Although our mission work has been suspended for the time, there is cause for devout gratitude in the fact that all the missionaries escaped with their lives, and that even the property belonging to our mission had not been disturbed.

MRS. LEAMAN'S LETTER.

Over one month since the people of Woohoo, a city fifty miles above us on the Yangtz,

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became enraged at the Roman Catholic mission and burned all their buildings. Then the cry was, "Burn all the Romanists," and threats were at once made on Nanking. Soon the threat included all foreigners. We did not feel for a time that the threat meant much, but we wrote to our different consuls and they in turn wrote to our Governor General to take special care of us, which he promised to do. Two weeks of unrest passed by, as we knew not what a day might bring forth.

A kind-hearted Chinaman here and there warned us to fly, that there was great danger. These men were not Christians, but men from whom we had been buying supplies. They told us secretly and as real friends; still we remained on, not willing to leave our beloved work and our dear Chinese Christians. But on Sabbath, May 24, word came to us from semi-official sources, telling us that the women and children ought to be taken away, as a riot was sure to come in a day or two. Oh, what a sad and trying time that Sabbath afternoon was! Mr. Leaman met with a few of the gentlemen of our mission community to decide what to do. We went on with our regular Sabbath-school service, but with great fear and trembling, for I did not know what moment we might be attacked.

WOMEN AND CHILDREN WITHDRAW.

After the service Mr. Leaman came home and said the gentlemen had decided that the most of the ladies ought to go, but after further consultation it was decided that all the ladies and children would better go early in the morning. I sent away my dear school-girls to their homes; gathered a few articles together and left our dear home in the early light of the morning. We did not dare to take much for fear we would attract attention. We were eighteen missionary ladies and fourteen little children. Three of the gentlemen went with us—one of them a physician—as there were a number of sick and weak ones among us.

It is five miles from our home to the steamer landing and often when we get there we have to wait a long time for the steamer —often twelve hours. So we felt anxious for fear an attack should be made on us before the steamer came. But God stilled the rage of the heathen and kept us in quietness, and the steamer came and carried us away. We did not know that even then the mob was around our homes. They began their work of riot and pillage before we were an hour away from our homes. The property of our mission was not disturbed. Large bands of soldiers reached us before the rioters did anything, but some of the M. E. property was looted and fired, but the fire was put out before it did great damage.

A MILITARY GUARD.

The Governor General was very active and set hundreds of soldiers to guard the property of the different missions. Some nine or ten of the gentlemen of the different missions remained in Nanking to help save the property, if possible. Mr. Leaman's letter of yesterday said that all was quiet, but that there was an undercurrent that seemed ready to rise up at any time. We do not blame our native Nanking people. It is the opinion of almost every one, foreign and native, that the trouble is in a secret society who want to overthrow the present dynasty, which you know is a foreign power. The trouble is that so many of the soldiery are members of this society, and as guards it is doubtful how far they can be trusted. Many feel that we are on the eve of unsettled times in China, but we can only trust in our Leader and pray that in it all He may be glorified.

Mr. Leaman speaks of our native Christians standing firm, ready to die, if need be, for Christ's sake. They said as I left, "Do not fear for us. Living or dying, we are the Lord's." Oh, you may imagine how hard it was to leave our work! We thought it was so flourishing and our hopes were so bright. But we are not cast down. God rules just the same and He will bring light out of darkness and He will carry those lambs in His bosom.

And so we try to leave it all in His hands. You may wonder why the attack is made on us if it is against the government. They do this to get the foreign nations in trouble with China, and the rebellious party hope that foreign powers will not then assist China as they have done. This is a general opinion.

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The very latest word from Nanking is from Mr. Drummond May 5. He writes: "The flight of so many foreigners rather precipitated matters. They had not reached the boat on the river yesterday before the Chinese knew it and began to assemble around the compounds in great numbers and in a threatening attitude. All day they stood there, mostly quietly enough, but kept at bay by the presence of three hundred soldiers. A number of men were flogged severely and two were beheaded for disorderly conduct and for inciting the people. At present in all the compounds we have soldiers quartered ready for any emergency, though we have no confidence in them. If a riot should occur they are far more likely to join the people against us than help us as they have already done here and elsewhere. It is not entirely a religious persecution, though the first violence was shown toward the Catholics in Woohoo. Now it seems to be taking a political aspect."

Let earnest prayer be offered by the church in this hour of peril.

ENGLISH EPISCOPALIANS IN EAST AFRICA.

Writing from the cabin of a little steamer on Lake Myara, Rev. W. P. Johnson, of the Universities' Mission, gives an insight into the difficulties of that remote field. Here are a few extracts from his letter:

"People are not enthusiastic about us or ours; we must to the end of the chapter remain 'foreigners,' and of a particularly aggravating well-to-do type, where there is such poverty. A few shillings, a few years' hard work, won't necessarily win colliers and fishermen of our own race and customs, much less people like these here. Granted this, we find the opposition too strong in some places, not in others. We have been pretty nearly turned neck and crop out of the Yao country. Where we *can* enter, we alone speak of God, of a Resurrection, of a Brotherhood, not brought by us, but a common source of life to them and us. To those who have no kindred we bring the only hint of comfort.

Everywhere we have to stand by as different impulses come from without—native dances, Angone scares and pursuit, Yao races, bargainings and sometimes bickerings for land; and now, not least, the Germans in full possession at Lindi and sending up present and flag to Chitesi.

You must know that if we are doing our work we must have ten opponents for one friend in any village; not hostile, it may be, to us personally, but not willing to accept our progress; a vast number who regard any foreigner who can't break the Gwanguara or Yao yoke as a humbug. These would have a true Carlylean enthusiasm in having us turned off as shams. Hence any exciting offer of help or friendship brings a current that washes round our hold on any village ominously enough.

We now call, off and on, at over twenty villages on the lake, let alone the river, and people lost at one stage are met with elsewhere. Those who will 'none of our white men's witchcraft' to-day, listen to-morrow; outbreaks here are warnings there. Again, perhaps three men put down as catechumens are going through the tribal rites in one place. The question, 'Ought they do such things or not?' is a burning one, and so one has the opportunity to bring it publicly before all. Or it may be that another takes the ordeal poison with his wife, and so one can raise that question and discuss it publicly also.

So it is that hearers, casual and non-casual, catechumens, faithful and non-faithful, help to make hearing and catechising a reality, the only thing being that one feels beaten in trying to put down on paper how much is present of reality and how much of humbug, 'ya chezi,' as they say here.

The boys and young men at Usapa and Pimbi and Matope can hardly be as conscious of spiritual needs as boys and young men at home, who live all unconsciously by the life of the church that over . adows them. We go to take to them . at they do *not* know.

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The catechumens and hearers are glad, unless they have broken the simple rules they have learnt and mean to break them more. But if one has any pity surely that is no reason for them to sink.

Political conditions in Chili, are serious indeed. The President of the Republic seems determined to maintain his position at whatever cost, and the Congressional party seems equally determined to secure what they claim to be just and in harmony with the constitution. So far no one of the mission stations has in any way suffered by the conflict. The battles have been mainly in the north. Letters received in Valparaiso in May, report that Rev. and Mrs. Robinson, who are at Copiapo, our most northern station, were well. Questions of religion do not enter into the present conflict, hence our missionaries are not interfered with only as they may in any way be suspected of siding with the congressional party. Rev. Francisco Jorquera, of Concepcion, one of our Chilian pastors, was arrested on the charge of writing to the United States about the political condition. He was retained but five days, however, and was set at liberty. All our missionaries maintain a neutral attitude.

Missionary work in Chili, continues with unabated effort, notwithstanding the troublous times. There may be a slight decrease in attendance at evening meetings, but this would be natural when we consider governmental prohibitions in regard to public gatherings, and the limitations of the number of persons who can be together in the streets after night-fall.

The attendance at our schools has been exceedingly encouraging. The Escuela Popular, in Valparaiso, is, as usual, full to overflowing.

There is a very large attendance at the Instituto Internacional, not yet quite up to last year, because families living in the north, where the congressional party has sway, do not like to send their boys to Santiago. The school has within ten or fifteen of its usual quota.

The efforts of Rev. J. M. Allis, D. D., to secure funds in this country with which to erect a much-needed building, are meeting with success. With $9,000 in addition to the funds already in hand, the way would be open to push the work as soon as the present political troubles cease.

Our semi-monthly paper, "*El Heraldo*," has been issued regularly, although very many of the newspapers of the country have been suppressed because they were opposed to the president. Our paper confines its utterances to evangelistic teachings, and hence has not been silenced.

MISSIONARY CALENDAR.

ARRIVAL.

From Shanghai, China, June 22, Rev. George F. Fitch.

From Oroomiah, Persia, June 29, Rev. B. Labaree and Mr. R. M. Labaree.

DEPARTURE.

From New York for Laos Mission, June 17, Rev. and Mrs. E. B. McGilvary; July 4, Miss M. A. McGilvary.

DEATH.

At Allahabad, India, June 16, Sarch C. Seward, M. D.

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Concert of Prayer For Church Work Abroad.

JANUARY,	General summary—week of prayer.
FEBRUARY,	Missions in China.
MARCH,	Mexico and Central America.
APRIL,	Missions in India.
MAY,	Siam and Laos.
JUNE,	Missions in Africa.
JULY,	Indians, Chinese and Japanese in America.
AUGUST,	Papal Europe.
SEPTEMBER,	Japan and Korea.
OCTOBER,	Missions in Persia.
NOVEMBER,	South America.
DECEMBER,	Missions in Syria.

THE EVANGELICAL ALLIANCE:

AN INTERESTING CONFERENCE.

The International Conference of the Evangelical Alliance in April last, derived special significance from having been held in Florence, Italy. The Secretary wrote on the 13th of that month:—"The success of the Conference has greatly exceeded our anticipations. The numbers attending have been very large; in the evenings the Theatre (seating 1,200) was crowded. Our plan of bringing a large number of pastors and evangelists from all parts of Italy has added 150 to our 800 delegates from other countries. The early prayer meetings daily have been much blessed and largely attended. We generally had fifteen or twenty prayers in three-quarters of an hour. Even while the Conference was sitting we had a message from China stating that in Tientsin, Christians were specially remembering the Conference in prayer during the week."

CONGRATULATIONS FROM THE KING.

"The pleasant interchange of congratulatory messages between the assembled Conference and the King of Italy is a notable feature of the times. Not so many years ago the bigoted rulers of what was then divided Italy would not have permitted, much less have congratulated, a gathering in Florence representing European and American Protestantism. Well might Dr. Geymonat close his address of welcome by saying: 'Is it really in Italy, in Florence, only a few steps from Savonarola's wood-pile and the Bargello. that we are assembled for this work of liberty and faith? Is it really in Florence where the Madiai for the sake of the Gospel, in August 1851, were arrested, and in 1852 condemned for years to the galleys, where an honored deputation of the Evangelical Alliance came to implore from the Grand Duke their liberation and could not obtain an official hearing? Yet on this very spot we open this Conference of Evangelicals from all nations! We can scarcely believe our eyes.'"

A full and lucid account of the Conference referred to in the preceding note is given by Rev. Dr. Graham in a contributed article. See page 140.

AN ITALIAN'S VOICE.

One of the most remarkable speakers at that conference was Dr. Mariano, professor in the University of Naples. He said that "he accepted the invitation to speak at the conference, first of all to show that he was not ashamed of the Gospel of Christ, and in the second place because he thought it desirable that an independent voice should be heard on the occasion. Born in the Roman Catholic Church, and a fervent Catholic from infancy . . . he had not joined any particular evangelical denomination, because he felt called to urge his country to reform itself religiously not in the name of some church, but in the name of the gospel only."

"It would be an illusion," says Dr. Mariano, "to think that the Papacy is soon to disappear. Its political character, its supreme ability in the diplomatic sphere, the mass of traditions it represents, the strength and

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help it gives to European conservatism, and, lastly, the divisions of Protestants—these will make Romanism last much longer than many think. The world is full of people who do not want the trouble of thinking for themselves, and, more than all, there will always be many minds willing to accept a religion of tradition, of legalism and of outward form. For such minds the proclamation of the infallibility of the Pope, outrageous as it may appear to us, has rather strengthened than otherwise the edifice of the Romish Church; whilst the liberty of criticism in the Protestant world makes them afraid."

"The words of Luther to the priests of his day—'my name will trouble your peace forever, until you are either gone to ruin or have become better men'—have to a great extent become true in our own country. German Catholicism is not," continues the Neapolitan professor, "as with us a mixture of credulity and incredulity, a mass of outward and magical forms, but an inner and spiritual life. Unity is servitude, languor, indifference, corruption; religion is life, spirit, movement, fight. What we need is a contest which will revive things and men."

THE HUNGARIAN TYNDALE.—"Hungarian Presbyterianism had a heart-stirring festival at Gönoz on the 14th of September, 1890, when a statue of bronze was unveiled, representing the Hungarian Tyndale, Carolus Kàvolyi, once the Reformed minister at Gönoz, and who, in 1590, was the first to translate the whole Bible into Hungarian, a version which is still in use, and serves as our *textus receptus*. The Third Centenary celebration gathered together about 300 Reformed ministers, and 100 Lutherans, and many distinguished elders from both communions, because this translation of the Hungarian Bible is accepted by both Churches. The monument cost 8,000 florins, collected by voluntary subscription. The services were held in the open air, and within the old church, and were attended by crowds. The word of God still holds its power in the hearts of our people."—REV. PROF. BALOGH, *of Debreczin.*

THE HUGUENOTS IN GERMANY.

"There has been established an Alliance of Huguenots in Germany (Hugenotten-Bund.) It had its first conference last September at Friedrichsdorf, near Homburg, one of the old French colonies, which has kept up to these days not only the Huguenot creed, but also the French language for daily intercourse as well as for religious services. The intention of the Hugenotten-Bund is to bring together all the Huguenot churches throughout Germany, and to enter as an organized body into the Alliance of Reformed Churches (Reformierte-Bund) of Germany and into the General Presbyterian Alliance. One of the objects of the Hugenotten-Bund is to encourage the study of the history of the Huguenot churches in Germany, and for this purpose it has founded at Friedrichsdorf a Hungarian library. The *Colony*, a journal with Dr. Bérinquier of Berlin as editor, and the *Hugenottische Blätter*, with Dr. Tollin as editor, are organs of the society."—DR. BRANDES, *in Quarterly Register.*

A writer reporting the fifth Triennial *Synode generale officieux* of the Reformed Churches of France, held in July last at Vigau, a town of Gard, in the Cévennes district, says: "On Sabbath, an open air meeting was held at *Mas de Guinet*—the scene of the service held during the last century, when the Reformed Church was still the 'Church of the Desert.' A crowd of 3,000 or 4,000 people assembled for worship, the pastors standing in the old pulpit of the Desert. Some of the preachers gave prominence to the past, others to the present,

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but all united in calling for increased evangelistic activity. The need of such was shown by M. Soulier of Bordeaux, who, himself a Cevenole, had heard a Jesuit say to his congregation: 'You see a white object; you call it white, but if the church tells you it is black, you ought to say it is black.' And in the Bordeaux Cathedral he has heard the language, 'The Father and the Son, angry with men, would strike them if Mary kept not back their arms. You have but one Redeemer—Mary.' Such is Romanism—at home."

THE GUSTAVUS ADOLPHUS UNION.

REV. P. E. LEAVENS, D.D.

The Gustavus Adolphus Union, (Gustav-Adolf-Verein,) of Germany, originated in a manner that may well be remembered. It sprang from the mind of "Father" Grossman—for so he was fondly called, notwithstanding his dignity as pastor of St. Thomas' Church in Leipsic, and lecturer in the University. When a youth and student, Christian Gottlob Leberecht Grossmann had sharp experience of the desolations of war, for he had seen his native village, Priessnitz in Thuringen, including his father's church, burned to ashes by the soldiers of Napoleon's army. As the only person in the hamlet who could speak French he had urged his people's remonstrance, but it was in vain and he shared their misery.

Grown to manhood he was advanced step by step until he occupied a position of great influence in the Saxon capital. In the year 1832, it fell to him to serve as chairman of a committee which had charge of celebrating the two hundredth anniversary of the battle of Lutzen and the death of Gustavus Adolphus. A simple memorial was erected on the field with the mere inscription, G. A. 1632. "But there dwelt in Grossmann's heart the thought of erecting another monument to the pious king besides that of stone and brass, a permanent, living memorial in the form of an institution, which under the name of Gustavus Adolphus, should reach with a blessing the whole evangelical Christendom on earth. As at the first the Swedish prince had been a deliverer to the evangelical Christians in Germany in their time of need, so should this proposed memorial also serve evangelical churches hard pressed in Roman Catholic surroundings, and save them from extinction by relieving their physical and spiritual needs."

At the suggestion of a Leipsic merchant, there had been a penny collection throughout Germany, on the occasion of the bi-centenary. What was left, after expenses were paid, Grossman devoted to two Bavarian churches. Immediately a committee was constituted at Leipsic, to gather and administer further funds for the specific purpose of aiding evangelical congregations when overshadowed and endangered by Romish influence. A similar committee was named at Dresden. Soon they adopted common articles of organization, and so the Gustavus Adolphus Union came into existence. For some years the institution was limited to Saxony; but, in 1841, Dr. Karl Zimmerman of Darmstadt issued a "Call to the Protestant World," and was the means of extending the scheme over Germany.

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The methods are unlike those of an English or American society. There is, indeed, first a Central Verein or Union at Leipsic. Then there are Head Unions (Haupt Vereine) at prominent points, as Dusseldorf, Stuttgart, Berlin, etc. Under these are Branch Unions (Zweig Vereine) and Women's Unions (Frauen Vereine). The report for 1887 represented the Gustav-Adolf-Verein as made up of 44 Haupt Vereine, 1,781 Zweig Vereine and 429 Frauen Vereine.

The lowest of these unions may administer its own funds if it sees occasion; or it may pass its gifts along to its Head Union, to be there administered; while the greatest portion, it is presumed, will find its way to the Central treasury, to be thence disbursed.

Under the Gustavus Adolphus practice, aid may be given for the support of pastors, for the erection of church buildings or schoolhouses, or for the payment of debts, as a case may require. A considerable sum may be massed upon a church, in order to clear it at once from difficulties and send it on its way self-supporting.

The Union is undenominational—a feature which is offensive to some extreme Lutherans.

Benefaction is not restricted to Germany, but reaches out to Germans anywhere in need. The charity naturally flows to the Roman Catholic States of the Empire, in the South and the East. After Rhenish Prussia and Westphalia, the most liberal expenditure has been in Silesia, East and West Prussia, and Posen, on the Polish frontier. Next in claims have been Bavaria, on the Austrian frontier, and Wirtemburg. Then the refreshing stream has flowed over into the Austrian dominions. Bohemia and Moravia have been generously helped. The scattered states, from Tyrol on the west to Galicia on the east, have put forth their hands—and not in vain.

Further still, large expenditures have been laid out in Hungary and Transylvania, and even Croatia and Sclavonia have been blessed.

The Gustavus Adolphus charity reaches lands strictly foreign to Germany and its language. Churches are aided in France, Italy and Turkey; in Algiers, in Egypt, in Roumania and Russia.

From the date of organization, 1832, to the year 1887, a total of twenty-one million marks had been raised and expended. Twelve million marks had been laid out within the German Empire, and had aided 1,879 congregations. Six and one-half million marks had gone into the Austro-Hungarian lands and assisted 994 congregations. Two million and a fraction had gone to other countries, bearing help to 451 congregations. The residue for incidental expenses during the forty-five years was less than two hundred thousand marks. Thus, in all, 3,324 churches had been saved or strengthened.

The noiseless charity is steadily going on. It is Germany's great Home Mission. It rises to nearly or quite a million marks in a year. The American reader must bear in mind that a mark, or twenty-five cents, is much greater to a German in his own land than to us in ours. It both costs more labor to obtain and goes much farther when laid out. The German's infinite patience with details enables him to handle these finances and report them in a way to incur little cost, and yet afford security. For example, an annual statement of the Leipsic Zweig-Verein lies before us. It shows the amount collected in each street of Leipsic. And then the distribution; about one-third went to the Haupt-Verein, about one-third to the Central Verein, and the disbursement of the remainder is displayed to the last pfennig. No doubt it was all the work of a voluntary and unpaid committee. One needs to have seen some-

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thing of the methods of Germans at home to appreciate how such administration is practicable for them while it would be impossible in America.

We may well rejoice in the noble work of the Gustavus Adolphus Union and bid it God-speed in its field—the very heart of Europe, the ancient and still contested sphere between Romanism and Evangelical faith.

Concert of Prayer for Church Work at Home

JANUARY,	The evangelization of the great West.
FEBRUARY,	The Indians of the United States.
MARCH,	Home Missions in the older States.
APRIL,	City Evangelization.
MAY,	Our Foreign Population.
JUNE,	Our Missionaries.
JULY,	Results of the Year's Work.
AUGUST,	The Mormons.
SEPTEMBER,	The Outlook.
OCTOBER,	The treasury of the Board.
NOVEMBER,	The Mexicans.
DECEMBER,	The South.

THE MORMONS.

MISSIONS IN UTAH furnish a brighter topic than they once did. The time is not so long ago when a missionary who dared to carry the word of God into any of the darker corners of the territory, took his life in his hand, and braved dangers as real and formidable as those which confronted the latest Christian adventurers into African forests. There was a grim menace on the forefront of every village, which the boldest evangelist could not fail to see, even if he pressed on refusing to heed it. Even in Salt Lake City itself, and other places where Gentile presence and influence had most modified Mormon bitterness, those who were marked as enemies of the church fell again and again by secret murder, and no aggressive Christian witness and worker was ever wholly safe.

But the times have changed, and all this is very different. No one supposes that the temper of Mormondom toward the gospel or its representatives has really changed. But its power to smite God's servants has been hampered and curbed by the growth of Christian forces in the very midst of the Mormon state. With Salt Lake City and Ogden transformed into Gentile cities, and other places following hard on their steps, the yoke of Mormon bondage has been broken in its very centre. There is still a dark shadow on the territory—but, compared to the Egyptian darkness which once prevailed, it is like the penumbra which lingers after the total eclipse has passed. It is now a mere question of time when Logan, under the very walls of its gleaming temple, shall declare the coming independence of the lovely Cache valley, with the villages which dot its fair expanse, and when even in the remoter and darker southern region the day shall break and the shadows flee away.

Of course it must be remembered that even yet only a fair beginning has been made in the hard work of evangelization. The old enmity remains, as rancorous as ever, though less openly bitter and demonstrative. The old open and flagrant methods of withstanding the truth and baffling its messengers are no longer feasible; but its haters are all the more bitter, and they will still use against it all the weapons left them to wield. The great campaign must still go on with unremitting energy. There must be more schools, more churches, more ministers. There must be no relaxation of effort and well doing.

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Gospel forces must be plied more resolutely than ever, just because they have freer play and a clearer course. The great encouragement is, not that so much has been achieved, but that a plain and fair beginning has been made which gives promise of a certain and victorious end. There is, for instance, an organized church at last in Brigham City, where for seventeen years or so, the dauntless missionary Gillespie labored without seeing the day when an organization was possible, simply because every new convert had to move elsewhere to make his living, such was the bitter enmity that arose against him. And so at other points, like signs show a relaxing of the deadly grip which has so held men's souls and bodies in what seemed an all but hopeless slavery. There is much yet to do. But it will be done. The good work which teachers and preachers have labored at so long with such martyr-like patience will advance more rapidly, and will at last be accomplished, and with the enfranchisement of a people long victimized and down-trodden, will come a rich reward to the noble toilers for the truth of Jesus and the salvation of men who have held out and held on so long and so well.

We call attention to two of the "Home Mission letters" which bear on the topic of this Monthly Concert.

PRESIDENT HARRISON IN UTAH.

The Salt Lake *Tribune* comments on the President's speech as follows: "The speech was an electric shock to some of that audience. It was unexpected. The people of this section are used to politic men who hold public positions. But in this case there was no policy. The sword of truth was drawn from the scabbard and thrust to the hilt into the marrow of the insidious foe whose dark actions have cast a shadow over this Territory for so many years. '*That which characterizes and separates us from nations whose political experience and history has been full of strife and discord, is the American home, where one mother sits in single, uncrowned honor, the queen.*' As the President gave utterance to this remark, he involuntarily turned toward Mrs. Harrison. And the cheers that went up from the multitude! Hats flew in the air, parasols and handkerchiefs were waved, the very trees nodded their branches in the wind, while the silvery stars in the sun-kissed banners of freedom shimmered back a reply. It was the key-note of human liberty that President Harrison had sounded; 'twas a sentiment that found a response in every honest heart in the audience. There were one or two there, however, that could feel in their hearts no echoing answer, no welcome response, no chord of harmony. Would that the mantle of charity could be stretched out and cover them, even though it might be to the breaking. Counsellor Cannon was one of these. He bit his lips in silence. For to him that sentiment and the wild cheers that followed were but the knell of the hierarchy that has arisen and gone down.,,

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The Missionary Review of the World says:

For nearly 20 years no Christian missionary appeared in Salt Lake, and the Great Basin was as effectually closed against missionary work as were China and Japan. Nor was it until after the discovery of rich mines of silver, and more, after the completion of the Pacific Railroad in 1869, that the churches of the land began in earnest to endeavor to win the "Saints" from the error of their ways. Indeed, the last decade contains the bulk of the educational and religious victories which have been won. It was soon found to be as good as impossible to reach the adult population, and hence great empha-

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sis has been laid upon Christian schools, and a troop of consecrated and heroic women were despatched to the scene of strife and have been there maintained, and great have been their achievements in breaking down barriers of prejudice, letting in the light of intelligence, and leading hundreds to better lives. Progress is slow, the field is as full of discouragements as any in foreign lands, and yet the changes which have transpired within the decade are amazing. By the development of mining and the increase of railroads such an influx of non-Mormon population has taken place that three of the largest cities have been wrested from Mormon hands, and a fourth will soon be redeemed.

The Mormon church is now scarcely holding its own against its foes. It is more than likely that the gains from conversions in foreign lands are more than neutralized by apostasies at home. By a series of defeats extending over ten years the spirits of the leaders begin to be broken, finding the government and the moral sense of the whole nation united against their schemes. Though not ready yet to yield heartily and thoroughly, even upon the point of polygamy, their faith begins seriously to stagger. It therefore remains to continue the momentous struggle. Let the courts withhold not a whit of their stern pressure of penalty; and let the churches sustain and multiply the toilers in school and pulpit, and to measures hitherto employed add wise and vigorous and persistent evangelistic effort, and ten years hence yet greater marvels of improvement will have been wrought.

The Presbyterians are carrying on mission work in 28 towns outside of Salt Lake City and Ogden, and have 21 ministers, 58 teachers, 30 schools, and about 2,100 pupils, 75 per cent. of which pupils are from Mormon or ex-Mormon families. The summary of the work done by all the Christian denominations in Utah is about as follows: 85 mission Christian schools in 78 different towns, employing 172 Christian teachers, and educating about 6,500 pupils, three-fourths of whom are from Mormon families.

THE UTAH SITUATION.

S. E. WISHARD, D. D.

A correct diagnosis of the Mormon malady is involved in some difficulty, and for the reason that "things are not always what they seem." The true inwardness of this many sided issue is therefore somewhat difficult to give. Just now the religio-political conviction is in active ferment. Indeed the politics of Mormonism is a large part of the system. "The People's Party" in politics, has been entirely composed of Mormons. The aim of this party has been to secure statehood as early as possible, and shape all constitutional and legislative enactments, while Mormonism has control, so as to perpetuate polygamy and priestly authority.

The opposing political party is composed of the loyal American population (Democrats and Republicans) called "the Liberal Party." The Americans insist that the politics of the territory should not be controlled in the interests of any religious body, that the citizen should be free to choose his religion or politics, and should be protected in his rights while he obeys the law.

Democrats and Republicans have hitherto united in their efforts to put an end to polygamy and the tyranny of the priesthood, in opposition to all the disloyal schemes of the Mormon hierarchy. Hence there has been no division along the lines of national politics. The single aim has been to free the people from the claim of the President of the church and the priesthood to the divine right to control the thinking and acting of the people.

The American element has rapidly grown in recent years. It now controls the cities of Salt Lake and Ogden, whose government has been transferred to loyal hands. The public schools have ceased to be Mormon machines and have fallen into line with the

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school system of the states. The Mormon majorities in the outlying towns have been diminished year by year. These changes have clearly indicated the certain and early dominance of the loyal people. The steady progress of the growing majority in favor of free government, has convinced the leaders of the hierarchy that whatever is done to secure statehood under Mormon control must be done quickly. Hence a new and sudden movement has been made by the church of latter day saints. In a moment, almost in the twinkling of an eye, their political party has disappeared. They have been converted from the cardinal doctrine that the church must of right and duty rule in all things. They have organized the Republican and Democratic parties and urged the Americans to abandon their position and reorganize on the lines of national politics.

It is strongly suspected that this movement is preliminary to going before congress with a demand for statehood, in view of the loyalty of the Mormons. Statehood once secured it will be perfectly easy to backslide into the old doctrine of the supremacy of the priesthood, and to proceed to fashion all legislation in the interests of polygamy and the supremacy of the priesthood.

This apprehension on the part of the Americans is strengthened by the past experience of Mormon duplicity. There have been three remarkable attempts on the part of the leaders to gain political ends, by the most unscrupulous trickery. The first of these movements was made in Idaho in 1888. Having been disfranchised on account of their treasonable attitude toward the state government, a large number of the Mormons "resigned" their position in the church, with full consent and approval of their bishops, that they might take oath that they were not Mormons and secure again the right to vote. They succeeded and elected a Mormon official. They were tried in the courts for conspiracy and the whole scheme was exposed.

Again, in order to secure statehood, the Mormons of Utah prepared to go before Congress by framing a constitution that made polygamy a felony, and that too while they were practicing it and refusing to give it up. The doctrine which they have been taught from infancy was sacred and binding upon their people, was made a criminal offence when practiced. The way of escape however was easy, as their constitution prohibited polygamy, while the church called it "plural marriage." So shallow and puerile was this scheme that it utterly failed to secure statehood.

A third attempt to blind the public judgment to the actual state of things in Utah, was made in the manifesto of President Woodruff last year. The procedure was most remarkable. Up to the very moment when the President uttered his manifesto, every man and woman in the church affirmed that polygamy was fundamental to the system—could by no possibility be given up, that they would suffer and die for this cardinal principle of their religion. Yet when Woodruff uttered his advice to the people to abandon polygamy, Apostle Snow, who had been through the penitentiary in expiation of his crime of violating the law, arose and moved that the church accept the manifesto. It is said that ten thousand people there assembled in the great tabernacle voted unanimously to accept the President's advice. There was not a single voice of dissent, nor even one word of discussion. The whole multitude instantly abandoned (professedly) one of their most sacred and fundamental doctrines, received by revelation from heaven, if their assertions are to be accepted. The fact

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remains however that they have not entirely abandoned polygamy, only its practice is more secret, and is in the outlying towns where law is less strictly executed. A most devoted woman informed me recently that they never could give up the sacred doctrine of polygamy. It was only held in abeyance.

To thoughtful observers one thing appears very distinctly, namely, that Mormons are in haste to secure statehood before their majority becomes a minority, in order that state laws may be fashioned in the interests of their system. To accomplish this they have stultified themselves, have resorted to most shameful duplicity and now have abandoned all their political views of the past, views for the abandonment of which last year they cut off from their church, certain of their members. The people outside of Utah will not be deceived by this last desperate movement of the Mormons. They will not judge us as uncharitable because we are unable to place any confidence in this last manœuvre.

There is however, great encouragement to the cause of truth and righteousness. The more thoughtful and honest of the people are losing confidence in a system that resorts to the shameless deceptions that have characterized the church in these attempts to secure permanent control of Utah. It is becoming more and more plain that statehood should never be conferred upon this territory until the loyal American element is so thoroughly in the majority that the State constitution and State laws can be fashioned in perfect harmony with American ideas and institutions. The Christian ministers and missionary teachers who have passed through the tyranny of our earlier work here are of one mind. All that has been gained must not now be lost by the artful manœuvres of this unscrupulous and treasonable system called a religion. Success is crowning our missionary work. Let us have the protection of our government in our rights as citizens and Christians, and this land, so marred by the stain of lust, so bloody with the crimes of a monstrous persecuting power, will be redeemed to civilization and righteousness. Then will statehood mean security to person, property and virtue. Then will this territory bring its wealth of soil, climate and minerals into the common treasury of our God-given country, and will be worthy of her place in the sisterhood of states.

What a triumph have our neighbors had among the Mormons! How feeble and recent were the first beginnings! How short a time it is since our people began to inquire of themselves whether it is possible to undertake work among the Mormons with any hope of success! Little beginnings were made in the midst of hope and fear, and the whole Church shrank at an onset with a few thousand Mormons. It seemed as though all denominations were more afraid to attempt any serious work with the Mormons than to attack a stronghold of paganism; but, in 1875, one of our missionaries began a school at Mount Pleasant, which soon came to be considered a school for the Mormons. It grew little by little, made its way and multiplied until schools made their impression on the entire Mormon population, and now the Government has prevailed over Mormonism and they are searching for some new place to retreat to in old Mexico. Schools multiply on every hand, and all religious denominations are at work upon Mormonism, and the schools and churches have found their places and are holding sway against Mormonism and every other form of evil. All this has come to pass in a little more than fifteen years. H. K.

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CONTRIBUTED ARTICLES.

AN OLD MAID.

REV. SEPTU A. GINTA.

She was not young when I became her pastor. I was not young myself at that time, but already a grandfather. She must have been a dozen years older than I. Those who were old enough to know told me that in her youth she was understood to be engaged for marriage to a young physician of that village. They continued to be neighbors and friends until he died, an old man. Never a quarrel; never any interruption of friendly relations; nobody knew why they were never married; everybody respected them too much to ask "*Why?*" Retaining each other's esteem they lost nothing of the esteem of others.

Her father had been a physician of large practice and high standing, and had acquired a handsome property. He had died; his wife had died; a son had died; a daughter had died—all before I knew the family. Only two remained—my friend and one sister who was afflicted with mental derangement. She spent her last years and died in one of those excellent retreats which Christian states provide for such afflicted citizens.

I rode with Miss ——— when we carried her sister to the grave, and returned with her to her home. "That day had seen her lay within the narrow house the last of all her family; and now she stood in solitude, solitude wide as the world."

She had ample means to live elegantly, even luxuriously. In fact, she lived unostentatiously and frugally. She kept the old home. Her father's books stood on the same shelves from which she had seen him take them to study out questions, on his solution of which, perhaps, the lives of his patients depended. She daily entered by the same gate through which she and her sisters may have chased each other in girlish play, or out of which their brother may have led them to go coasting down the steep hillside on which it opened, or rowing upon the beautiful lake at the foot of the hill.

She was not much in "society." She had no inclination for gayety. "This was quite natural," my reader will say, "in the circumstances;" and if any reader should ask me whether she ever had had any such inclination, I could only say that I never asked her, and no one ever told me. But I know no reason for doubting that childhood and youth were as bright to her as to any.

I think that most of those who knew her thought her somewhat unsocial. Everybody in the village knew her, but only a few knew her intimately. Her manners were not quite winning; her tone of voice not always persuasive. She was apt to speak her mind rather freely—sometimes a little abruptly—possibly rather sharply. She would not flatter, and she had no patience with anything which seemed to her to be flattery.

I believe that some who did not know her well, thought her miserly. I have reason to think that, while she opposed waste and despised beggary, she loved to give money where she thought that it would help the really deserving, and wherever she thought it would do good. She was rather apt to consult her pastor on such subjects. More than once she has asked him to tell her how he thought she could most usefully bestow considerable sums of money.

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Sometimes he took the liberty, unasked, to make such suggestions to her, and he does not remember any instance in which she did not respond favorably—usually more liberally than he expected.

She was regular in her attendance upon the services of the sanctuary. She was a reverent worshipper. On the very last Sabbath of her life I saw her grave, thoughtful face in her accustomed pew. Before the next Sabbath she was gone. No sister, brother, father—none near of kin were at her funeral. None were left on earth.

What was to become of her property? There was some natural curiosity about that. She had made a will years before. A deacon of the church to which she belonged was one of the executors. Ten thousand dollars were left to the proper officers of that church, to be permanently invested. The interest of one half of this sum is to be applied to the ordinary expenses of the church; that of the other half to the *Deacons' Fund* for the comfort of needy church-members. Five hundred dollars are given to the parish library. Another ten thousand is added to two thousand given in her life-time, as a scholarship fund in a Christian college to aid young men preparing for the ministry. Another college, more than one Board of our Presbyterian Church, one orphan asylum and the Young Men's Christian Association of her village receive each thousands more. She was a good woman. Probably many of her old neighbors who never felt drawn to her in her life-time are thinking now that she was a better woman than they knew.

She might have used up much of her property in a more expensive style of living, without incurring the charge of extravagance. Perhaps she might have made herself better understood by giving more largely or less privately, while she lived. But, as it is, unless some body is careless or unskillful, some in that village will enjoy gospel privileges, and some poor saints will receive aid from that Deacons' Fund, and some orphans will be fed and clad, and some students for the ministry will have the means of pursuing their studies, and some superannuated ministers or widows and orphans of ministers will be helped from the income of funds which she has left. And all these will go on indefinitely.

Are not these treasures laid up in heaven?

ANOTHER OLD MAID.

Her hair was white as snow when I became her pastor. I do not know how old she was. Why should I? She had lived all her life in that same village, and she was now living alone. She was not rich. She had a modest but beautiful cottage home, and I have often looked out from it on that same lovely lake. For she also welcomed her pastor's visits as cordially as the other, and more gracefully. She was a woman of most charming manners and winning face. In one of her rocking-chairs was as good a place to rest as her pastor could find, and he could bring there no pastoral perplexity or anxiety, nor any burden of personal sorrow, in which he would not find helpful sympathy. This godly woman had been his guide to the first homes of need and obscurity which he visited at the beginning of his pastorate. There were mature people who told him she had taught them in the infant class of the Sabbath-school, and she was teaching that class yet. But when increasing deafness made her no longer able to hear what the little ones said, she retired from that pleasant office without a murmur.

Everybody in the village knew her. She said that she loved every stone in its sidewalks; and had not every one of them felt the presence of her consecrated feet going on errands of mercy? She did not leave money when she died; but she left

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that village much better for her having lived in it. And who can tell in how many villages of how many lands men and women are seeking souls and serving Christ, whose infant feet she set in the path of life?

OTHER OLD MAIDS.

I have had not a few of them laboring with me in the gospel, and I know not how pastors could do without them. I have a sincere reverence for such blessed virgins. My experience puts into the two monosyllables by which I have designated them a precious meaning. I have written them reverently. No servants of Christ have a clearer vocation; none minister in a more sacred service than these. No mistaken vows have enslaved them to loneliness. Some early, tender bereavement, some call of filial duty, some providential ordering, or some clear conviction and choice as to their best way of serving God and their generation has shaped and ordered a life which is in very truth a life of *single blessedness.*

In how many Christian schools, in the offices of how many women's boards of missions and of various charities, in how many hospitals, in how many oriental zenanas, in how many Christian homes where the overburdened mother's cares would crush her without such wise and loving adjutancy, or where the mother no longer is, does this age of intense and versatile activity illustrate the need and the preciousness of educated, consecrated, mature maidenhood?

The life to which God *calls* a woman or a man—only *that* can be a life of *real blessedness.*

MONEY AND MEN FOR MISSIONS.

REV. H. V. NOYES, CANTON.

[The following pregnant suggestions were embodied in an essay read at a meeting of missionaries, by whose request they are given to the readers of the CHURCH AT HOME AND ABROAD. We gladly comply with that request.]

Not by constraint, not by trying to get people to pay for amusements and then putting the unconsecrated money into the treasury of the Lord, not by any wheedling process whatever, but by honest offerings from willing hearts should funds be obtained for the work on mission fields. The gold and silver belong to the Lord, and if it does not at first come into hands that will use it for His glory, He can transfer it to hands that will so use it. He can spoil the Egyptians to build His tabernacles, whenever He chooses. But the precious thing in His sight is the offering of the heart. To have obtained this offering is a far more substantial success than to have procured any amount of money. The opening of the heart, however, is perfectly sure to be followed by the permanent opening of the purse, even though little be said about it.

To secure this kind of giving, information, exhortation and systematic plans all have their place, but nothing can ever stand before prayer to the Lord of the harvest. The hearts of men, even of kings, are in the hands of the Lord, and, as the rivers of water, He turneth them whithersoever He will. There may be a great variety of methods in general accordance with the directions of Scriptures, but methods which tally most closely with them will be found the most effective. God is wiser than men.

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TWO WAYS.

There are just two ways of relieving mission boards when they are short of funds. One is, with Christian cheerfulness, to come up to the help of the Lord against the mighty, and furnish what is needed. The other is to make the work fit the scant supply. The latter method is *not desirable.* It proposes to cut missionaries, with their work, down to the lowest possible point of expense, and then call it "consecration." It asks them to go back to the dark ages, and take lessons from stupendous systems of error. They must be celibates in order to save expense. They must be ascetics—*live like the natives* is the favorite expression. This means, in China, to feed constantly on rice or millet, salt fish and a few vegetables, which some having tried have died in the attempt. The number of those who advocate this plan is fortunately not large, but they should first insist on their plan at home, where the strain on the physical system is less. They should require a pastor in London, or New York, or Philadelphia, to buy potatoes and salt pork by the barrel, and make these, with a little squash, or cabbage, or lettuce, his only diet, from month to month, and year to year. We might praise the consecration of the pastor who would consent to this, but could not say as much for his good judgment, or his common sense, or his duty to his people; nor would we venture to predict for him a long life; and the congregation which, with abundant means at hand, allowed him to do it, could hardly claim the promise that "The liberal soul shall be made fat."

PLEDGES.

The writer is not enthusiastic on the subject of pledges from the young, that they will, at some future time, go as missionaries. He may be allowed to kindly inquire whether "The Students' Volunteer Movement" would not be improved if this feature were dispensed with. And for the following reasons:

(1.) There is no need of a pledge. The thing pledged is what every one ought to decide for himself in view of his duty to God as it relates to a lost world. If a person has so decided it, no pledge is needed to hold him to his purpose; if he has not thus decided it, he has no right to sign a pledge. It is reported of Spurgeon that he was once asked to sign a pledge that "he would use his best efforts against the devil." He refused to sign, whereupon the man with paper and pencil went his way, saying, "There goes a man who is not willing *to sign against the devil.*" Mr. Spurgeon, however, was no doubt doing a good deal more of the kind of fighting proposed than was the man who brought him the pledge.

(2.) It is doubtful whether it is wise for young men, in a course of study, to make, so far ahead, a promise on so important a matter.

I know a person who, when a student, had received letters urging him to promise that he would accept a certain position when through his theological course. He went for advice to an aged professor, who was by common consent acknowledged to be one of the wisest leaders in the Church. And this was the reply: "On general principles, it is rarely wise for a young man to make such a promise so far ahead. Send word that you cannot make a positive engagement, but if the position should still be offered at the end of your course, you will decide as shall then seem best." When that time came the student saw so clearly that his duty lay in another direction that a pledge made a year and a half before would have placed him in a very awkward situation. The gray-haired professor was right.

(3.) Judging from all past experience, many of those who sign this pledge never will reach a foreign field.

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Bishop Thoburn says (see CHURCH AT HOME AND ABROAD, Jan., 1889, page 42,): "Two years spent in enlisting missionaries, for service in India, have taught me some unexpected lessons. . . While plenty of people are ready to register their names as candidates. . . less than ten per cent. of those who offer will, as a rule, be accepted or persevere in their purpose till actually sent abroad. . . I put the figures high when I say ten per cent., not wishing to disparage earnest and sincere convictions of good Christians, but the relentless facts of the case cannot be set aside."

Let us double Bishop Thoburn's estimate, and suppose that from 5000 pledged 1000 will reach some foreign field. But what about the other 4000? What about this unfilled pledge in its effect on their own consciences? What was their thought when they signed it? Had they, under the influence of some strong appeal, worked themselves up to a resolution to sign, and thus swell the list to be published, or was it the result of a solemn pondering in their own hearts whether God would grant them this grace to preach among the heathen the unsearchable riches of Christ? Between these two states of mind there is a gulf that is very wide. It is not by any means those who talk the most about zeal and consecration who eventually become the most valuable laborers on mission fields. The waters that run deep are mostly still waters.

And what about the effect on the public when it shall at length come to light how small a portion of those who make pledges ever get to mission ground, and remain there? Would it not be far better if those who are going as missionaries would simply, when the time comes, offer themselves to some mission board, and leave reporting to the public till the time when they leave for their foreign field? This method would certainly not bring so many disappointments, nor be in the end so likely to produce discouragement.

(4.) If instead of asking God to call laborers into His own harvest field, we go about to call them ourselves there is great danger that we may in many cases call the wrong ones.

Quality on mission fields is quite as important as quantity; quality physical, intellectual and spiritual. The question to be decided is not always *must* I go; it is quite as often *may* I go. It would always be so if we fully appreciated both the difficulty and the responsibility of the work. The twelve disciples did not call themselves, nor were they called of men. Jesus called them; and He called the seventy also. It was the Holy Ghost who said to the church at Antioch: "Separate me Barnabas and Saul for the work whereunto I have called them." How often Paul rejoiced that he was an apostle "not of men, neither by man, but by Jesus Christ, and by God the Father who raised him from the dead." Those who are thus called *all* enter upon the work, and do valiant service.

But does the Holy Ghost call laborers now? One of the best missionaries we ever had in Canton, Rev. C. F. Preston, died in 1877, after twenty-three years of faithful service. His father, then a venerable physician, eighty years of age, wrote: "I have always connected my son's missionary life with my father's prayers. My father and another godly Christian were in the habit of meeting every Thursday and spending an hour in prayer for missions. To my certain knowledge, that prayer meeting was kept up faithfully for forty years." He was too modest to speak of his own prayers, but who can doubt that the missionary son was supported by the prayers of two generations; or that he had a call of the Holy Ghost not unconnected with prayer?

An indiscriminate calling and sending

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of all who can be prevailed upon to consent, would be a very rash proceeding. If there is anywhere in the wide world a place where praiseworthy zeal needs to be under the guidance of sound discretion, that place is on heathen ground. We need laborers whose view of theological truth is so clear, whose judgment is so well grounded, whose belief in the infallible authority of God's word is so fixed, and whose good sense is so "common" that none of these will fail them on their journey to the field, and all will abide with them after their arrival. Otherwise, there is great danger of results that will be regretted.

The above reference to the "students' volunteer movement," criticises only the one feature of using a pledge. So far as this movement brings before students the wants of the perishing heathen world, gives through knowledge of mission fields, forms bands of union for prayer and earnest effort, and carries on this good work in close and cordial connection with mission boards, it is confidently hoped that it will go on with continually increasing usefulness.

FEATURES OF THE PRESENT SITUATION.

(1.) An increasingly urgent call from foreign fields, arising from a constantly growing work, and a constantly widening opportunity.

(2.) A marked revival of interest in missions.

(3.) Both for the home and foreign work, a prevalent desire for new plans and new organizations. These are mutiplying until it would seem that every form of sin must have a distinct organization to combat it, and every duty a distinct organization to encourage it; that to effect the world's regeneration, not only the old evil nature of man, but old methods and old organizations also, must pass away and "all things become new."

(4.) In sharp contrast with the above, the discouraging fact that, notwithstanding the wealth of the Church is all the time increasing, the old established boards of missions are finding their work continually embarrassed from lack of funds.

Are the new plans and new organizations, on the whole, bearing the right kind of fruit? May they not result in a division of strength which is *not desirable*.

All the large denominations of Christians have long had carefully organized boards through which they carry on their missionary operations. These are managed by men of experience in whom the Church has cofidence, and who are in constant communication with missionaries in all parts of the world. They are working on general lines that have been well tested. While conservative, as they ought to be, they are also ready to make such changes as can be shown to be real improvements. With the noble record which these boards have behind them, and the grand prospect which they have before them, what need of new organizations?

If long experience on mission ground teaches anything, it teaches that the most substantial and permanent results, are those accomplished in connection with the regular boards of the Church. It says to young men and maidens, who desire to do personal service; says to those who wish to have security that their money will be well used; says it with all the emphasis of accumulated years—"stand by your mission boards! On no account encourage little side schemes of independent work, which usually appear for a little time, and then vanish away." As well might scattered regiments of General Grant's army when he was pressing on for the capture of Richmond, have broken his military lines by turning away to carry out some pet schemes of independent fighting.

God has established three great institu-

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tions for keeping the world in order, and promoting the highest welfare of man. These are the family, the Church and the State. There is no probability that men will soon improve upon them. The Church ought to do its own work, and can do it, if in earnest. This of course does not prevent branching out into subordinate organizations, in the way of division of labor, provided always that these are in such vital connection with the Church, as to be really an integral part.

There is no mystery of methods about making known the Gospel to the world. It is only, with the simplest possible machinery, to send forth men "full of faith and of the Holy Ghost," who have "tarried in Jerusalem until endued with power from on high" to tell "the old old story of Jesus and his love."

THE CONFERENCE OF THE EVANGELICAL ALLIANCE.

L. Y. GRAHAM, D.D.

The Evangelical Alliance was organized in London in 1846, and will therefore celebrate its fiftieth anniversary in 1896 in the same city. It meets every five years and is composed of representatives from all Protestant Evangelical churches throughout the world.

The ninth conference was held in the city of Florence, in Italy, from April 4th to 12th. It was after much thought and prayer that it was decided to hold the conference in Italy. That beautiful country has been the seat of Romanism for ages, and some doubted whether it was wise to invade the heart of popery with such a meeting, whereas others wanted to hold it in Rome under the shadows of the Vatican. The Italian pastors of all branches of the Protestant church desired it to be held in Italy, and finally it was decided to hold it in Florence. This is regarded as the most beautiful city in Italy—it certainly is beautiful for situation. The river Arno runs through it, and the city is surrounded by mountains, which were yet covered with snow when we were there. It has a population of about 200,000. Great preparations had been made for entertaining the conference. Hotels and boarding houses had been secured at reduced rates, so that members found everything in readiness for them on their arrival. I was comfortably located with many others at the Hotel Centrale on the Via Condoti. The sessions were held in the Salvini Theatre, which had been secured for a month. It is a large building with a parquet and an immense stage for members, and private boxes and galleries extending in semicircular form, four stories, in which spectators sat. Representatives were present from India, Africa, Russia, Turkey, Egypt, Germany, Austria, Switzerland, Denmark, Sweden, Holland, Italy, France, Spain, Canada and the United States of America. A reception was given to all the delegates on Saturday evening, April 4th, in the theatre. Addresses were made in German, French, Italian and English. A hymn book containing many familiar hymns, such as "Safe in the Arms of Jesus," "Sun of my Soul," etc., was printed in German, French, Italian and English, and used in the conference. One of the most interesting features of the conference was the singing of the same hymn in these four different languages at the same time. A chorus of about 200 voices, composed of members of the Italian churches, was present at the popular meetings to aid in the singing. Every

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morning at half-past eight a prayer meeting was held, which was full of spirit and earnest supplication. At one moment you would hear a German, then a Frenchman, then an Italian and then an Englishman lead in prayer, and it was a comforting thought that the same God who had confounded the one language at Babel and changed it into many tongues could understand all. Indeed, it was as on the day of Pentecost, when every man heard them speak in his own language. This spirit of prayer pervaded the entire conference from its beginning to its close.

I have never known a great gathering in which the members seemed to lay such stress on prayer. They poured forth the desires of their hearts, in their own language, with the utmost faith that the God of heaven would hearken and help. On the first Sabbath, services were held in the different churches, brethren preaching in the different languages. The sessions were held from 9.30 to 12 a. m., from 2.30 to 5 and from 8 to 10 p. m. Papers on a great variety of subjects were read by men appointed for this purpose. Some of these subjects were as follows:

On Monday, April 6th.—*Italy and the Reformation.*

Tuesday, April 7th.—*The spread of the Gospel and the best methods of Evangelization.*

Wednesday, April 8th.—*The Authority of Scripture.*

Thursday, April 9th.—*Christianity and Social Questions.*

Friday, April 10th.—*Home and Foreign Missions.*

Saturday, April 11th.—*Christian Faith and Christian Testimony.*

The Conference sent the following

TELEGRAM TO KING HUMBERT.

"The Evangelical Alliance assembled from twenty different countries, in its ninth international conference, and for the first time in Italy, sends respectful salutations to His Majesty, King Humbert. The members of the Alliance praise God for the civil and religious liberty now enjoyed throughout this fair land, remembering that forty years ago they were pleading the cause of persecuted Christians in this city of Florence. They pray for peace and prosperity and for heaven's richest blessing to rest upon the Italian people and their beloved Sovereign."

TELEGRAM FROM KING HUMBERT.

"His Majesty, the King, has received with feelings of lively satisfaction the votes of homage of the representatives of a religious faith professed by his subjects in a sub-Alpine part of his kingdom, so dear to his mind, and so faithful and loyal to his house. Our august Sovereign thanks in a special manner the strangers assembled, for their supplications to God that prosperity would rest upon Italy; and he is glad that returning to their homes they will carry with them feelings of sympathy for his land that shall remain as a pleasant remembrance.

"His Majesty, the King, expresses for the Evangelical Alliance all his most cordial good-will."

Although nominally a Roman Catholic, the King has little sympathy with the priesthood. Under his liberal reign the Gospel may now be preached freely throughout Italy. Forty years ago a copy of the Bible could not be taken into Italy openly —now it may be freely circulated. I went through the streets of Florence distributing tracts and the people received them gladly. It was a new thing to get a beautifully illustrated tract for nothing. They must pay their priests for everything.

The children and older people would gather around me and eagerly take the tracts on which were printed, in Italian, the words of life.

Different Evangelical denominations are labouring in Italy. The Wesleyan Methodists, American Methodist Episcopal, the

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Baptists, Episcopalians, Free Church of Italy and the Waldenses. All these have missions throughout Italy. The strongest is that of the Waldenses who in all the corruptions of the church have held the truth in its purity. They are a poor people but are growing in strength and influence throughout Italy. The King regards them with great favor. Their ministers and workers are all Italians, and it is through a native ministry, we believe, that Italy is to be redeemed. They have a common birth, speak the same language, love Italy and long and labor to see her brought out of darkness into light. I met at the Conference Rev. Mr. Clark, a Baptist minister, who 25 years ago gave up a church in England and went down into Italy to preach the gospel to the Italians. His friends thought him crazy ; he had enough money to last him six weeks ; he was ignorant of the language and went among a people that were hostile to the gospel in its purity ; he settled in Spezia. At times he was mobbed by the people, led on by the priests ; his life was in danger, continually; yet he stayed and worked and prayed. Now, at the close of 25 years, he has 20 mission stations in Italy, 500 children in his schools and large buildings for mission purposes. His mission is supported entirely by voluntary contributions. He carries on his work by faith and prayer, and, although at times he has been in great need, the Lord, who is faithful, has always come to his relief.

On Sabbath, afternoon, a great gathering of the Italian Sunday-schools was held in the theatre. It was interesting to hear the children answering questions and singing in Italian the hymns, which we sing here. As we looked into their bright and intelligent faces, we thought how different will the future of these children be from the past of their fathers ; instead of superstition they are being trained in the freedom of the gospel, and before another thirty years they may see Italy free from Roman priestcraft. A few years ago such a meeting would have been an impossibility, now it is held with none to molest or make afraid.

On the last Sabbath evening of the Conference a Gospel Service was held in the theatre, to which the masses were invited ; circulars were scattered all over the city inviting the people to come. The great building was thronged, many of those present being Roman Catholics; they listened attentively to the addresses which were made in the Italian language. Many of them, for the first time, heard the gospel message of salvation through faith in Jesus Christ. These meetings were continued after the close of the conference and the gospel was preached in Italian to the multitudes who came to hear it.

The farewell meeting of the Conference was one long to be remembered. Dr. Prochet of the Waldensian Church presided. He addressed the different nationalities in their own tongues—French, German, Danish, Spanish, Italian and English. Delegates from all these countries responded—and as the arches of the old Theatre reverberated with the grand old Doxology, sung in different languages, one could not but say, "It was good to be there." Such a service was worth crossing the ocean to witness. It will never be our privilege to mingle in such a gathering under like circumstances again. We look back upon it as an opportunity of a lifetime and are glad that we embraced it. The spiritual tone of the meeting was most happy, and all that came under its influence went away the better for having been there. But it was especially in the Protestant Church of Italy that the influence of this Conference was felt and will be for years to come. These Protestant pastors, workers and members who have been laboring against the errors of Rome

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needed the influence of such a conference to encourage them. This was the purpose of the Alliance in going to Italy. It encouraged, cheered and strengthened them in their work; it made them feel that Protestant Christendom is with them and will stand by them in redeeming Italy for Christ. They went home to their various fields of labor refreshed and with renewed zeal to carry the gospel to the millions of that land where Paul once preached in the Palace of the Cæsars.

It is impossible to calculate the influence for pure Christianity which this conference will exert, especially in Italy. Its speeches, sermons and addresses were reported in the Protestant papers and spread all over Italy. The people there have been told that Protestants are few and weak, but they learned differently. They looked on with amazement at such a gathering, and although they may not have realized its full significance, it prepared the way for the grand army of Protestantism which is sooner or later to take possession of Italy for Christ. The land of poets, orators, statesmen, philosophers, artists and musicians shall yet be emancipated from the thraldom of Romanism. Its great cathedrals and monasteries shall yet resound with the praises of a pure worship. Thousands have turned away from Rome; many are infidels and rationalists, but they are open to receive the gospel, and it only needs men full of faith and of the Holy Ghost to go through that fair land and point men to the Lamb of God that taketh away the sin of the world. In our prayers and benefactions let us not forget the band of faithful men who are striving to build the church of Christ in that land where for so many centuries the gospel has been hidden under a mass of meaningless ceremonies and superstitions.

THE PRESBYTERIAN CHURCH OF GREECE.

By Rev. Dr. Kalopothakes, Athens.

[From the *Quarterly Register.*]

In 1886, the Greek Reformed Church separated itself from the Mission of the American Presbyterian Church South, and undertook to carry on its work independent of all foreign support and control, the American missionaries confining themselves to Macedonia and Epirus.

The result of this important step has justified the expectations of those who took on themselves so great a responsibility. Few and poor as they were, they have been enabled by God's gracious help, not only to sustain the various branches of Christian effort formerly carried on by the Mission, but also to extend the work of the erection of a nice, commodious house of worship at the Piræus, the seaport of Athens, a town of about 40,000 inhabitants, and to start new stations at Larissa, the capital of Thessaly, and at Patmos, a large maritime town on the Corinthian Gulf. Also to organize at Volo, a church with twenty-two members, and to form a local Synod, thus consolidating the work and preparing the way for greater progress hereafter.

The number of admissions to the church has been greater during the last five years than at any previous period, and the development of the communicants in all that goes to make up Christian character is very marked since the assumption of these grave responsibilities. Our experience goes to show that the sooner native churches in mission fields can become independent the better, and that then the misionaries from other lands may pass on to the regions beyond, and leave the natives to work out, under God, the various problems of administration by themselves,

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according to the peculiar spirit and genius of the people.

It is true that such a transfer was easier in Greece than it could be in most places from the circumstances that, even when under the Mission, the main part of the work was done by the natives, and the direction of various departments had always been in their hands; but everywhere natives may be prepared for such responsibilities if the end be kept in view from the first.

The whole Evangelical movement here is comparatively small. Our preaching services are confined to the centres I have mentioned, but the work of the Bible Society is in our hands, and between 7,000 and 8,000 copies of the Scriptures are disposed of every year. The colporteurs are pious men belonging to our church, and most of them are educated men who can explain and enforce the truth. We also publish, by the aid of the British Religious Tract Society, 50,000 or 60,000 tracts annually, which are distributed all through the country, and we have reason to believe, from the eagerness with which they are received, and from occasional testimonies, that these are doing good. Here and there, even in private districts, our colporteurs find individuals who have come to a spiritual discernment of the truth, and have given up their old superstitions. We cannot speak of great things, but we are not left without cheering evidence of progress, and we work on in humble trust.

THE BELGIAN MISSION FIELD.

BY B. M. MERLE D'AUBIGNE.

[From the Irish *Missionary Herald.*

The southern provinces of Hainault and Liège are the most important mining and manufacturing districts in Belgium, and the character of the Mission work is much the same in both. In Flanders and in the country parts, the foe one has to contend with is superstition and bigotry; here it is religious indifference and the strongest form of Socialism, which, in Belgium, always goes with atheism.

The first awakening in a place is generally due to the visit of a colporteur, to some open-air meeting or burial conducted by a neighbouring missionary, or to the influence of some convert who settles in the place and works among his neighbors. At first the place will be made into an out-station of the nearest church. On account of the lack of funds, it generally takes years before it can be given a place of worship and a missionary of its own. The pastor's work will then be no sinecure. His field of missionary enterprise covers many miles of thickly-inhabited country; he has four or five services on Sundays, sometimes at great distances, besides incessant exertions during the week.

The Province of Hainault has nine churches and stations. Charleroi, which is the centre of the coal trade, has the largest congregation. Its pastor, the venerable Monsieur Poinsot, himself a convert from Rome, has laboured there for forty-seven years. He began as a young man, fresh from the Free Theological College of Geneva, to work with a handful of converts in a dancing saloon. His congregation now numbers 1,400 converts, and his church can seat upwards of 2,000.

Not far from Charleroi there are the prosperous churches of Courullis and Junut. The congregation of the latter still assembles in the old meeting-room where the mission was begun; both floor and ceiling are giving way, and the accommodation is quite insufficient. The converts have subscribed a fund, but it is not enough to begin upon, and they are pray-

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ing that God would move the hearts of some of His children to help them.

Lizi-Seraing on the Meuse is the largest among the eight churches and stations of the province of Liége; it has 942 members. The principal worker there was a converted priest, who became a most zealous and successful missionary. Prosperous congregations have also been formed at Liège, the large capital of the province, and in several villages of the Ardennes, such as Nessonvauz and Verviers.

The Mission work has much greater difficulties to contend with in the agricultural provinces of Flanders and Namur than in those we have just spoken of. Much of the commerce and industry of the towns is in the hands of convents and religious orders, so that shopkeepers and artizans are kept in the strictest bondage to Rome. In the country the farmers and laborers depend entirely on the landlords, who are in their turn kept in order by the priests. This accounts for the comparatively slow progress of the Protestant Mission in those parts, and for the persecution and loss of work that many of the converts have to bear.

The principal stations in Flanders are Antwerp, Ghent, and Ostend. A young missionary has lately been placed at Namur; besides the work in the town itself, he has five out-stations to look after in villages scattered in the hills which border the Meuse.

In Brussels there are two places of worship for the French, and one for the the Flemish services; besides these there are four mission halls, the largest of which contains 150 seats. The meetings, both for children and adults, are well attended, and give encouraging results.

RELIGION IN FRANCE.

Professor Ruffet, president of the Evangelical Society of Geneva, (as quoted in the *Theological Monthly*,) says: "Can it indeed be true that the supreme hour of defeat has arrived, and that all is discouraging in the Church? . . Well! Gentlemen, though I should be taxed with optimism, in spite of all that I hear, in spite of all that I see . . . I believe, and I would even say that I affirm, that the church has never been more active, more bold, more conquering, that never at any period of its existence has Christianity exercised a more energetic and more glorious action on the world. . . If we have a heart to rejoice at all the conquests of the Christian spirit, eyes to contemplate its all-pervading march in humanity, we may loudly declare that never has the Gospel of Christ, the good news of salvation, penetrated so deeply into the society of mankind. . . In spite of appearances, the hour of victory is preparing in every domain. The youth of our day are weary of the morbid lessons they have been receiving, and of a literature which only offers them as pabulum the most debasing of spectacles. They are now clamouring for other lessons and other nourishment. And science itself—science insolent in the majesty of its march and the greatness of its discoveries—that science which dared to pretend that it does not require God in order to explain its laws—that same science at the present moment—it is one of its most fully authorized representatives who affirms it—stops in its researches in face of an unknown. In presence of the facts which its retorts and its microscopes reveal, it is asking itself whether all these phenomena are the result of chance or the blind combinations of unconscious forces. The science of the twentieth century will be spiritualistic, if not perhaps Christian."

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A BLIND BLACK MAN'S WORK.

H. N. PAYNE, D. D.

In 1882, Rev. J. H. Bergen came to Columbus, Ga., to open a mission. He is a pure negro. He has been totally blind since he was nine years of age. His work in Columbus was begun under the auspices of the Reformed Church, of which he was a minister. At the end of one year that church decided to discontinue the mission. But Mr. Bergen felt he must continue the work, and for a year he labored with no ecclesiastical recognition. He depended for support on Him who feedeth the ravens. In 1884, he united with Knox Presbytery, and became a missionary of our Freedmen's Board. Later in that year a little church was organized. They had no church building nor did they own one foot of ground. Mr. Bergen rented a house with three rooms. He lived in the two back rooms, and gave the front one for the use of the church. Here he preached several years, and held Sabbath-school and prayer meetings. I visited the mission several times during this period. Mr. Bergen seemed to me to present a remarkable instance of patience, pluck and perseverance, coupled with a humble and constant reliance on God. He felt that God had called him to this work, and would not suffer himself to be turned aside by any difficulty or discouragement. His pure character, ability and faithfulness secured for him the confidence and co-operation of some of the leading white citizens of the place, members of the Southern Presbyterian Church. It was through the aid of these friends that final success was achieved. From a reclaimed common the city gave the church two vacant lots of land. The coming of a new railroad added to the financial value of these lots, but destroyed their value as a church site. A special act of the State legislature was obtained, empowering the church to sell this property. This was done, and a much better site obtained for about half the money obtained from the sale. After putting the lot in shape, $500 was left for the church building. Mr. Bergen collected about $200 from friends at the North. The balance came from the field. No aid was received from the Board of Church Erection. Their white friends in Columbus aided them, and the people themselves made every sacrifice. They were poor, but gave of their poverty from $1.00 to $30.00 per member. Some, instead of or in addition to money, gave work. One man gave the lathing of the church, another the plastering. One who was a carpenter, made the pulpit platform and the pulpit. No fairs or festivals were held; but the women, mostly wash-women and servants, gave generously of their hard earnings.

The church is now complete with the exception of seats. Those now in use are loaned by a sister church of another denomination. Our people will not put in permanent seats until they can see their way to pay for them. When completed, the house will be well worth $1,500.

Knox Presbytery held its spring meeting here, and dedicated the church to the service of God. A profound and most excellent impression was made by this, the first Negro Presbytery that had ever met in Columbus. To many it was a revelation. Never before had they realized the strength of our church among these people, nor the great intellectual and moral advance made by them since emancipation. When, on a recent Sabbath, I gathered the officers around me after service, and saw what manner of men they were, I felt that with the continued blessing of God the future of the Columbus church is assured. The present membership is 27,

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with a Sabbath-school of 40. The work will still require great patience and faithfulness. Much of the seed sown now will not bear fruit for many days, but the fruit is sure to come *sometime*, and enough is being gathered in these passing days to encourage the faithful pastor and his helpers to labor on.

There are those who ask, with reference to our work among the Negroes, "Has it paid? Have we really accomplished anything? Is there such a change in their condition and aspirations as warrants us in continuing efforts in their behalf?"

In the story of this brave, patient, devoted minister and people conquering success in the midst of what would have seemed to many insurmountable difficulties, I have suggested an answer to these questions.

EDUCATION.

FACTS FOR CONSIDERATION.

1. The number of candidates recommended to the Board has, of late years, been steadily increasing without a corresponding increase in the contributions of the churches for their support. Last year the recommendations ran up to 955. Had all these been accepted, the amount then required, even at the present reduced rate of scholarships, would have been not less than $93,000. The churches, on the other hand, so far from meeting this demand, sent the Board only about $59,000, which is $34,000 less than that sum. This scanty supply, though in advance of what was sent in last year, compelled the refusal of 86 applications in aid of young men well accredited and declared to be much needed in the prosecution of the work of the church. It would seem as if the Presbyteries were more ready to recommend candidates than to realize the obligations thereby incurred to take befitting measures for supplying their wants. Especially is this true of those in the Synods of Ohio, Illinois and Indiana, as reported to the General Assembly by the Standing Committee. Indeed, a careful perusal of the statistics given on pages 32, 33 and 43 of the Board's report might prove profitable to some others also in the revelation of their delinquencies. It will be there seen that no less than 3,700 churches contributed nothing to the Board last year, thereby throwing the whole burden of carrying this most important cause upon less than half of the whole number upon the roll. Of these, no doubt a large proportion were small and feeble churches; yet even these should not feel themselves exempt from giving their mites and thus getting the widow's recognition for generosity from the good Master.

2. In consequence of this disparity between the recommendations and the contributions, there has followed a steadily increasing debt for the last few years, which has now swelled to the uncomfortable sum of $16,000. It is a burden which constrains the Board to pause and make such arrangements for the management of its business during the coming year as shall comport with its exigencies and free itself from all encumbrance as speedily as is possible in consistency with the work it has to do.

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ACTION OF THE BOARD.

Accordingly in view of the above stated facts, the Board at its late meeting adopted the following resolutions.

1. "That the Board considers it to be the bounden duty of itself and its officers to address themselves to the reduction of the existing debt by the wisest method possible, and that this reduction be spread over at least two, and perhaps three years, so as not to cause unexpected suffering on the part of students already on the roll of the Board.

2. "That the Board shall not accept any new candidates until it shall arrange the plan for the payment of the existing debt and the prevention of any new debt; also that if new applications be made, they must be sent in not later than the 28th of September next; and that it can not accept any candidates not actually in college save those among our foreign population and among the Negroes.

3. "That in case of necessity the Board shall be at liberty to drop such a number of candidates from its roll as shall seem advisable in view of their circumstances.

4. "That all suitable means be taken to urge those Synods and Presbyteries which have been drawing largely out of the Board's funds and putting proportionately little into its treasury, to increase their contributions according to their well-known ability and its enlarging necessities, as recommended in the Report of the Standing Committee of the General Assembly."

It was only after much discussion and with no little regret that the above action was taken, especially when at the General Assembly the calls for more men had been presented so earnestly from various quarters. But it was deemed the only prudent course to be pursued and the one best calculated to wake up Pastors and Sessions to a sense of the evil of their neglect of duty to a cause so essential to the prosperity of the Church, and to the supply of a preached Gospel to its own numerous vacant congregations and to the multiplying centres of population all over our land, to say nothing of the foreign fields.

In the course of the discussion another point was emphasized in view of facts brought to the notice of the Board, viz., that the Presbyterial Committees on Education should take greater care to inquire into the needs of the candidates whom they recommend and into the fixedness of their purpose to enter the ministry and into their mental and spiritual qualifications for it, also into their personal habits, whether in any way "expensive or injurious," since these are matters in regard to which the churches are properly very sensitive, and the knowledge of which, if unfavorable, serves to alienate interest and support. In reference to all these matters the Board is obliged to take the declarations of the Sessions and Presbyteries on trust; and the responsibility of mistake (no light one, be it understood), rests on them.

IMPORTANT RECOMMENDATION OF THE LAST ASSEMBLY.

"In view of present delinquencies and the ample authorities of the Presbyteries, the Assembly recommends that all Presbyteries adopt the plan, now followed by some with most satisfactory results, of calling for a report from each church once a year, both as to candidates and donations for this cause."

This is the plan pursued by the New Brunswick Presbytery with remarkable success. We may style that the banner Presbytery in our body in this regard. Were all our Presbyteries to follow its example, the cry of "debt, debt," would not be heard from any of our Boards. And why should they not follow it? Our Church is an organized body "knit together by joints and bands," and controlled by regularly constituted authorities; and if it is to grow as it might, and grow as it ought, it must

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be "by that which every joint supplieth," however small the joint may be. And it would seem to be the duty of the several bodies in control to see to it that these supplies are furnished. As it is, however, to quote from an address delivered before the Ministerial Association in St. Louis by one of our able divines, "practically our churches are independent, giving or withholding at their will to the schemes sanctioned by the deliberate judgment of the whole church. Every year the Boards tell us of large numbers of delinquent churches, and the minutes show a long array of blanks." Hence these debts reported at the end of each year, which are a sad impeachment of our methods of doing business and which often set the Boards in unseemly struggle to collect the funds which shall enable them to square their accounts. What we need, therefore, is more system, regularity, conscientious effort in bringing up the rank and file to a participation in all the church's work. And the responsibility for this rests upon the Pastors and Sessions. Let them meet this responsibility as they should, and there would follow a delightful quickening of our evangelizing movements in every direction, such as would gladden our Assemblies and elicit their praises. Why may not the coming year be signalized by a fuller development of these qualities in all parts of the Church, and make our gathering at Portland one of joyful thanksgivings.

LOUD CALL FOR MORE MINISTERS.

Not to say anything of the 1,163 vacancies reported in the minutes of the Assembly of 1890, which may be increased or lessened in those of the present year, we would call special attention to the appeal made by our synodical missionaries at a conference held during the sessions of the late Assembly at Detroit, in behalf of the more earnest prosecution of our Home Mission work. It begins with a careful tabulation of the pressing needs of the fields under their particular purview, omitting those at the east and those in connection with the Freedmen's Board. It reads as follows: "There are wanted in Kansas, 30 men; Texas, 12; Oklahoma and Indian Territory, 25; Iowa, 20; Nebraska, 15; Oregon, 20; Florida, 4; Washington, 12; California and Nevada, 11; Utah, Idaho and Montana, 30; North Dakota, 20; South Dakota, 15; Minnesota, 20; Wisconsin, 24; Michigan, 12; Arizona and New Mexico, 6; Colorado, 17; Wyoming and Missouri, 30. Total wanted, 333. And the men called for are not such as are half worn out in the service, or declared incompetent on trial at the east, but young men, and strong men in the fullness of their life and vigor, and ready for hard, yet hopeful, labor. Now supposing such a revival of Home Mission zeal taking place as the condition of our country, with its teeming agencies of evil and its splendid opportunities for good, is calling for, the question arises: Where are these laborers to be obtained? It is true there was quite an increase in the number of candidates under care of the Presbyteries reported to the Assembly, though by no means up to the demand; but what a drawback upon them will the action of the Board, as set forth above, be likely to prove. No new candidates, (several of whose recommendations have been already sent in to be aided,) until arrangements have been made for paying off the debt! We ask the church: Is this a time to force retrenchment in this department when the call for extension is so imperative? What though there may be an occasional instance of mistake in granting aid, are not the general results accruing from our educational policy such as to vindicate its wisdom and justify its warm support? Evidence of this is

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abundant, as was eloquently stated by Dr. Baker in his speech before the Assembly, which, it is a pity, all the members did not hear. Would that all petty objections could be waived, and our ministers and church might devote themselves with one heart or with renewed consecration to the supply of men and means for carrying on the work to which the Providence of God is so evidently summoning us.

PUBLICATION AND SABBATH-SCHOOL WORK.

CHILDREN'S DAY.

This anniversary continues to be observed with unabated interest. The contributions that are pouring into the treasury of the Board give promise that the total amount contributed by the Sabbath-schools for Sabbath-school work will equal, if not surpass, that of any preceding year. The following communications from the Indian Territory will be read with interest:

PARK HILL MISSION.

Children's Sunday has gone, with its bright flowers, and brighter faces of the thousands of little people whose glad songs rang throughout our land in praises to their Father in Heaven. But we hope that the lessons are not forgotten, and that the offerings the children made are only starting on their mission of love.

Far out in Indian Territory, Children's Day was observed, and the little blue envelopes were distributed among the children. But how to fill them? That was the question. For these Indian children have very little money, and must earn that little. But everyone was so anxious to give something, and we thought their offering was a grand one, made up, as it was, largely of nickels and dimes, given willingly and joyfully.

But what touched us even more than the gifts, were the little slips of paper accompanying many of them—and here is what some of the children wrote:

"I work this money, I hoed corn for this money and you must be glad to get it."

I got my money a picking strawberries."

"Earned by piling brush." And on the same slip:

"Gave to the poor and ye shall not like'» [lack].

Other children earned their money by "pulling weeds," "selling eggs," "washing," while another "hod tatoes."

One little girl writes:

"My best respects to go with this;" and her sister, "The word of the Lord to go with this." And I believe the dear Lord knows what she means and will bless this little prayer.

Pray for these Cherokee children, who from their poverty have given to send the Gospel to more needy little ones. Have any of my readers done more? L.

FORT GIBSON.

I write to tell you that out here in the Cherokee Nation we are trying to help make a history for "Children's Day," and we are glad that we can help a little.

On June 14, I had an appointment at one of my country stations, and so we observed the day there. A large congregation assembled—the house held only about half of those in attendance. We had an all-day service, the forenoon being given to the children. Everyone was much pleased with the manner in which the day was spent. The collection was $13.36.

Last Sabbath, June 21, we observed the day in town; and, although the rain poured down almost in torrents all the morning, most of the Sabbath-school children were present, and many of the parents and friends —but not half so many as would have been with us had the day been favorable. It was a very precious and delightful service.

I had offered a banner to the class that contributed the largest amount, and that swelled the contributions somewhat. But

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still the collection was not so large as it would have been, had the day been such that people generally could have attended. As it was, however, the sum of $46.10 was contributed.

SABBATH-SCHOOL MISSIONARY CONFERENCE AT DETROIT.

[The following article, written by one of the Sabbath-school missionaries in attendance, appeared in "The Ohio Sabbath-School," a paper published at Nelsonville, Ohio.]

Two of the most interesting and beneficial meetings which it has recently been our privilege to attend were the conferences of the Sabbath-school missionaries who were present at the General Assembly at Detroit.

At the first meeting, Dr. J. A. Worden was elected chairman, Rev. Mr. Phillips, secretary, and each missionary was heard on the encouraging features of Sabbath-school Mission work within his own State.

The report from each State was substantially the same, as indicated in the following summary:

The work is encouraging because

1. It is greatly needed.

2. It is growing: people becoming more familiar with it and more in favor with its methods.

3. Of its evangelical nature: it takes hold of the masses, and also spreads the knowledge of our church and what it believes.

4. The influence of literature freely distributed: it not only spreads the Gospel truth, but draws many into sympathy with and ultimately into a study of the Bible, who could be won in no other way than by such a demonstration of practical Christianity.

5. The parents are reached in many instances through the children.

6. When members of our country and village mission schools remove to cities, they generally find the Presbyterian church.

7. The schools organized are rapidly becoming more permanent.

8. The Sabbath-school missionary is always wanted and made welcome.

The second meeting was devoted to the consideration of the difficulties and discouragements of the work. It was the unanimous expression that the greatest difficulty is in securing suitable superintendents for new schools. In reference to this, it was suggested that, where necessary, it is a good thing to hold a few meetings and look to God to convert one. Several instances were mentioned in which it seemed clear that the Holy Spirit had converted suitable persons for superintendents in places where schools could not have been established without such blessing.

Other difficulties, such as securing suitable places for meeting, and that of following up and maintaining the work after the schools are organized, were also mentioned. It is gratifying, however, to note that, of the difficulties, none are of such a nature as to be insurmountable, but that the missionary who is faithful to develop the possibilities within his reach need withdraw from no field in which a Sunday-school is needed without having organized and established a school.

MISSIONARY INTELLIGENCE.

The following record of work performed by the *wife* of one of our missionaries in Missouri, is of so much interest that we publish almost the entire letter:

That you may know something of my labors for the past month, I make the following statement:

On the 16 of May, I went to L. I visited three families, attended Sabbath-school, made an address and assisted in preparing for Children's Day. L. is a mining town, having a population of 325. It has no religious service except that of the Sabbath-school, which is held in a dancing hall. Not a man in town will lead in prayer; base ball playing occupies the men on Sabbath. A few godly women save this modern Sodom from destruction.

From L. I went to E., and examined the new organ received through the Board. I found the school practicing the exercises sent by the Board for Children's Day. This school was organized in 1890, and has developed into a church that seems to have a

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bright future. The church building is new and attractive; it is the only one in the town, which has a population of 100. The Sabbath-school is well attended. The congregation have preaching regularly every other Sabbath, and pay their minister quarterly in *advance*. There are here several good Scotch families of deep-dyed "blue." This church and the one at L. are pleasant to remember when the clouds hang low and make the missionary's way dark.

From E. I went to C., where I spent two Sabbaths. Not a man or woman in the place would lead in prayer. A young lady is superintendent, and the school repeats the Lord's Prayer in concert. I tried to have a women's meeting, but failed. A very wicked man left $2,000 to be used in building a Presbyterian church. The town is now one and one-fourth miles from the church, and an effort is being made to move the edifice to the town where there is no religious service. There is great need of work in C., but the field is a hard one. The people are great for argument, and generally the less they know, the more anxious are they to "argue." There are a few good Presbyterians in the place, but they will not pray in public. I visited three families, but found the roads very bad. Everyone there rides on horseback, and as I had no horse I could not visit much.

From C. I went with my husband to the Sabbath-school Convention, and read an essay on "Spiritual Results in the Sabbath-school." There was a good attendance, and the meetings were enthusiastic and profitable. It seems a good idea to encourage the schools newly organized to join others in getting up Township Conventions, and also to send delegates and reports to the County Convention. These conventions are also excellent places for the missionary to learn of needy fields.

From U. I went to L. Through a mistake no one met me at the nearest railroad station, and so, after waiting from 7.30 A. M., until 2 P. M., I obtained permission to ride the ten miles in a lumber wagon on a board seat with a farmer who would pass through the place. I found that this man had six children, none of whom attended Sabbath-school. The parents never attended church and seemed very poor and uninterested. They promised, however, to send the larger children to the Sabbath-school. I arrived at L. at 5 P. M., and held a song-service at 7.30 P. M. I visited until 8 P. M on Friday when I met the Sabbath-school to practice for Sabbath. On Friday night we had a delightful prayer and praise service, Rev. Dr. W. being present. On Saturday I walked three miles to see a neglected family of the church. I found they had only a New Testament; they had never owned an Old Testament. I met the Sabbath-school at 8 P. M. for a final review of the exercises for Children's Day. At 8 P. M. Dr. W. preached to a large audience. At 9 A. M. on Sabbath, we met in the school a large attendance; there was great enthusiasm. This school was organized by my husband in 1890, in a little dingy schoolhouse, with many things to hinder the work. Its growth, however, has been remarkable. It soon developed into a church organization, and now a neat $1,800 church edifice with its spire pointing heavenward, crowns a prominent point and can be seen for miles. At 10.30 the Children's Service was held. It was a great success, and we trust will bear good fruit. Many hearts throbbed with gratitude and thanksgiving as Dr. W. in his address reviewed the blessings of the year. In reference to the church and school, I agreed with a farmer who told me with a beaming face, "It air a pretty likely yearlin'." Mr. B., an educated and liberal merchant and leading elder, a man who gave $500 to start the building, and one that has sacrificed much for it, said to me, with tears and smiles blending, "I am more than repaid, I thank God for letting me see this blessed day."

EDITORIAL DEPARTMENT.

Our Board of Publication has sent out during this year some very excellent books. There have been many commendatory press notices of them. A word or two concerning a few of these books may help our readers to understand their character.

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Mrs. Julia McNair Wright is one of the very best writers of Sunday-school library books of the higher class. One of her latest stories is SARA JANE: A GIRL OF ONE TALENT. "It is an unusually interesting story and leaves the valuable lesson how much a person even of moderate gifts can accomplish, if only the consecration be perfect."—*Lutheran Observer.* "Mrs. Wright has written a number of good books and 'Sara Jane' will rank among the best. We hope this book will reach many girls and help some who believe themselves to possess only ordinary gifts to make more of their lives."—*Our Sunday Afternoon.* "She is a fine model for a girl to study. There is no sham or silliness or shiftlessness about her. What needed to be done she did with straightforward energy and in her best possible manner."—*Advocate and Guardian.* "Sara Jane certainly makes full use of her talent and the result shows how much can be done in this world with a single talent and that a plain and common place one, if it be used wisely and cheerfully. She is not by any means an impossible woman. Any other young girl with ordinary gifts might make quite as much of herself, it would seem, as did Sara Jane."—*Christian Advocate.* "It is a very satisfactory story. It is very brightly written and is an easy book to read. Its influence is wholly sweet and true."—*Golden Rule.* 16mo, pp. 320. Price, $1.15.

Another of Mrs. Wright's books is RAG FAIR AND MAY FAIR. This is a story of East London, written largely on the ground. "It is an excellently written story for young readers, but so interesting in its plot and development that older readers will be thrilled with the hard, brave lives of the quartet of children who are the principal characters of the story. It is a book that will deepen one's interest in and quicken one's sympathy with the poor and struggling."—*Public Opinion.* "With the very first page of this story the interest of the reader is caught and it is held to the end. The author shows the better side of humanity—the people who make something of themselves in spite of their great disadvantages."—*Christian Observer.* "The pictures are realistic, the writer having studied on the spot the scenes amid which her story is laid and the life it depicts. The book is strongly hopeful and eminently wholesome."—*Mid-Continent.* 16mo, pp. 302. Price, $1.15.

Still another of Mrs. Wright's books is A PLAIN WOMAN'S STORY. For King's Daughters and Christian Endeavor Societies. "It is full of examples, facts and suggestions that will be helpful to all persons who desire to enlist in Christian work among the poor and neglected in cities, and also to those already engaged in that work."—*Lutheran Observer.* "Specially intended for 'The King's Daughters' and 'Christian Endeavor Societies.' It contains practical and helpful suggestions which are of great service to all who are working along the lines of Christian philanthropy."—*Public Opinion.* "In all essential particulars the work belongs to the highest grade of religious fiction, and it ought to be awarded rank with that 'Best half-dozen' of its class."—*The Occident.* "Now that so many young people are organized into benevolent societies, it is desirable that there should be the most practical instruction in various forms of philanthropic work. All who are anxious to do something practical in solving social problems can get many hints from this 'Plain Woman's Story.'"—*The Pilgrim Teacher.* 16mo, pp. 320. Price, $1.15. All of these books are issued by the Presbyterian Board of Publication and Sabbath-school Work.

PRACTICAL RELIGION. By J. R. Miller, D.D. A book of short chapters on topics of vital interest in Christian living. The following are a few of the good words which have been said about it: "It is as good in *its* way as Dr. Marvin R. Vincent's superb sermons are in *their* way."—Dr. T. L. Cuyler. "In this intensely utilitarian age, when mind and heart are bent on the business of life which admits of so little spiritual reflection and which tends to make men sordid and forgetful of higher values, a book like this is opportune. It is an inspiration to a higher religious feeling, not in taking us out of the struggle in life, but in fitting things spiritual to the soul's needs and awakening an appreciation of those values which endure."—*The Presbyterian.* "By taking up the common-places of the common life and teaching loyalty in every-day duties, Dr. Miller shows how well he has understood the teachings of Jesus of Nazareth. The chapter 'Shall We Worry?' is particularly applicable to this generation of nervous Americans. Dr. Miller's style is simple and suggestive. 'Practical Religion' will prove an instrument of comfort, strength and encouragement to many tired workers in dusty ways."—Philadelphia *Public Ledger.* "A charming series of short talks on the application of religion to daily life, full of helpful thoughts, happy illustrations, and a delightful spirit."—Dr. F. N. Peloubet. "Eminently practical and deeply spiritual, it will be welcomed by all to whom it comes as a stimulus to duty, and a comfort and encouragement in the good fight of faith. Every line of this delightful work bears directly upon the actual life of the common days."—*Every Thursday.* "It is not meant to show people an easy way of living—there is no easy way of living worthily—but it seeks to show why it is worth while to live worthily at whatever cost."—*Philadelphia Inquirer.* Price, $1.00.

THE BIBLE VERIFIED. By Andrew W. Archibald, D.D. A second edition of this deservedly popular book has recently been published. This edition contains two additional chapters and an important appendix, which greatly enhance the value and interest of the work. The new chapters treat of The Bible and its Monuments—the first of the Monuments of Egypt and Assyria, the second of those of Babylonia and Palestine. *Thirty-seven* pages have been added to the book; the price remains unchanged. 16mo, pp. 252. Price, 75 cents.

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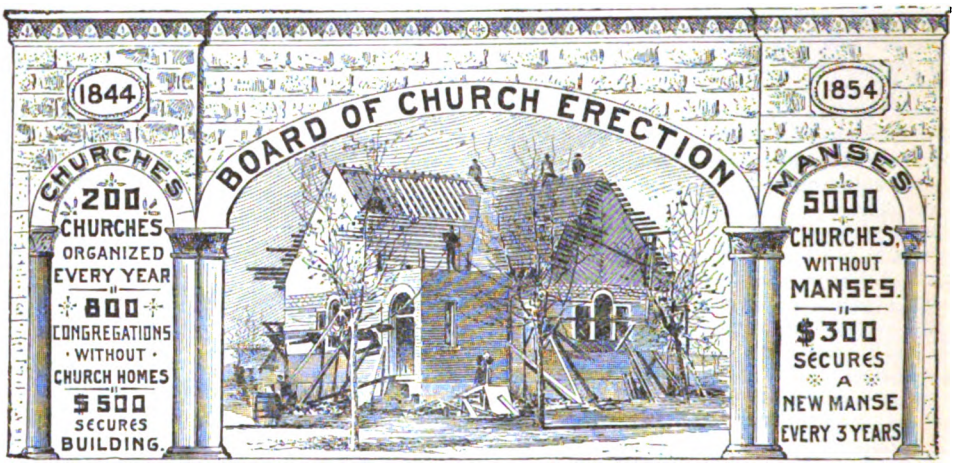
CHURCH ERECTION.



THE GROWTH OF THE WORK.

In the July number of the magazine we gave some statistics which we hoped would interest our readers and perhaps arouse our churches to a conviction that larger gifts must be made to the Board. The fact that eight hundred Presbyterian churches are to-day without homes is a more eloquent appeal than any other that we could make.

This Board feels more than it can possibly express the grave danger that certainly waits upon the withholding help from these churches, but it cannot accomplish the impossible. It cannot "make bricks without straw." It cannot give money that it does not first receive. During the past year it has strained every nerve to meet the growing demand. It has called in all its reserves and indeed begins the year with an empty treasury. Must it go on in these early months of the new year as it was obliged to do in the closing months of the former year, postponing all appropriations and keeping homeless congregations who are nobly denying themselves to build, waiting until funds slowly come in.

Is it asking much to pray that the Presbyteries will arouse the churches that in the past have done nothing, to make at least *some* contribution, even if small, to this work. Does it not seem as if somewhere there was a strange unfraternal indifference to the cry of struggling sister churches? Think of it! THREE THOUSAND SEVEN HUNDRED AND SIXTEEN churches, more than half of all upon the Assembly's roll, gave last year *nothing* to this Board. If one half of these would unite in the work, and if those that have heretofore aided, would aim at an advance of ten per cent., the Board could probably meet all real necessary claims.

THE NEW DEPARTMENT.

And now just as the Board is questioning how it can accomplish the work already pressing upon it, the General Assembly proposes a new department, which to inaugurate successfully will require large and special contributions.

There can be no two opinions, we think, as to the value of a "loan department," if only the capital necessary for its working can be secured. Applications to the Board for loans are very frequent, and from churches that are not, strictly speaking,

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proper recipients of actual grants. They are usually churches that have begun to gather strength—that have out-grown the small buildings that first sheltered them—that are abundantly able, as they are willing, to build from their own resources, if they may only spread the burden they must assume over three, or four or five years. But frequently they are situated in communities where it is almost impossible to borrow money upon church property—or if possible, only at high rates of interest, sometimes even reaching 20 per cent. Twelve per cent. is not at all uncommon as a rate of interest in Western states. Such rate means that in less than nine years as much has been paid in interest as was originally borrowed and the debt still as large as ever. In such cases a loan without interest to be repaid in five years would mean help to the church equal to a gift of more than half the amount loaned.

Are there not many among our Christian men and women whom God has blessed who would be willing to help endow such a fund? Let them keep clearly before them the difference between such contributions and those to the present general fund. The latter are paid out in actual gifts; the former will be loaned, and will be returned, to be again sent forth to another church. The plan, if carried out, would mean that each $1,000 would go out to a new field every five years.

If there are any who would be interested to know more of this new department or who feel that it is an enterprise in which they would like to bear a part, it would give us the greatest pleasure if they would write directly to the office and permit us to reply personally.

THE "TENT OF MEETING."—THE FIRST MEETING HOUSE.

The old New England name for a church edifice, "The Meeting House," is a better word than probably our ancestors supposed. The "Tabernacle" of the Israelites in the wilderness was called the "Tent of Meeting," meaning not merely the place where the people met, but the place where Jehovah met his people. The following description of this first "meeting house," and of its significance, is taken from a sermon by the Rev. T. K. Noble, published several years ago, in "The Church Building Quarterly of the American Congregational Union":

Inasmuch as the people were still nomadic, this sanctuary was to be a sacred tent—a moving Bethel—its interior of gilded boards rising from silver sockets, and held together by golden rings; its exterior, in order to preserve the appearance of a tent, covered with curtains of fine linen, over which were spread costly skins to protect from the inclemency of the weather; its space within divided into two compartments, of which the innermost was to be known as "the Holy of Holies," and into which neither people nor priests, as a body, were ever permitted to enter. Once only in the year, on the great day of atonement, was this Holy of Holies entered, and then by the High Priest alone. And the entire building and all the sacred things it contained constituted a complex and profound symbolism, whose full significance can be understood only in the light of the great truths of redemption through the Lord Jesus Christ. What was the tabernacle itself but a silent prophecy of the coming of that Divine One who in the fulness of time should take upon himself our humanity and tabernacle among men? What was the Holy of Holies but a solemn object lesson for the inculcation of reverence, reminding the worshipper of that invisible One whose name is Holy, and whose immanent command to humanity is, "Be ye holy, for I am holy?" What were the cherubim standing with outstretched wings over the mercy-seat but a perpetual reminder of the oft-forgotten truth that man's highest glory can be found only in subjection to the divine law? What was the mercy-seat but a silent and eloquent proclamation of the mercy of the adorable God? Even the

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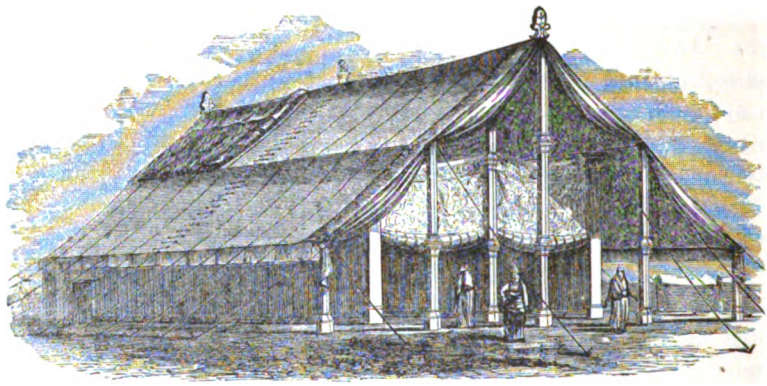
material of the sanctuary was not without its lessons to the people, for the acacia, or shittim wood, being of all woods then known the least liable to decay, might well suggest to the worshippers the imperishability of divine truth and the eternity of the laws of duty.

But while the sanctuary is set forth in our scriptures as the habitation of God, it is also characterized as the House of Meeting. Not merely the meeting of the people as the translators of our Bible seem to have supposed, and have accordingly rendered the Hebrew word, "the tabernacle of the congregation," but a divinely appointed place where God and his people were meet. The primary force of the old Hebrew expression is, "to meet by appointment," and its real meaning is brought out in that other passage of Holy Writ in which God said to his people, "at the door of the tabernacle of meeting, will I meet you, and there will I speak unto you, and you shall know that I am the Lord your God." "To be of no church," says Dr. Johnson, in his strong and rugged fashion, "is dangerous. Religion, of which the rewards are distant and which is animated only by Faith and Hope, will glide by degrees out of the mind unless it be invigorated and re-impressed by external ordinances and stated calls to worship and the silent influence of example." If these things are indeed so, if every sanctuary is in very truth a habitation of God, a house of meeting and a house of witnessing; if it sustains a most vital relation to the material, moral and spiritual well-being of the individual and the community at large, then how gladly should we build and dedicate houses to the service of Almighty God! How thankfully, how reverently should we come up to these courts of the Lord, as often as the Sabbath returns, to worship our Maker in spirit and in truth. Even as the Eastern pilgrims lay off their sandals, tarnished by the dust of the way, at the thresholds of the dwellings they are about to enter, so we, Christian pilgrims, as often as we come to these habitations of God, should lay aside all earthly cares and week-day thoughts, and engage gladly and devoutly in the worship of the Most High God. Coming thus with godly sincerity, the sanctuary may be to us and to our children a house of meeting and a house of witnessing, at once the seat and the symbol of the Divine presence. The strength and beauty of its walls may speak to our souls of the strength and beauty of the invisible kingdom of our God. Its modest or stately spire, pointing to the pure heavens above us, may be a perpetual reminder that here we have no continuing city, and that our true home is above.



HOW IT WORKS.

From Fort Scott, Kansas, Rev. Austin Warner writes:—I knew when we asked you to accept our Boulevard Chapel as finished—when we moved in with our Sunday-school one year ago to-day—yes, knew we were asking you for a most *liberal construction* of your rules. But results proved our theory true,

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and jusfified you in sending us the asked-for appropriation of $200. Without windows, without weather boarding, with roof and floor, and with open door, we moved in.

By the 1st of January, six months after, we had in windows and door, weather-boards on, painted inside and out; chimney up from the ground; chairs, stove, organ, table, etc., all fixed, paid for, and not a nickel behind for anything.

Now, sir, if you had been with us to-day, Children's Day, you would have seen a house full, and the children alive with interest in the exercises, and am sure you and your fellow-members of the Board of Church Erection would have been pleased, delighted and satisfied with your work. Take $1,000 to duplicate our property. It is ours, and, *no doubt*, in time a Presbyterian church will grow up there.

I write for the encouragement of our brethren, your associates, and to say that we hope to call on you, when the times here favor it, for $500 to erect another chapel in the eastern part of our city, where we have a Sabbath-school of two years' standing, carried on, as the others were, in a hired room.

You will remember you appropriated $300 for our North Side enterprise, and now we have there a church organized and minister settled. On the East Side we shall want a $1,500 building outside the value of the church lot.

Yes; may God bless our Church Erection work, and send money to enlarge the borders of our Zion!

FROM MACON, MO., Rev. F. W. Fisher writes:—I enclose recorded mortgage duly executed, with survey of premises. I expect to be able to send trustees' certificate in about two weeks. We are nearly even in our finances, but lack a little. We shall dedicate August 9 (D. V.). We are delayed somewhat on account of our pews. I wish you could see our church. It is a gem of church architecture. When all complete, will have photo taken and will send you one.

BUILDINGS COMPLETED WITHOUT DEBT IN JUNE, 1891.

State.	Church.	Value.
Arizona,	Sacaton 1st, Pima Manse,	$ 750
Colorado,	Rocky Ford,	3,250
"	Idaho Springs,	5,000
Indiana,	Ligonier,	6,200
Michigan,	Riverside Bethany,	2,100
Minnesota,	Grand Rapids,	1,700
"	Lakeside of Duluth,	3,950
Nebraska,	Hebron 1st,	9,736
Oregon,	Newberg,	800
Pennsylvania,	Milesburg,	5,000
South Dakota,	Eagle Twp. 1st, Bohemian,	1,875
Washington,	Nooksack 1st,	1,950
"	Tenino,	1,300
		$43,611
Previously reported since April 1, 1891,		47,654
		$91,265

MINISTERIAL RELIEF.

ACTION OF THE GENERAL ASSEMBLY.

The Chairman of the General Assembly's Standing Committee upon Ministerial Relief was the venerable and beloved Dr. Joseph J. Smith of Baltimore. His report was presented to the Assembly on the first Saturday of the sessions, and summarizes the work of the Board for the past year, as given in its report to the Assembly. These facts were given in THE CHURCH AT HOME AND ABROAD for June. The report of the Committee says:

While these facts show that the Board is securing a large place in the hearts of God's people, and a larger share in their offerings, there is yet most urgent need for still larger and ever enlarging gifts to its treasury. The meagre sum of $3,000 is too small to carry the Board through the summer months; their appropriations cover the entire year, while their receipts are largely restricted to the winter months. Of the $19,000 balance in

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the treasury at the April meeting, only $3,000 were left at the May meeting.

All the reports of the Board and of the Assembly's Committees since the Centennial year have called special attention to the danger of the churches falling off in their annual contributions, in view of the larger income from the invested fund. This danger has been clearly pointed out, and pastors and sessions have been so frequently and earnestly urged to guard against it by Committees, and by the repeated and earnest warnings of the Secretary, whose heart is so completely one with those for whom he pleads, that your Committee need do nothing more on this subject than to stir up your pure minds by way of remembrance.

All recognize the importance of substituting the idea of justice for that of charity in the work of the Board, so that it shall be regarded not as the doling out of alms to needy mendicants, but the payment of debts to legitimate creditors, debts which the church is bound, by every obligation of honesty and honor to pay. The idea of charity, in the sense of gifts to those who have no claim upon us, ought not to be attached to the relief ministered by the Board, and, to get rid of what seems to be the unpleasantness of the name, some have proposed to substitute some other name for that of Ministerial Relief; but no better name, in the judgment of the Board, has yet been proposed, earnestly as they have sought for it. A simple statement of facts and enforcements of the claims of Christian brotherhood is all that is necessary to remove misapprehension on this subject when such exist.

The cause of Ministerial Relief is its own best advocate. Could we look in upon the hearts and homes whose sorrow this Board has turned into joy, we would not need other incentive to secure it a large place in our hearts.

The reference in the above extract to the substitution of "some other name for that of Ministerial Relief" was in view of an overture upon this subject sent from the Presbytery of Baltimore, which was referred by the Assembly to the Board for consideration. The following is what the report of the Board to the present Assembly says upon the subject. (Pages 9–11):

An overture was presented to the last General Assembly from the Presbytery of Baltimore asking the Assembly to change the name of the Board of Relief. This overture was referred to the Standing Committee upon this Board, who made the following report, which was adopted by the Assembly:

Your committee, while fully sympathizing with the Presbytery in the object they desire to attain, do not see their way clear to recommend any change at present. At the same time we recommend the reference of the overture to the Board, and request the Board to take the whole subject into consideration.

The overture prayed the Assembly to substitute the word "pensions" for the word "relief" in the title of the Board, with a view of removing the charity thought from its appropriations—urging that if such a change be made, "the distributees of the fund will occupy the respectable position of pensioners in lieu of the equivalent role of eleemosynaries."

It may be well to state that at the meeting of the Board in May last, just before the meeting of the Assembly, a committee from the Elders' Ministerial Relief Association of Baltimore Presbytery appeared before the Board and requested our endorsement of this overture. After a full exchange of views with these honored brethren, the Board adopted the following minute:

We desire to place upon record our sincere thanks to these brethren who have given such a proof of their interest in this cause; and our high appreciation of the efficient aid rendered to our work by the Elders' Association of Baltimore Presbytery; but owing to this meeting of the Board being the last before the General Assembly convenes, there is not time to give to the subject of a change in the corporate name of the Board such attention as its importance demands, or to discuss the several names that have been suggested, so as to form an opinion as to what change, if any, will best serve the object in view. We think it best, therefore, to take no action with reference to the name suggested in the overture; but would record our earnest hope that every possible means shall be used by which the claim of the sick and aged ministers of the church and of their dependent widows and orphans shall be

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clearly recognized, not as the claim of charity, but that of equity and justice.

By direction of the General Assembly the Board have now taken the whole subject into consideration, and while repeating and emphasizing the earnest hope expressed in their minute as given above, it does not seem clear to them that the change proposed by the overture in the title of the Board will accomplish the desired object. Nor are the Board able to suggest any other change that will appreciably remove the eleemosynary idea so generally and wrongfully connected with the appropriations of this Board. These appropriations are made only to those who are "in need," and the word "relief," therefore, seems to express the aim of the Board as well as any other word that can be employed. The pastors themselves, in presenting the claims of the Board to the people, can do much towards placing it in its true light—as the agency by which the church discharges (in part) its sacred obligations to the ministry.

Of course every consideration that enforces the no less sacred duty of the church to its poor, strengthens the claim of these suffering brethren of Christ. No story of want and suffering can have a more pathetic interest than that which comes so often to this Board from these refined, cultured, educated men and women in whose homes there is now hard and bitter want. But this should not be allowed to obscure the real ground of their claim upon the church, which is their service to it at salaries ordinarily sufficient only for a bare support, and allowing pastors and missionaries but little opportunity to lay by anything for protracted sickness, or for helpless old age, or for the support of their families after their death.

The report of the Standing Committee was followed by a speech from the Secretary, a report of which will be given in the next number of this magazine. He was followed by Elder George Junkin, the President of the Board, who said that he ascended the platform with reluctance and only at the earnest request of the Secretary.

There were two grounds, he said, upon which he advocated the cause of Ministerial Relief:

One appealed to the sympathy and the other to the judgment. If Dr. Cattell could speak in every church in the land as he had spoken here, instead of there being 3,500 churches that gave nothing to the cause, all would give. But that cannot be done, and this, like every other good cause in the Presbyterian work, must rest upon the basis of right and justice. The Board of Relief has its basis upon the principles of fundamental justice, and unless it reaches the Presbyterian conscience upon that basis, it will always depend upon the uncertain influences of sympathy to fill up its treasury.

What is the great need, he asked, of the Presbyterian Church at this time? The whole world is open for the reception of the truth as it is in Jesus. Why is it that while the fields are white for the harvest, there are so few laborers? Men are but men after all, and young men when they grow up to that time when they must choose what profession they will follow, hesitate about going into the ministry. Ministers' sons have seen their fathers and their mothers stretching the pittance that the Church gives them in order to meet the exigency of the year. They have seen one son go into the ministry, raising his family upon a salary of $600 or $800 or $1,000 a year. They have seen another son from the same family go into the law or medicine, make a fortune and live in affluence. Do you wonder that these sons of ministers hesitate to choose the ministry? You cannot blame them. But where would be the Presbyterian Church today if it were not for the sons of ministers? They have recognized that their father and mother were actuated by nobler motives than living here upon the earth in affluence. They have recognized the fact that they look to that city which hath foundations, whose builder and maker is God, and where they shall receive ultimately the just reward for what they have done, though it may be grudged to them here upon the earth. The Church gives them a paltry pittance to live upon, and when they die, they leave their widows and their children—shall I say to the cold charity of the

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world—to the charity of the church in a certain sense. That lies at the door of all this trouble about ministers to fill the pulpits. When we call a minister what do we promise to do? We say that we will give you $600 or $800 a year, that you may be relieved from all worldly cares and avocations! Is it true in most instances? In your great cities there are men who get their thousands and ought to get them. But taking the average throughout this country, is it true that you lift up these servants of God who give up all hope of worldly gain, so that they are free from all worldly cares and avocations? Speaking especially to the laymen, I say, it is not true, and that is the reason why this Board must exist. When the ministers come to the close of their lives, they are entitled to this support, not as a matter of charity, but as a matter of right. I want to get out of the mind of the Presbyterian Church the idea that this is a matter of charity. I want the churches to understand that when they give money to this Board they are but tardily paying their debt to these men. And what does the church enable us to do for them? The maximum is the sum of $300 a year, less than an ordinary day laborer will earn. Here are these men of whom Dr. Cattell has spoken, whose average age is seventy-eight years, and who have averaged forty-nine years, in the ministry. We give them $300 a year. The class of men to whom you are giving your money, have spent the prime of their life in the service of the church, and when they are broken down, they come with the greatest reluctance to ask to have their needs supplied. And they have the right to ask this. You do not want your minister to be a money-making man; but when ministers receive such small salaries, is it not a simple matter of right and justice that in their old age they be cared for, and that when they die their families be cared for?

There is often a delicacy on the part of the clergy about preaching on this subject. I think it is a mistaken delicacy. But I wish to say to the eldership that when a sermon is preached on this subject by the minister, his elders should stand upon the platform alongside of him and say, "Brethren, this is God's truth."

Elder Charles Lyman, a member of the Civil Service Commission, said that in the presbytery he represented they had had a struggle for some years to educate the churches in this matter, and also something of a struggle to educate their ministers up to the idea of giving their people an opportunity every year fairly and squarely to contribute to this Board's work. But now they had succeeded in doing this, and if every member of every church does not give to the support of aged and infirm ministers, it is not the fault of the officers of the church. What the people need in this regard is to be enlightened. One trait of Presbyterianism is, that the moment you enlighten a man and convince his judgment, you have captured his pocket. If every minister and elder would present the question fairly, the people would give. It is true, there is a permanent invested fund to the credit of this Board, but a permanent fund could be a detriment rather than a benefit. For the success and prosperity of our work, we must depend upon the living heart of the living church every year. It does not do to give $1,000 to the Permanent Fund and say, "This is my contribution for all time."

The report, as presented by Dr. Smith, was then adopted by the Assembly.

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COLLEGES AND ACADEMIES.

BUSINESS PRUDENCE IN BENEVOLENT WORK.

The requisition of the Board of Aid that its aided institutions conduct their work within their means, has met with two opposite forms of comment. From the Board's contributors and from a very large proportion of the assisted schools, it has had the most emphatic commendation. Yet some utterance has been made (in the supposed interest of applying schools) in question of any such alliance between benevolent work and business method. How unreasonable that question is, will appear from this compact account of the Board's last meeting.

In the past year of 1890-1, this Board aided thirty-seven different colleges and academies, one college, Daniel Baker, in Texas, having met the conditions of aid after the Board's report for the year was printed. When the Board met in June to make appropriation for the year 1891-2, it could know from applications then before it, or definitely expected, that it would be asked to aid at least thirty-six of that former number, together with a small list of new applicants. The fact that its aid was to be the product only of Christian benevolence surely did not warrant it in encouraging those needy schools, old and new, in making and executing their own several schemes of outlay, in expectation of reporting their deficits at the year's end and of enlisting an unquestioning "benevolence" in providing for them. Since "benevolence" has limits, there is a limit to the deficits which it can meet; and the Board that is charged with the handling of the benevolent supply would not earn from the church even the rent of its office-room, if it did not use some promising means of making these two sets of limits match.

So it repeated this year its accustomed study of probable income available for this use. Its Property Fund is another matter. It had these data! The corresponding income of last year; and the very uniform rule by which that class of receipts has from year to year increased. Thus guided, it fixed with some confidence upon the amount which it would have to distribute. Having then before it (by previous arrangement) the several schemes by which the applying institutions intended to work, it found that the aggregate of aid for which those schemes were calling, was (with the new applications added in) nearly twice as large as the expected means.

The Board found farther, that its expected means for this year would not warrant even such an aggregate of appropriation as it had voted in the year just past. For certain exceptional receipts (apparent in the Board's printed report) provided means for the final payments in 1890-1, which cannot be relied upon for similar payments in 1891-2.

In the light of these facts, the Board was to make answer to the large number of importunate demands that lay before it. Was its answer to be shaped by "benevolence" or by "business?" By neither alone, but by the two in council. It did this: It entertained but one new application,—of an academy to which it was, in effect, already pledged. It fixed the limit of aggregate appropriation at a point to which it dared hope this form of our Church's benevolence could, by this showing of facts, be raised, though it exceeds by four or five thousand dollars the ex-

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pectation which the Board had formed from the data named above. This risk it took in true sympathy with the trustees and teachers who are managing the Church's schools; and who are entitled to believe that the supplies which the Church affords them shall be (if not increased) at least not fitfully diminished from year to year. If business sagacity in the Board demanded this effort after steadiness in the measure of its yearly supplies, the like sagacity in that part of the Church which takes interest in this Board and its policy will approve this moderate draft upon the year now begun, and will see that it is met.

The Board, accordingly, made itself responsible to its institutions for the amount which it thus ventured to apportion among them. This done, however, it combines with the draft thus trustfully made upon the church's benevolence, a requisition upon its institutions as strict in its business terms as though benevolence had no share in the matter. It requires this: That the several Boards of Trustees, being informed, months before their scholastic year begins, just how much aid the Board has ventured to assure them of, *must make no further venture of their own*, but must keep their next year's work within the means which they see to be assured to them. If they fail to do this, they forfeit at least the last half of the Board's promised help. The Board holds, that is, that the "benevolence" which enlarges to the utmost its promise of help, is benevolence enough, and that for it to stand ready to make up at the year's end excesses in school management would be—not benevolence, but weakness and waste. If unforseen Providential calamities befall a school after the Board's appropriation and its own schedule are made, of course reasonable account is to be taken of them.

The Church, which is sure to approve this judgment, is hereby informed that the policy of squared accounts above referred to, has, for the year 1890-91—the first year of its thorough trial, resulted in the most gratifying success. In a very few cases the balances have been possible only by help from a special fund raised for that purpose; and two cases, now known of, are awaiting indispensable addition (hereby besought) to that special fund, in order that the balance may be effected. Two other cases remain from which at this writing the final balance-sheet has not been sent in. These last named four are all that remain of the thirty-seven institutions that have not in fact or effect sent in evidence of balanced accounts for the year 1890-91.

With the seal thus set upon its combination of benevolence and business, the Board dares to ask such increase of giving as will enable it to meet its new-made promises.

DIRECT DONATIONS. — By a mistake which we deeply regret, the Treasurer's account of *direct donations* to various institutions under the care of the BOARD OF AID, was misplaced in our July issue. Instead of following, as it should, the Treasurer's general report on page 80, it is on pages 96 and 97.—ED.

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ELOQUENT PLEAS FOR HOME MISSIONS IN THE GENERAL ASSEMBLY.

REPORTED BY THE DETROIT FREE PRESS.

I.

REV. J. S. M'DONALD, OF CALIFORNIA.

"Mr. Moderator: In the year 1859, when I was about to graduate from Miami University, it was my privilege as a visitor to attend the General Assembly in the city of Indianapolis. I remember very well hearing Dr. Van Dyke preach in one of those churches such an eloquent sermon as he was accustomed to preach. It seems to me, brethren of this Assembly, that this message has come to us at a time in the discussions of this great body when we should hear the voice of God bidding us as an Assembly to consecrate ourselves to the great work of evangelizing this country. I verily believe that if Dr. Van Dyke could have sent one message to this Assembly, it would have been: "Go ye into all this land, and through all this world, and preach the gospel that I have been permitted to preach." We believe that he has gone to the General Assembly and Church of the First-Born, leaving us here to confront this great work, and to carry it on in the name and the faith of God.

"There are some of us who have had an opportunity of taking a comprehensive view of this great missionary field. I have crossed this great continent in many directions, and know a great deal about the work that is before us, and I earnestly implore you to give the gospel to all this great land. There are about fifteen synodical missionaries in this city, gathered here at the invitation of the Board of Home Missions, to confer concerning the great interests of this work. There are only two of us who are commissioners upon the floor of this Assembly. But we know that these men have gone all over this great land; they have penetrated every part of it almost; they have searched out these Presbyterians; their great mission is to organize these churches, and they have come before you with their reports here, and they have the opportunity of speaking in regard to the interests, importance and vastness of this work and its pressing necessity as perhaps no other men can. These brethren must endure many hardships in their work; they must endure a great deal as good soldiers of Jesus Christ. Why, brethren, think of a man going into a town in the mountains of California and spending twelve days in a little hotel there with pork chops and bacon three times a day. That is but one of the minor hardships that these men who must go over the land have to suffer, to prepare a way for the building up of these churches and the planting of these schools. About five years ago, a friend of mine joined me in a missionary journey for ten days. We came to one of those villages built up around a great redwood mill on the Pacific coast. Before reaching there we had met two women on the train one day in California, who had heard that a Sunday-school missionary had been in their town for a week. They had not heard him preach, they had not looked in his face; but they discussed him, and they talked about his appearance and his work. One said: "We understand he is not to remain here." Another woman, who is a physician in the place, said: "He is a kind of John de Baptist; he is a religious drummer.' And so, following these commercial drummers as they go all over the land, we are in their wake. My friend and I came to this village, and I told my friend I wanted to stop and see the superintendent of the mill for a few minutes. I went into the

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store and found the superintendent buying goods from one of my brethren, a commercial drummer. When he was through with the commercial man, the religious drummer presented his case. The superintendent said he was glad to see me, and asked me into his private office. I had been there but a few minutes when he said to me: 'If you will send us a missionary here, we will give him a house, we will provide him with fuel, we will give him all the vegetables he wants from our garden, we will sell him our goods at cost price, and we will give him $300 a year to support him.' I told him we would come again. We went to a little village, which we reached at six o'clock on a June afternoon, looking out on the great Pacific Ocean, where there were intelligent families, but no church. We found a hall in which the Good Templars and the Sunday-school met, and we sent a boy through that town and gathered a congregation, and we had a delightful season of worship. I went on to Fort Bragg, where Michigan men own a great saw-mill and a large amount of redwood land; one of the owners of that property is a member of this Fort Street Presbyterian Church; and before I left there I organized a Presbyterian church. I have been back since, and they have built a house of worship. To come back to that mill-town: there we have a prosperous mission; there we have dedicated a beautiful church, thank God, without any generous help of our friend, Dr. White, and the Board of Church Erection. [Applause.] And so we have gone on meeting the wants of these people, responding to their invitations to come to give to them the blessed gospel.

"I ought to say a word in regard to the great state of Nevada, which is a part of my missionary field. Only a year ago I spent six weeks in that state, holding on an average a service every day, traveling far and wide by train and wagon, everywhere meeting people in need of the gospel, and longing for us, preaching on the south fork of the Humboldt river the first sermon that was ever preached there, although some people had lived there twenty years; going into the Myall valley, gathering a large congregation in the school houses, the boys coming and sitting around me on the platform, and organizing a Sunday school before I left, preparing the way for a missionary and for the organization of a church, with more men than women in it, an unusual thing in that land. And now we have a missionary there, waiting to hear whether the board of home missions can give $600, that he may remain to preach the gospel in the Myall valley, on the south fork of the Humboldt, to a large number of people whom we have long neglected. And then a little further eastward, in Star valley and in Clover valley, and other places, we have had a missionary teaching many people; and I hope to be able to have this assembly authorize me to say to these people in Nevada, we will give you the gospel, you shall have a missionary, a million dollars shall be raised if need be by the church to carry on this work, and not have it stayed in its progress. This appeal comes to you, brethren. These brethren here are from Florida and Texas, from Minnesota and the Dakotas, and the same plea comes to you from their lips: 'Let us have the men and let us have the money to spread the gospel over all this great country.' Only a few months ago I stood near Mount Shasta, 11,000 feet above the sea, and darkness was gathered around us, but we beheld upon the top of that mountain a golden glow of surpassing beauty; it seemed as if some stray beams from the very city of God itself had fallen upon the mountain's top, and left a benediction resting upon that sentinel watching over a sleeping world. But I awoke in the morning and I beheld a more glori-

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ous sight. The sun had come up in its splendor, the whole mountain was bathed in its light; down into the deep canyons of the Nevada the rays had gone, they were climbing the Sacramento, rushing onward from its mountain home, down to the distant sea. And I felt that God was touching some of the mountain points. There are lands lying in the dense shadow of death, and only faint gleams on the mountain summits; there are other lands that are bathed in its light; we are walking in it and rejoicing in it; but what we want, brethren of this assembly, is that in the great state of Nevada there shall be no shadow left, that all over this great country the light shall beam and illumine the souls of men; and in order that we shall give them the truths of God, the blessings of the gospel of Jesus Christ, we ask you to make it a million, so that I may go home and stir the hearts of the people. Would to God that a mighty influence would sweep over this assembly and the whole church, and that the money would pour into the treasury until the gifts should be overflowing, not only in the United States, but all over the world, to the glory of God and His Son, Jesus Christ."

II.

REV. THOMAS BOYD, OF OREGON.

"Mr. Moderator: The question has been asked here, how will this money be raised? I will answer the question how the money will be raised. It will be raised as it was in the Synod of Columbia. When over these plains and across these mountains there came the word last year, 'We are $75,000 in debt,' the Synod of Columbia then and there, at its very first opportunity, by its presbyteries, each and every one of us, came up to the front, and the first word we received from the secretary of the Board of Home Missions was this: 'If every presbytery, if every synod throughout our great commonwealth had done as the Synod of Columbia has done, we would have no debt.' [Applause.] Who are we? We are poor home missionaries in that Pacific northwest. There are 162 churches; there are 152 of them home mission churches, and that 152 have paid their share of the great indebtedness which is upon the board. [Applause.] You churches of the east, go and do likewise, and your problem will be solved. This brother who has spoken to us from the synod of California, or the Pacific, has said that the missionaries were compelled to eat pork chops twelve days, three times a day. Why, my dear friends, I could take you to home mission fields to-day on the coast of the Pacific, north of California, where little children would dance with delight to see pork chops. Yea, I can take you to homes around which gather little children tugging at their mothers' skirts and asking for bread. Yes, we are throttled to-day in our work. We have one county—and I can only speak here locally, we have one county in Oregon 100 miles long and 60 miles wide, in which there was not a single church until we went last year and planted a home mission church in the county seat. We took a brother and put him into that church, did it at our own expense; and then came the sad wail across the mountains that the board can do nothing for that field. What is the result? To-day we have been compelled, after planting that church and building it, to take out of it that missionary and to-day there is not a single gospel service being held in that great county, which is as great as some of your commonwealths east.

"Now, what are we to do in this matter? We are reaching high-water mark to-day, we are on the crest of the wave to-day; we shall go no higher in this assembly than we have reached this day. All honor

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to these other boards, all honor to the board of aid for colleges, our youngest board, all honor to the education or training of these young men for these western fields, all honor to those great men who are coming up from the posts of darkness on the furthest verge of our continent on the north, from China and India and Japan and the islands of the sea—all honor to these brave ones; as I take their hands I feel as though I could fall before them in adoration of their heroism and their ability. But back of all this and under all this and around all this is the great home mission field, and to-day if we neglect this field, all these measures must fail. My brethren and fathers, it is only as we sustain the home mission fields that we shall sustain our great church. We have been told to-day and told eloquently that it is hard labor on these frontiers, and so it is; it is a struggle and a trial and it takes heroism to front these foes. Over these lakes and across these mountains, on the borders of Pennsylvania and of Maryland, lies the great historical field of the war, and when the May of the Southern army met the June of the North in that awful charge under Pickett, then it was that brother against brother poured his life's blood until 100 times 100, until 10,000 of them fell under the withering fires, under the awful roar, under the desperate down-cutting of that hour, and then came the fearful work; go into that historic field to-day, and up and down that western slope, as those poor fellows lie with their faces to the foe, you will find little tablets of marble, and across them there is written just one word, 'Unknown;' and up and down those great avenues you go until your heart grows sick and you ask: 'Poor fellow, who are you?' There is only that mute word, unknown, unknown, unknown. And you go out across these mountains and all over these plains and down that peaceful slope, and you will find lying here and there along the mountains and through the valleys these heroes, these men who have fought the fight, these men who sleep in unknown graves; but they are fighting the fight, they are saving the flag—they are saving it for us. In that valley of the Tillamook to-day there is an old man who is bearing down under the weight of three score years and ten, who sat side by side in college with James G. Blaine—a man of no mean merit, a man of more than ordinary talent, and when James G. Blaine is being dined and wined and courted by kings and emperors, by queens and nobles and great company, that old man has been fighting the foe. To-day he is all battle scarred and worn, but by and by the very sun in its going will linger to kiss the grave of Robert Robe.

"I have nothing further to add, except to ask how this problem is to be solved? It is to be solved by each and every church doing just what I have indicated it should do. Let us go home and say to our churches, this debt must be paid to save the church; and next year we will come back and give you a God bless you." [Applause.]

We shall have a year of great financial prosperity—immense crops and a good market. This Fall will be the time to strengthen up our home missions. It can easily be done by thank-offerings. When the Assembly goes to Portland there will be greater enthusiasm for this work than ever before. There should be a special effort made to take vigorously hold of it. So, reasonably and seasonably, saith *The Interior*.

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HOME MISSION LETTERS.

UTAH.

REV. G. W. MARTIN, *Manti:*—More than usual interest was taken in religious things by a number of young people in Manti; this was shown by regular attendance at all services.

The weekly prayer meetings were well sustained, the one in Manti being taken to the church building. So good had been the meetings at private houses that some feared the change, but they were better in the church, and the bell called in an occasional stranger.

A spirit of prayerful anxiety was found to exist in Manti church, and agreement in prayer for the Holy Spirit's presence, in power, and for a number of the unconverted, was proposed and entered into.

The annual Thanksgiving service was held in Manti church, the Ephraim church uniting; the attendance was large; an excellent dinner was spread for patrons and friends in *Relief Society Hall*, after the sermon.

ENCOURAGEMENTS.

Besides the more hopeful spiritual aspects of the work we would mention an unusual activity in these Mormon towns, long so quiet, an activity occasioned by the approach of the R. G. Western Railway. Our young men got work for cash, near home, on large tie contracts, and thus short crops were helped.

A brief and active political campaign preceded the election of the delegate to Congress; more liberty of speech was exercised than was ever before known in San Pete County.

The promulgation of "The Manifesto" by the head of the Mormon church, September 24th, in which he removed the obligation (for the present?) to preach, teach, and practice "plural marriage," created much thought and expectation among all circles and conditions; and when the conference ratified Mr. Woodruff's manifesto, many newcomers to the Territory thought that the collapse of Mormonism was near at hand. But the rank and file of the initiated Mormons spoke and acted as though the point was yielded only to superior force, and not from any change of belief or principle.

The quarter has been full of things that make history for this part of Utah, and for Mormonism everywhere.

EMANUEL CHURCH, HYRUM.

REV. P. BOHBECK:—Myself and family have been well; but there has been a great deal of sickness among the people. A man who had been a Mormon, but died in our Lord Jesus Christ at Millville, was buried by me after divine service.

It was the largest funeral ever seen in Millville. Some of the people who attended the preaching said it was the first gospel sermon they have heard for twenty years. The Lord gave me power from on high to preach to this Mormon gathering, as if it had been the last day. My text was Phil. i, 21, and I believe I did my duty.

At Hyrum we held the Children's Easter Service, April 5. There were about two hundred people in attendance. The children collected for the new organ $4.15.

May 24, we observed the "Children's Day." About two hundred people were present. The children gave a collection of $6.30, which I sent in to the Board.

Our work at Hyrum is gaining more and more respect from the Mormons. The work is growing upon us every year.

The day-school has increased to 81, and space is now wanting. Some time ago, the head of a family sending children to our school said he and the whole town were very much pleased with the school and proud because of its growth; adding that he was willing to help and to give. I thanked him, and asked him to use his influence among others. A short time after, he told our teacher, Miss Noble, that he would give $25.

Soon after, we got another man to promise $10. And to-day, June 5, at the school picnic

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grounds, where 111 persons were gathered together under the shade, the day being bright and sunny, the pastor was called upon to deliver a speech. He alluded to the great men of the six nations represented by the school on the ground, and the flags of (1) Denmark, (2) Sweden, (3) Norway, (4) Germany, (5) Great Britain, and (6) the United States of America—telling the children that these great men once went to school and were good students.

In closing, an allusion was made to the need of enlarging the primary school-room, and others made remarks with that object in view. A few minutes after, $20 more was promised by three persons—$55 promised in all.

For $60 we can get the room extended 10 feet; but it should be 15, and that would cost nearly $100.

A head of a family has come in just now, while I am writing, with $5 to help to extend the school-room, which makes the sum of $60.

NEW MEXICO.

Rev. S. W. Curtis, *Taos:*—Our Sabbath-schools have been better attended than ever before. There has been a great deal of sickness among children and adults this spring. The weather has been cold, wet and very changeable. Two inches of snow fell in Taos Valley on the 21st of May. We have had during May, snow, hail and rain almost every day, and the usual high winds common in this region. We have a service at the Cañon of Taos twice a month on Saturday, and hope to visit other places as we have opportunity during the summer. Very often we have the pleasure of preaching to people who have never attended a Protestant service before. I suppose some of them are interested and surprised to know that we are Christians also, and can speak their own language. I think our mission schools are doing a grand and noble work in New Mexico. Miss Ordway has 34 scholars present this week.

Our spring meeting of Presbytery at Ocaté, Mora Co., April 14 to 19, was very interesting and profitable to us all. Nearly all the remarks, discourses and proceedings were interpreted so that all understood what was said and done. Our September meeting of Presbytery will be held in Taos, September 26–29, and then all who wish to remain to attend the annual feast of the Indians of the Pueblo can do so. Synod will meet October 1, in Santa Fé. We expect to have our second annual summer school for our Mexican evangelists and helpers at El Rito, Mora Co., beginning July 7, and continuing for two weeks. We expect Rev. F. M. Gilchrist, of Conejos, Colo., again this year, and we propose to return the favor as we did last year at Conejos. Our Mexican brethren seem to appreciate these schools and I have no doubt of their utility. We hope to have something better for them in time.

I had the pleasure of performing a marriage ceremony two weeks ago at Tres Piedras. Mr. Albert Müller, a young merchant of Taos, was married to Miss Berry of Tres Piedras. All of Mr. Müller's relations in Taos are strong Roman Catholics, but he told me a year ago that he would not be married by a priest. Last January I married a couple at Peñasco. Mr. Santiago Sandoval of El Rito, Mora Co., a member of our Protestant Church, to Miss Felicita Reuteria of Peñasco. The bride was brought up by her parents in the priest's house. They were really servants of the priest. The groom would not submit to the Roman Catholic rules, and so with the aid of his brother an elder of El Rito Church, and friends in Peñasco, he cut loose from the priest, and was married by me in the presence of more than fifty persons. His wife is now a member of El Rito Presbyterian Church. I have married 23 couples since I came to Taos and have baptized more than twice that number of infants. Intemperance is a great hindrance to our work. Since May 1, all New Mexico is under high license. There are three saloons in Taos, and one in Arroyo Seco, all run by foreigners except one which is Mexican, and he is from old Mexico, so really none are managed by natives of New Mexico. We had 8 saloons in Taos last year, 5 in Arroyo Seco, etc.

Nearly all the Mexican people will drink whiskey when they can get it. At every marriage, funeral, baptism and at every feast, religious or

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secular, liquor is used. Of course the greater part of the Mexicans are too poor to buy so much whiskey, but they always on such occasions, buy more than they can pay for. Their poverty seems to be a blessing in disguise. Our American citizens, with few noble exceptions, drink, so we cannot boast, or point to them as examples of sobriety and Christian virtues.

In Peñasco Mr. Lucas Martinez has conducted the evangelical work. His brother, Mr. J. M. Martinez, has been there also, since his return from Capulin, Rio Arriba Co., March 14. I believe Mr. J. M. Martinez has lately returned to Capulin. Miss Zuver continues her school in Peñasco. From March 18th to the last of April she was too unwell to teach. For ten days she was confined to her bed by an attack of pneumonia. Since April 10, we have had no school or religious services in Embudo. Mr. J. J. Vigil is at his father's house in El Rancho de Taos. In summer the attendance is small at Embudo, as many men have to go away to find work. I hope our services can be resumed early in the Fall, also that school can be opened at that time. Mr. J. J. Vigil can fill the place very well, and was recommended as teacher and helper at Embudo. Mrs. Ada Christie Cutter has continued her school at Agua de Lobo. She has a Sabbath-school and a weekly prayer meeting. Mrs. Cutter was recommended as teacher at Agua de Lobo for only five months, but she will probably keep up the Sabbath-school and prayer meeting all the year, in case her home duties do not prevent. She is a most excellent Christian woman. In case the funds permit, we hope to have at least five months school in Arroyo Seco, where Mr. Jacobo Mondragon taught last winter.

WASHINGTON.

Rev. M. G. Mann, *Tacoma*:—There has been a pressing call from many places for the preaching of the gospel among the Indians. The reputation of our Chehalis Indians for earnest Christian life, sincerity and uprightness has gone abroad, so that some of the Cowlitz Indians came to inquire of what their religion consisted which made the Chehalis Indians so good. While visiting our Indians, one of these Cowlitz Indians became converted, and returning to his own people, preached and prayed for them until there was quite a religious awakening. Not having the time to visit the Cowlitz region myself, a delegation visited these people about Christmas and carried on religious meetings among them. The result was that there were many conversions. About ten years ago I spent several days preaching the gospel to them and did much missionary work without any apparent result, as they were addicted to gambling, drinking and kindred vices. Occasionally some of these Indians visited our church at Puyallup and heard me preach the gospel in the hop region, thus the way was prepared and some seed may have found lodgment.

Our Indian people at Chehalis are greatly rejoiced over the change for the better among these, their brethren, and they feel encouraged to carry the blessed gospel to a little colony or band of Indians on Shoal Water Bay on the Pacific coast. While I was down on Chehalis River a letter was read coming from a member of that tribe, and addressed to our elder, John Smith, asking him to come soon to them and tell them of the same good news which he had brought to Cowlitz. The writer would bear the expense of the trip. Great was the rejoicing at Chehalis over this invitation and over the opening afforded them to bring the glad tidings to Shoal Water Bay.

On my last visit to Chehalis I baptized a young woman from Bay Centre on Shoal Water Bay. This pious old woman by her godly conversation and example exercised such an influence upon the young woman whom I named Catherine, that she too became converted and made a very credible profession of her faith in Jesus Christ as her Saviour before the whole congregation. Everybody was visibly affected by her simple and evidently sincere statement of her life and change of heart. It was the language of a once burdened and benighted soul, breathing the air of freedom from bondage and sin, and coming into the light and liberty of the children of God

Instead of a regular sermon last Sunday evening we had a prayer meeting. As it was stormy I expected but few to attend. To my sur-

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prise there were twenty-four men and twelve women present and the meeting lasted from 7.30 until 11 P. M. The Holy Ghost was felt to be present by all, and nearly all took part either in speaking or praying.

These Chehalis Indians a few years ago homesteaded the lands upon which they live, and by a law of Congress, applicable in their case, they cannot dispose of them for a period of twenty years.

With the assistance of these energetic missionary elders I find I can do full justice and hold this field at least another year by a monthly missionary trip, my ministration extending over four days each time.

The day and Sabbath-schools at Chehalis are well attended. The teachers are live Christian men and women. The adult Indians all attend the Sabbath-school and are formed into a Bible class, which the Superintendent teaches. Our Nisqually mission about holds its own. I try to visit them about once a month. Our elders hold the people together by regular Sabbath services. Elder Henry Martin is in charge of the church. As he is quite poor, and respected by all, and has suffered loss in the death of his children, and much sickness in his family, I allow him $50 a year of the $200 granted by the Board for an interpreter for this whole field. When I preach at Nisqually and need an interpreter Henry Martin acts in that capacity and has done so for many years without any compensation. I allow the same amount to Edward Smith, the Elder's son, who also interprets for the Superintendent in teaching the Bible class and at other religious exercises on Sabbath days.

The other hundred dollars I give to Henry Wilton, a half-breed young man, who understands both the native and English languages well. He is a pious young man and a member of our *Puyallup* Church.

ARIZONA.

Rev. H. J. Furneaux, *Clifton:*—In February I had a visit from the Synodical missionary, who preached three times to audiences in Clifton and twice in Marenci. The now historic and famous flood occurred during Bro. Menaul's visit to this region. Our church-site was taken away by the Frisco, and the house we live in was in danger for several hours. We packed our trunks and then awoke our guest, Bro. M, who thought he would take another nap; but, being told that he might go to sleep in the Frisco, he wisely concluded to get up. I pitched a tent upon the side of a mountain in the rear of our corral, and put mattresses, bedding and fuel in it, and all the food we had in the house. About two o'clock in the morning, my wife told me that her mark, a large stone, was dry. This had been covered with water ten minutes previously; so, with thankful hearts and tired out, we went to bed.

FLORENCE.

Rev. I. T. Whittemore, *Florence:*—When I came here, Sabbath-breaking, drunkenness, adultery and gambling were prevailing vices. All the stores were open on the Sabbath, and did a heavier business on that day than on any other. Now they are nearly all closed, and Sabbath is a quiet day. A drunken man is rarely seen on the streets. Gambling is reduced to a minimum. The law requiring a man who lives with a woman one year, whether she be a Mexican, Mormon, or Indian, to marry her, is being *rigidly enforced.* While the closing of Silver King and Reymut mines has reduced the amount of business and number of men, the silent working of Christian lives and persistent efforts for higher morals and law have carried great weight, and wicked men and women have felt that God has been here.

The floods of February swept away most of our bridges over the Gila, and this has produced a paralyzing influence on all business.

God has given us the responsible position of *having* and *holding* and *building* this *great field* —this entire county (Pinal) 100 miles long and 90 wide.

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FOREIGN MISSION LETTERS.

CHINA.

PALATIAL RESIDENCES!

REV. W. P. CHALFANT.—*Ichowfu*, China:—I am happy to be able to report from the interior of our "own hired house" that we are in quiet possession of this new station. Dr. Johnson and I reached here last Monday afternoon and are engaged in getting the repairs under way. It is rather a discouraging task to turn this motley collection of low, unsightly buildings, most of them built with mud brick and thatched with straw, into three habitable dwellings. One is tempted to add the wish that some of the more or less friendly critics, who fear that the average missionary is having too good a time of it, might be transported to such surroundings as these, and told that they were expected to bring their wives and children to these quarters, for example, one hundred and fifty miles from the nearest foreign neighbor, and take up their permanent abode. I imagine that even after they had, with much difficulty, succeeded in putting in shabby board floors and queer shaped glass windows, they would not be inclined to look upon their situation as an enviable one, or as one specially calculated to foster a spirit of extravagance.

A LAWLESS DISTRICT.

The people of this whole district of country extending from Ichowfu westward to Ts'ao Chowfu, have the reputation of being unusually turbulent and lawless. Highway robbers abound, especially south and southwest of here, so much so that no one dares to travel in the summer time when the growing broom-corn affords a covert for the robbers, except in a large company. I have no doubt that these reports are exaggerated, but it is very evident that danger from robbers will be added to our other disadvantages here. However, the people in this suburb seem to be well disposed at present. Numbers of them have been in to inspect the proceedings and to ascertain "what business we are about to engage in," and whether we are proposing to build "high foreign houses." They have, as a rule, gone away visibly comforted by assurances that we come solely to preach the Gospel and heal the sick, and that we propose to leave the buildings, for the present at least, substantially as we find them.

SKEPTICAL VISITORS.

I fear that we prejudiced our cause somewhat with one party of visitors by propounding the extraordinary doctrine that the earth is spherical and revolves on its axis. This statement was received with polite skepticism, but all were finally convinced of the possibility of this condition of things except one portly merchant who occupied the place of honor. He continued to affirm that the teacher was taking advantage of the notorious stupidity of his despicable countrymen, for it was very plain that if the earth turned on its axis "all the houses would fall off!"

We have reason to be thankful that the way has been so providentially opened here for us. An illustration of the difficulty of securing a foothold without local help, as well as an incidental testimony to the value of medical missions, is furnished by the case of a Roman Catholic physician, a German known as "Mr. Virtue Heavenly Grace," who has been attempting to rent a place in the city or suburb, but has utterly failed, and is now living in a village a mile distant in a house of a man whose diseased eye he cured. The astute Roman Church is evidently borrowing a leaf from the Protestant book. I know no other instance of a Catholic missionary in this part of the country.

INDIA.

TENTING ON THE FIELD.

REV. C. B. NEWTON, D. D.—*Rupar*:—My tent is not a very commodious one. It consists of my bamboo cart with a canvas covering thrown over it, and supported by light bamboo upright rods and a ridge pole. The canvas comes down to the

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ground all around, and extends forward to the tips of the shafts, which are lashed to a tree to keep the cart level, for it has only two wheels. The seat of the cart serves as a table, on which I do all of my cooking with a small kerosene stove, and also eat and read and write. I sleep in the body of the cart, under the seat or table, and find it quite an advantage to be up so high, as fleas and snakes can't easily reach me. The space between the shafts forms a very good dressing and drawing-room.

CONVERTS MULTIPLYING.

The encouragement which I mentioned in my last letter as existing in this village work, continues, I am thankful to say, to the present time. I have not had so many applicants for baptism at any one time as those mentioned in that letter, but they have been coming in one and two at a time, and I have had the satisfaction of baptizing eight more converts since, making twenty-one in all, since the first of November. One of these was a Mohammedan at Rupar, four were Ram Dasi Sikhs at Morinda, and the last three were Mazbi Sikhs or Churas at Nalagarh. Of the Morinda people one was a farm laborer formerly employed by Nand Singh, the earliest of the Morinda Christians, who owns land. With him we received a man named Moti, who belongs to a *new* family, i. e. one in which there have been no Christians before. His father, an old man of some 65 years, and his sister, a young *widow* of *sixteen*, were inquirers at the same time, and I had more hope of them than of him, but he came in first and this broke the ice for them.

There is not any immediate appearance of a *general* movement among these people, but there are several individuals of whom I have hope, and the results already reached seem to me a sufficient indication that this particular work should by all means be prosecuted steadily.

SYRIA.

Rev. W. S. Nelson, *Tripoli*:—All the mountains north of Beirut and half way to Tripoli constitute what is called the Kaserawan, and are full of large, prosperous villages owned by the Maronites and controlled by papal monasteries which appear on almost every summit. These Maronites are the nominal successors of the old sect originating in the Monothelite heresy of the early Church, but in recent years received into the arms of the Papal Church under a compromise which left them free to hold on to certain distinctive tenets. They are the most unapproachable and bigoted sect of nominal Christians in this land, and we have really no work at all among them. They are not allowed to read the Bible, and will not have anything to do with Protestantism in any form. In the heart of this Maronite region are seven Orthodox Greek villages, constituting what is called the Kurnie or Horn. They are Ghurzuz, Munsif, Barbara, Bukhaz, Shehan, Rehan and Judaiya (little kid). In three of these villages we have some hold. It is one of my plans, when Mr. March comes back, so we can do more touring, to go down there and spend some time in the Kurnie, holding services in each of the villages.—[Probably Mr. March and his family have arrived ere this, returning from their visit to America.—Ed.]

MEXICO.

Rev. William Wallace, *Zacatecas*:—We started from Zacatecas in our Studebacker buggy, and with the necessary equipments of baggage and books, for a trip to Ilaltenango.

We reached Jerez about 7 P. M. The town is one of the prettiest I have seen in Mexico, situated in a well-watered valley, with a background of mountains, and surrounded by many trees and green fields. The houses are regularly built, painted in delicate colors; the streets are well paved, and the public gardens are full of a great variety of rich and fragrant roses, interspersed with orange trees.

On Sunday we attended services in the chapel. It is a small building diagonally opposite the Romanist parish church, and looks like a small David challenging its Goliath of an opponent. The entrance is closed by a screen placed a few feet inside the street door, to protect the wor-

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shippers from the insults and disturbances of passers-by. The wall is very beautifully adorned with texts—a very common custom in this country and quite a means of instruction to new comers. The membership of the church is 70; but, of these, only 26 live in town, the best members living out on ranches in the neighborhood, and, as a rule, holding services at home. The attendance, except on special occasions, is small.

The pastor, Gregorio Garcia, is the finest preacher we have in the field, and a man of lovable character, but almost incapacitated for much pastoral work by lung trouble and the results of a fall received many years ago. The town is very fanatical and progress is exceedingly slow.

EFFECTS OF IRRIGATION.

On Tuesday we passed down through the valley of Jerez into that of Colotlan. The river is used here to great advantage in irrigation, and the green fields of wheat, barley and sprouting corn looked very refreshing in contrast with the bare hills on either side.

On the way we pass Maria Rocha Flores, one of the married daughters of Don Pancho, with her baby, on a burro. The husband walks at the side, and she looks supremely happy—for she is going for the first time in her life to *town*, and her baby is to be baptized at the service in Colotlan that night.

Colotlan is a place of 8,000 people. We have no organized church, but there are about fifteen recent believers and quite a number of adherents. That evening we held services at the house of Don Sostenes, the tanner. He is a Baptist; two of his sons became Methodists while in Durango, and others of his family are Presbyterians. So we have here denominationalism in full bloom, where as yet none of our missions have begun to carry on regularly organized work.

About thirty came out to services and two children were baptized.

BULL FIGHTS AND PASSION PLAY.

This is *holy week* (Easter), but the town is unusually quiet, as the cock- and bull-fights and other religious attractions are this year made prominent at other points. We, however, saw arrangements for a passion play, which is celebrated in a very crude fashion for the benefit of the Indian population in many towns.

Monday, March 30, we started out for Tabasco, in the plain to the east of the mountains we have just crossed, and twenty miles further east. Arriving at noon, we were hospitably received at the house of ex-Rev. and Dr. Carlos Abeyro, formerly in our employ, but now devoting himself to the practice of medicine. We held services here on Monday and Tuesday evenings. At each service the attendance was about thirty, consisting of four families—each with five to eight children — and a few outsiders. Four children and two adults were baptized. The town is quite dead, has a population of 3,000, less fanatical than that of Ilaltenango; but the work of the gospel is somewhat at a standstill.

AFRICA.

MEDICAL MISSIONS ON THE WEST COAST.

REV. J. MCMILLAN, M. D., *Benita:*—During the meeting of the Presbytery at Gaboon I was appointed to visit the church at Evuni, encourage the people, and administer the Lord's Supper. On April 2, we started on our journey in the "Willie," an open boat, using either oars or sail. This Willie is a smart little boat, given by friends in America, who keep it in repair for the mission. The wind being favorable we started at about 8 A. M., and expected to be in Bata, our first station, about fifteen miles distant, shortly after noon. But about 11 A. M. the wind changed, and we were exposed to the hot rays of the tropical sun until about 1 P. M., when a slight breeze sprung up, and we were again on our way to Bata. We reached that place about 4 P. M., and proceeded at once to the house of the native minister, Mr. Etiani, where we were met and welcomed and shown every kindness. We were told to make ourselves as much at home as possible. After supper we went to the door and saw a great many people about, of all ages and sizes, who had come to see the Doctor and have their troubles healed. Here was a day's work before me, and

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it was already after six in the evening. What could be done? After consideration it was decided to send a number of them away to return in the morning. Rev. Mr. Myongo, my interpreter, informed them that we felt a little wearied after our day's travel and exposure in the hot sun. After careful manœuvering we were permitted to slip away to our hammocks about 11 P. M., where we enjoyed a much needed rest. Next morning before we rose the house was again surrounded by many anxious people. We did what we could for them till about 8 A. M., when we made ready to start for Evuni. On our way we visited the Roman Catholic Mission, and found that they sell rum and alcohol to the natives for their produce. They had a station opposite to Benita, and after much outlay and expense it had to be abandoned without even a single convert, the people saying that the Romanists were leading very dissolute lives, and they would not come to their church or school. Afterwards we steered directly for Evuni, where we arrived about 4 P. M., after a pleasant trip in our staunch little boat.

When we were seen we were at once surrounded by a large number of people, many of them having never seen a white man before. They came up close and stood motionless looking at me, until they must have been ten deep around me. We proceeded at once to the native town, where we made ready for the night. It was spent in a native hut. On rising next morning we found many people at the door, who wished to see the white man and to pay him their respects. The greater part of the day was spent in receiving the people, and in acknowledging their greetings. They sat upon the ground near by where they could see me, remaining there some time watching every movement, but saying nothing. Here we remained for the greater part of a week examining inquirers, and looking after the general work of the church.

A LARGE INGATHERING.

On Sabbath morning we rose early, and found that the people had already begun to gather. When our morning meal was prepared and our morning devotions over, we were informed that the church was nearly filled with people. About an hour before the appointed time for service we heard singing, and the interpreter informed us that the people were spending the time in singing and prayer. On reaching the church, we observed that there were many people lying under it, sitting round about it, and climbing up on the sides. The building was full to overflowing. The aisles were filled, the people having brought in blocks, chairs, and everything which would answer for sitting upon.

The service was opened, the ninety-first psalm read, a hymn given out, and the people all joined heartily in the singing. What a privilege it is to be listening to this people worshipping God on Africa's heathen shores! "Ask of me, and I shall give thee the heathen for thine inheritance." The hour for baptism arrived, and fifty adults rose to be received into the church on profession of their faith. They had been inquirers for nearly three years, many of them having no one to instruct them. "The harvest truly is plenteous and the laborers are few." They were baptized, and on inquiry we found that the had come long distances to church; the interpreter assures me that many of them come forty miles, by canoe and on foot.

Thus the people are hungering for the gospel. Can the Christian Church at home refuse to send the gospel to them?

UNIQUE OFFERINGS.

We met the people at three in the afternoon, when the church was again filled. We think about seven hundred people were in attendance at the morning service, and nearly as many in the afternoon Our subject for the morning discourse was John x, 27 In the afternoon twenty-one infants were given Christian baptism, making the total number of seventy-five baptisms for the day. The collection taken up at the afternoon service consisted of pipes, tobacco, plates, padlocks, cassada, bananas amounting in value to about six dollars, which is given to meet the expense of finishing their new church. It is about half-finished, and the people are doing nobly.

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Gleanings At Home and Abroad.

Bishop Tucker writes from Buganda, in the heart of Africa, what the *Intelligencer* calls "a wonderful letter." "No words," he writes, "can describe the emotion which filled my heart as, on Sunday, December 28th, I stood up to speak to fully one thousand men and women who crowded the church. It was a wonderful sight. There, close beside me, was the Katikiro, the second man in the kingdom. There, on every hand, were chiefs of various degrees, all Christian men, and all in their demeanor devout and earnest to a degree. The responses, in their heartiness, were beyond anything I ever heard, even in Africa." From the bishop's account, the Christians of the region are animated with the same missionary zeal that distinguishes the natives of the South Sea Islands.

He thinks "that in no other part of the world is there to be found a native church which is so disposed to support itself and its ministry as the church of Buganda."—*Free Church of Scotland Monthly.*

A remarkable movement seems to be taking place among the Mohammedans of Madras. There has been founded what has been called a Preachers' League. Two men, White Khan and Monlavi Hassan Ali, have begun to preach the gospel of Islam, with a view to the conversion of Hindus, and, if possible, Christians, to the faith of Mohammed. "The young men," writes a missionary, "are on the whole very friendly towards us, and try to live lives, at any rate as far as we can see them, akin to those of Christians. They are free from the prejudices of the old-fashioned Mohammedans, and practically preach a Mohammedanism which is nearer Christianity than was preached by their co-religionists heretofore. To say the least, the sword has been cast aside for the word, though not the Word of God. They claim to be at one with the Unitarians of America and England."—*Free Church of Scotland Monthly.*

Cardinal Lavigerie's "Armed Brethren of the Sahara" have passed through their novitiate, and have been solemnly dedicated to their work at Biskra, on the borders of the Desert. At their head is one of those "saints," like Ignatius Loyola, whom we meet every now and again in the history of the Papacy. He is the Vicomte de Brissac, formerly well known in the sporting world of Paris, but now devoted heart and soul to the service of the church. With him are twelve others, none of them more than thirty-five years of age, who have bound themselves to the work and to celibacy for the space at least of five years. These Templars, as they may be called, are, partly like the Trappists, devoted to industry. They are to cultivate dates and palms in the oases of the Desert. They are to care for the wounded and the sick, and to secure them from violence. This house of the brethren is, of course, but the first of those which may be established on the confines of the Sahara or in its oases; and they are from their position to be regarded as at once loyal to France and to their divine Master.—*Free Church of Scotland Monthly.*

The commencement at Scotia Seminary was the most successful in the history of that institution. Rev. Dr. Satterfield and his assistants are deservedly successful and popular among our people in whose interest they are putting forth their best efforts. No one doubts the sincerity, the devotion, the capability of Dr. Satterfield and his noble wife and they will be sustained to the uttermost by the prayers and co-operation of a noble constituency.

The corner stone of the new building at Scotia was laid commencement day. This addition to the building accommodations of the place will add greatly to the usefulness of the institution.—*Africa-American Presbyterian.*

Dr. T. M. Dolan has written a very interesting paper on "The Heredity of Crime." Medical men have lately been in the habit of stating very strongly the hereditary element in crime; and perhaps have done so all the more strongly because theologians and moralists have not admitted its importance. Dr. Dolan admits that the tendency to crime can

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be inherited, but attaches a very real value to man's free will, and to religious and general education. He shows that the will, trained by this two-sided education, can successfully combat moral degeneracy; and the *Lancet*, in reviewing his work, says: "We all must admit the practical soundness of this view. The connection between badness and madness is sometimes clear enough, but we agree with Dr. Dolan that it is not so clear by any means that the latter can, for a given class of persons, excuse the former."—*Presbyterian Messenger* (*London.*)

Lord Herschell presided at Exeter Hall, at the annual meeting of the National Refuges for Homeless and Destitute Children, with which are connected the *Arethusa* and *Chichester* training ships. A letter was read from a lad who had gone to the colonies, advising his former comrades not to spend their cash on sweets and other rubbish, but to save it up to buy good strong trousers, two or three sizes too large, "for you grow out of them like an alligator."—*Presbyterian Messenger* (*London.*)

DAMASCUS, SYRIA.—A private letter from Miss S. Lynd, of Damascus, to her brother, Rev. J. Lynd, of Belfast, Ireland, contains the following item:

My Arabic teacher told me about a most interesting case last week. A Moslem Sheikh has been coming to him for the past two months to be taught the *truth*. He has been reading both the Old and New Testaments daily for as long a time, and now he tells him that he believes in the Father and the Son and the Holy Spirit. And he believes also that Jesus Christ is the Saviour of the world, as well as his Saviour. My teacher says when he prayed with him he asked, "Now can I pray just as you do?" It is very touching to hear how he spent half the night, day after day, inquiring after the truth, and striving to get the light into his soul.

There seems to be a great spirit of inquiry abroad among the Moslems, but any of them who should have the courage to come out as Christians would doubtless lose their lives.—*Herald of Mission News.*

In 1878 in Ongole among the Telugus over 9,000 were baptized, and 2,222 in a single day. A revival has been continued ever since. One church has reached a membership of 12,000. Last year was fruitful in conversions, 2,023 receiving baptism in three months, 1,671 in one day, with 2,000 candidates.—*Missionary Review of the World.*

The *Canada Presbyterian* gives the following pleasant intimations concerning the work of the Church which it represents:

Last year was the best Home Mission year the Church ever saw. In the western section the amount received from all sources for Home work, including Augmentation, was $111,988, very nearly one hundred and twelve thousand dollars. There is a small deficit in the Home and Augmentation funds, but what of it? There would have been a surplus if the Church had done less work for the Lord, but who wishes to get a surplus in that way. There are 250 missionaries now in the home field.

The Foreign Mission work of the Church goes steadily on. The receipts from all sources last year were $87,185, nearly eighty-eight thousand dollars. It might have been more but it might very easily have been less. There has a been considerable awakening of late in regard to foreign work, and we may expect much greater progress in the future. Taking the mission work of the Church in the Home and Foreign fields, while there is nothing to boast of there is much to be thankful for.

Everything in the Church is a failure when compared with the Woman's Foreign Society. Fourteen years ago when organized, this society had eighteen Auxiliaries, three Mission Bands, no Presbyterial Society and a revenue of $1,005. Now it has 472 Auxiliaries, 201 Mission Bands, twenty-five Presbyterial Societies and a revenue of $34,629! If those women just live up a few years longer to the good Calvinistic doctrine of the perseverance of the saints, they will do more for foreign missions than all the rest of the Church.

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Rev. Dr. Scudder, writes from Vellore, India :—"What we mourn over chiefly is the apparent indifference, not to say opposition, of the heathen toward our holy religion. It is not that they are unconcerned about religion in general. Never have they been more wide-awake on the subject than now. Western light has thoroughly roused the educated among them from the apathetic sleep of ages, and they are busily looking up long-forgotten claims upon them of God and conscience. But Christianity they will have none of. It is too holy, too exacting in its requirements, too humbling in its conditions.—*Gospel in All Lands.*

"The impression deepens among the most thoughtful students of missionary problems in India, that the soil in which the infant Church is growing up will be fertilized with martyr blood before it yields its richest harvest. The feverish unrest of the Hindu mind is apparent to any one who keeps his finger on the native press. Desperate schemes are proposed to oppose the influence of Christianity."—*Gospel in All Lands.*

In the *Central Africa* of the Universities' Mission MR. WATSON writes, December 28, 1890: "The whole result of the Christmas examination is most encouraging. Without being brilliant, the boys have shown that they take a lively interest in what they are told, and with the exception of one or two proverbially lazy lads, they work hard; some of them do an amount of reading out of school which is cheering to notice. The conduct and *esprit-de-corps* have also considerably improved. A readier or more willing set of boys I never wish to work with.

On Christmas-day six of our boys were baptized, and to-day the first Christian wedding at Newala was celebrated; the parties being Agnes Azama and Marko Likanja. It passed off very successfully, and I think impressed the people. The wedding breakfast provided by the Mission was set out in the school room, the Europeans waiting upon the guests.

LOAN LIBRARY WORK.—During the year ending March 31st, 1891, the American Seamen's Friend Society has sent out FOUR HUNDRED AND THIRTY-EIGHT loan libraries, of which ONE HUNDRED AND SEVENTY-NINE were new, and TWO HUNDRED AND FIFTY-NINE were refitted and reshipped. The total number of volumes in these libraries is 18,834, and of new volumes 7,697, available during the year to 5,591 seamen. The whole number of new libraries sent out is 9,555, and the reshipments of the same, 10,666, making in the aggregate 20,221. The number of volumes in all these libraries, 496,162, has been accessible, by first shipment and reshipment, to 362,921 men. The number of libraries placed on U. S. Naval vessels and in U. S. Hospitals, up to date, is 1,002, containing 36,129 volumes, and these have been accessible to 114,676 men. In the stations of the U. S. Life Saving Service are 117 libraries, containing 4,220 volumes, accessible to 807 Keepers and Surfmen.—*Sailors' Magazine.*

THE NEW YORK SAILORS' HOME, at 190 Cherry Street, has had, during the forty-nine years of its existence, 115,443 boarders, and during the past year, 1,364. The Home is the property of the Society, and its lessee is Mr. F. ALEXANDER. A chaplain stationed in the Home opens its pleasant chapel for frequent services of a moral and religious character, and maintains family worship daily. Occasional social entertainments with music and song take place in the chapel. It is the desire of the Board not only to make this Home a safe refuge from the tempters and temptations which besiege sailors ashore, but also to make it a means of grace to all its inmates.—*Sailors' Magazine.*

SHIPWRECKED AND DESTITUTE—At the Society's Rooms and the Sailors' Home there has been expended during the past year for the relief of shipwrecked and destitute seamen, $362.70.—*Sailors' Magazine.*

A girl in Calcutta, when dying, called for water and solemnly baptized herself in the name of Jesus; then, placing an open Bible over her head, as a token of crowning, she trustfully committed herself to the Redeemer of the world, and breathed her last.

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A proposal has been laid before the congregation of St. Cuthbert's, Edinburgh, by the Rev. A. Wallace Williamson, M. A., and warmly supported by his colleague, the Rev. Dr. MacGregor, to raise among the members a sum of £300 a year to maintain a missionary who will represent them in the Foreign field. Already subscriptions to a considerable amount are promised, and we cannot doubt that the whole sum required for the the first year will shortly be obtained. One such undertaking may not be enough to constitute a movement. But we hear of another congregation where similar steps are being taken, and it is well known that St. George's, Edinburgh, and the West Church, Aberdeen, have practically had missionaries of their own in East Africa for some years past. We hope the movement will spread, and develop fresh interest as it spreads.—*Church of Scotland Mission Record.*

And why should not that movement spread on this side of the sea? It is not unknown here. Spread it.

Having a missionary of *your very own* is a nice thing for a man or woman who is able to enjoy such a luxury. Some are doing it. You would like to? Try it. Let that spread, too.

The Woman's Foreign Missionary Society is one of the most successful working institutions of this Church. Last year it came within about $10,000 of raising as much money for foreign missions as all the congregations. The amount raised by the congregations was $346,779; by the Woman's Board, $336,244. The increase over the contributions of the former year was a thousand dollars more than the increase in the contributions of the congregations. In a short time the Woman's Board will be a greater concern than the Men's Board.—*Canada Presbyterian.*

Foreign missionaries resident in Japan are now granted passports to reside outside of foreign concessions on the ground that they are "employed in Church work"—a concession which has hitherto been given only to teachers. Coming at this time it indicates a special appreciation on the part of the Japanese Government of the beneficial influence of the missionaries.—*Canada Presbyterian.*

At the anniversary of the British and Foreign Bible Society, the American Episcopal Bishop Whipple gave the following illustrations of the power of the Bible to enlighten and bless the lowly:

I met in a northern forest a blind Christian Indian woman. Touched with pity for her loneliness and sorrow, I told her how I pitied her blind state, and she said, "Yes, I live far from church, and there's no one to lead me to the house of God. When I first became blind I wept. Then there came back to me the words that I had heard in the Book of God, telling me that there is no place in the world that is so poor that Jesus will not come, if the heart is only waiting for Him." So in reading this blessed Book, and in making it our guide in daily life, we only need to ask, 'Lord, what wilt Thou have me to do?' And may I, in conclusion, say that many of the difficulties that are perplexing men with reference to the Word of God would disappear if they would follow the teaching of a simple incident that I will relate? In the old days of the South a master said to a slave, "You are a preacher, Sam?" "Well, I tells about Jesus some, massa." "Well, if you are a preacher you ought to understand the Bible. Now, tell me what does this mean"—and he opened the Bible and read—"'And whom He did foreknow them He did predestinate'"—words that puzzled wiser heads than the poor slave. "And," said the slave, "Massa, where is it?" "It's in Romans,' said the master. "Oh, my dear massa! I will explain dis 'ole business to you. It is very simple. You begin with Matthew and do all the dear Lord tells you to do there; and then you go

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on to Mark, and Luke, and John, and when you get to that place it is easy enough, but you can't begin there."

EVANGELIZATION IN SPAIN.—Spain is daily affording evidences that there are among her population many weary and thirsty souls. In a circular signed by representatives in Madrid of the Episcopal, Presbyterian, Lutheran, and Methodist Churches, we read: "Fifty or sixty settled congregations—what are they among the 11,000 towns and villages of Spain and its seventeen millions of inhabitants? The Bible Societies, from their very constitution and nature, are precluded from following up the movement initiated by their own agents in the circulation of the Word of Life. From the very beginning there have come to us, through the colporteurs, appeals for men to explain the Word more fully. These considerations have induced us to form ourselves into a committee for the purpose of making an appeal to our brethren in other countries to furnish us with the means of organizing a corps of evangelists who would labour in the provinces visited by the colporteurs. We propose at the outset to limit our operations to the region of the centre, or the provinces immediately surrounding Madrid. Members as we all are of the Evangelical Alliance, its basis may be considered our programme."—*Missionary Herald (Ireland.)*

The *New Zealand Presbyterian* discourses on *The Superannuation of Ministers* in what seems to us a very reasonable strain. As Australia is teaching the United States of America how to use the ballot, is New Zealand to teach the Presbyterian Church in these States how to make becoming provision for her superannuated ministers? These are salubrious breezes that are blowing to us from the Southern Pacific seas. Our readers will enjoy this extract:

The attention of the Free Church of Scotland is directed to this subject in a letter in *The Monthly* for February last. It seems to us that the same subject is deserving of very serious attention here in New Zealand. What is advocated in the letter above referred to is that a Superannuation Fund should be established, such as would enable every minister of the Church to retire on his reaching the age of sixty-five, with a yearly annuity of £100, along with the allowance from the Aged and Infirm Ministers' Fund, to which he would be entitled by the length of the years of his service. It is calculated that a rate of payment of £3 3s per annum by all ministers joining the scheme at twenty-five years of age (and a higher rate in proportion to age at entry), and an equal rate per annum by all congregations, would provide a fund sufficient to secure the above provision. That the object in view is a wise and good one will hardly be questioned by any who have the best interests of the Church at heart. Few ministers of our Church can make adequate provision for old age out of their ministerial income. Such provision ought, therefore, to be made in a systematic way by the Church, and it seems to us the scheme in question is both reasonable and practical. Of course it would take a good many years before the full benefit of it could be reached. We think the object might be secured here in Otago by enlarging the scope of our Aged and Infirm Ministers' Fund rather than by instituting a new fund. For instance, if every minister was required to contribute annually £5 instead of £2 as at present, and every congregation to contribute £5, then in the course of fifteen or twenty years there might be a retiring allowance of say £150 to ministers at sixty-five years of age. Obviously the benefit of such a fund would belong to congregations no less than to ministers, so that both should contribute to the fund.

Book Notices.

PEOPLE'S COMMENTARY ON JOHN, By Edwin W. Rice, D.D., follows the three similar commentaries on Matthew, Mark and Luke, by the same writer, and seems to us well adapted to daily devotional use and Sabbath-school study. It gives the text in the common and the revised version, with simple and wholesome comments.

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Published by the American Sunday-school Union, 1122 Chestnut street, Philadelphia; and 8 and 10 Bible House, New York; 12mo cloth; illustrated with maps and engravings.

Price, by mail, $1.25.

THE CONGREGATIONAL YEAR BOOK, 1891, "issued under the sanction of the National Council of the Congregational Churches of the United States, containing the statistics of those churches for the last previous year," sent to us with the "compliments of Rev. Henry A. Hazen, Secretary of the National Council of the Congregational Churches, Congregational House, Boston, Mass." is gratefully acknowledged. It is just such a guide to all that is desirable to be known about the Congregational Churches, Boards, Institutions and Ministers as is our annual volume of Minutes of the General Assembly to all that is desirable to be known about our Church and her agencies.

OUR COUNTRY: ITS PRESENT CRISIS AND POSSIBLE FUTURE. By Rev. Josiah Strong, D.D. 12mo, 280 pages. Paper, 30 cts.; cloth, 60 cts. The Baker & Taylor Co., Publishers, 740 & 742 Broadway, New York.

This remarkable book now appears in a new edition (the 140th thousand), "printed from entirely new plates, and has been enlarged by the insertion of a chapter on 'Religion in the Public Schools,' and by such additions to other chapters that the book now contains more than one-third more matter than the earlier issues. Diagrams have also been employed which forcibly illustrate some of the more startling statistical facts and comparisons. The book has been thoroughly revised from cover to cover, and much of it has been entirely rewritten. In its new form, it adds to its original worth the merit of being the first general application of the revelations of the last census to the discussion of the great questions of the day."

Prof. Austin Phelps, in the Introduction, says: "This is a powerful book. It needs no introduction from other sources than its own. Its great strength lies in its facts. These are collated with rare skill, and verified by the testimony of men and of documents whose witness is authority. The book will speak for itself to every man who cares enough for the welfare of our country to read it, and who has intelligence enough to take in its portentous story."

Ministerial Necrology.

☞ We earnestly request the families of deceased ministers and the stated clerks of their presbyteries to forward to us promptly the facts given in these notices, and as nearly as possible in the form exemplified below. These notices are highly valued by writers of Presbyterian history, compilers of statistics and the intelligent readers of both. If more convenient, they may be sent to Rev. W. H. Roberts, D. D., Stated Clerk of the General Assembly. Lane Theological Seminary, Cincinnati, Ohio.

CLOSE, REUBEN HOLMES.—Born at King's Ferry, N. Y., January 26, 1801; united with the First Church of Genoa, King's Ferry, November 2, 1817; graduated from Yale College, 1826; from Auburn Theological Seminary, 1826. Ordained at St. Catherine's, Canada, by Presbytery, January 3, 1837; teacher at Sharon, Ct., 1829–34; St. Catherine's, and elsewhere in Canada, 12 years; Middleport, N. Y., 1849; Groton, 1851–53; Elmira, 1855; resident at Elmira, 1856 till death, as agent, and in business. Married to Miss Lydia Martha Eastman, of Gainsborough, September 12, 1842; to Miss Amy Jane Fitch, January 26, 1847. Died at Elmira, N. Y., May 2, 1891, aged 90 years, 3 months and 6 days. His wife survived him.

FIELD, RICHARD EDGAR.—Born, Clinton, N. J., October 28, 1851; graduated from Princeton College, 1874, Union Theol. Sem'y. New York, 1878; ordained by Manhattan Congregational Association; pastor, Puritan Congregational Church, Brooklyn, until 1880; Capital Avenue Presbyterian Church, Denver, Colorado, until October 1884; First Presbyterian Church, Cheyenne, Wyoming, until his death, the date of which has not been sent to us. Married, May 19, 1880, Miss Emma McFeeters of Brooklyn, who survives him. Two children, a son and a daughter, died before their father.

POST, JACOB, D.D.—Born in Amsterdam, Holland, April 20, 1822; studied at the Netherlands University; Auburn Theological Seminary, 1855–57; ordained and installed at Manlius, N. Y., by Presbytery of Onondaga, 1857; Manlius; Oswego; Holland Church, Chicago, Ill., 1874–79; Perseverance Church, Milwaukee, Wis., 1870–74, and 1879–'90. Married Lady Hendrika Hermina Cosyn, of Gouda, Holland. Died at Milwaukee, May 8, 1891, aged 69 years and 18 days.

REMINGTON, JAMES.—Born in Schenectady, N. Y., August 28, 1799; united with the First Church, Buffalo, October 17, 1817; graduated from Williams College, 1826; two years at Auburn Theological Seminary Ordained at Cayuga Creek, N. Y., by Presbytery of Buffalo, September 2, 1829; Lancaster, 1827–42; Alden, 1845–67; resident at Lancaster, supplying churches, 1868–79; resident at South Saginaw, Mich., 1880–82; East Saginaw, 1882–83; Akron, N. Y., 1883–85. Buffalo, 1885–90. Married to Miss Charlotte Evans, of Darien, N. Y., January 30, 1830. Died at Akron, N. Y., April 24, 1891, aged 91 years, 7 months and 26 days.

SARGENT, J. H.—born in Gloucester, Mass., Feb. 8, 1828; united with the church at the age of 14, while in Williams College where he entered in 1842; remained a year and left on account of illness; graduated from Dartmouth College, 1852; from Princeton Theological Seminary,

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1856; licensed to preach, April 3, 1856, by the presbytery of Philadelphia; ordained as an Evangelist by the Presbytery of Erie, June 26, 1861; had charge of the church in Bel Air, Maryland, 1856–1858; two churches in North Carolina, and one in Virginia, 1858; Perry or Concord Church, Pa., 1860–1864; organized the first Presbyterian Church in Oil City, serving both, after organizing the latter; Newton, Pa., with two others, 1864–1869; Osceola, Pa., 1870; Phillipsburg, Pa., with four others (two of which he organized), 1870–1878. In 1880, he was called to Peru, Clinton Co., N. Y., where he remained nearly nine years. Died Oct. 9, 1890, at Fort Wadsworth, Staten Island, N. Y., having been an invalid for the last two years. Married, 1858, Miss Francis Eugenia Hall, of Schenectady, N. Y., who survives him.

MINISTERIAL NECROLOGY.

YEAR ENDING APRIL 30, 1891.

Name.	Occupation.	Presbytery.	Place of Death.	Date.	Age
Abbey, Robert E.,	F. M.	Shanghai.	Nanking, China.	Oct. 9, 1890	39
Adair, Robert,	P.	Philadelphia.	Philadelphia, Pa.	June 20, 1890	88
Armstrong, Chester S., D.D.,	P.	Lansing.	Battle Creek, Mich.	Nov. 12, 1890	65
Bailey, Malachi Curtis, Ph.D.,	P.	Redstone.	Fairchance, Pa.	Oct. 1, 1890	42
Bailey, Samuel W.,	Ev.	New York.	New York, N. Y.	April 17, 1891	81
Barnard, O. Holmes,	W. C.	Council Bluffs.	Ottawa, Ill.	May 14, 1890	67
Bishop, John Mason,	S. C.	Crawfordsville.	Oxford, O.	Dec. 26, 1890	71
Black, James, D.D., LL.D.,	Prof.	Wooster,	Wooster, O.	Dec. 23, 1890	65
Bonar, Wm.,	H. R.	Fort Wayne.	Albion, Ind.	Sept. 10, 1890	76
Brundage, Israel,	P.	Neosho.	Chetopa, Kas.	May 12, 1890	62
Bush, George C.,	S. S.	West Jersey.	Elwood, N. J.	April 29, 1890	75
Cain, George F.,	P.	Niagara.	Albion, N. Y.	Sept. 21, 1890	60
Caldwell, Alexander,	H. R.	Osborne.	Smith Centre, Kas.	Oct. 11, 1890	79
Caldwell, John C., D.D.,	S. S.	LaCrosse.	La Crosse, Wis.	Jan. 2, 1891	68
Cannon, Frederick E., D.D.,	H. R.	Geneva.	Geneva, N. Y.	April 7, 1891	91
Caton, Irwin L.,	S. S.	Phila. North.	Edge Hill, Pa.	April 22, 1890	50
Campbell, James S.,	Tea.	Marion.	Delaware, O.	March 4, 1891	64
Crawford, Gideon S. W.,	Prof.	Union.	Maryville, Tenn.	Feb. 3, 1891	41
Canfield, Charles K.,	P.	Boston.	South Ryegate, Vt.	March 18, 1891	48
Carden, P. Lynett,	S. S.	Sacramento.	Red Bluff, Cal.	Nov. 8, 1890	55
Chester, Joseph,	H. R.	Cincinnati.	Logansport, Ind.	Feb. 19, 1891	75
Clark, Chapin R.,	W. C.	Chicago.	Hartford, Conn.	Sept. 17, 1889	85
Close, Reuben H.,	H. R.	Chemung.	Elmira, N. Y.	May 2, 1891	90
Conkey, John Parsons, D.D.,	Ev.	Dubuque.	Dubuque, Iowa.	July 7, 1890	67
Copeland, Jonathan,	S. S.	Rochester.	Rochester, N. Y.	Dec. 8, 1890	74
Cowles, Sylvester, D.D.,	H. R.	Buffalo.	Randolph, N. Y.	Feb. 16, 1891	87
Crosby, Howard, D.D., LL.D.,	P.	New York.	New York, N. Y.	March 29, 1891	65
Darling, Henry, D.D., LL.D.,	Pres.	Utica.	Clinton, N. Y.	April 20, 1891	67
Davis, J. Kirby,	Tea.	Newark.	Newark, N. J.	Dec. 17, 1890	68
Devine, James A.,	H. R.	Pittsburgh.	Pittsburgh, Pa.	April 12, 1891	82
Dewing, Thos. S.,	Ev.	Baltimore.	Roseville, Cal.	Feb. 25, 1891	64
Dexter, R. Hart,	W. C.	Genesee.	Thompsonville, Conn.	June 12, 1890	72
Dinsmore, James H., D.D.,	H. R.	Louisville.	Ballardsville, Ky.		75
Dixon, Wm. T.,	S. S.	Fort Dodge.	Adel, Iowa.	Jan. 11, 1891	40
Dobson, Augustus T.,	W. C.	Chester.	Quogue, N. Y.	Jan. 25, 1891	70
Dodd, Luther,	H. R.	Fort Dodge.	Fort Dodge, Iowa.	April 1, 1891	78
Eva, Wm. T., D.D.,	P. Em.	Phila. Central.	Philadelphia, Pa.	Feb. 21, 1891	64
Ewing, James A.,	H. R.	Zanesville.	Wheeling, W. Va	Sept. 30, 1890	62
Fanning, Newville D.,	S. S.	Fargo.	Minneapolis, Minn.	Feb. 1, 1891	53
Forbes, Anderson O.,	F. M.	Philadelphia.	Colorado Springs, Colo.	July 8, 1888	55
Foulk, John S.,	W. C.	Northumberland.	Northumberland, Pa.	Oct. 1890	70
Frame, Reuben,	H. R.	Ottawa.	Chicago, Ill.	March 31, 1891	87
Frankfurth, Henry,	S. S.	Palmyra.	Glenwood, Mo.	March 2, 1891	84
Gaston, Albert H.,	H. R.	Monroe.	Adrian, Mich.	March 18, 1891	79
Gilleland, Leland M., D.D.,	P.	Chicago.	Chicago, Ill.	March 17, 1891	46
Hale, Albert,	H. R.	Springfield.	Springfield, Ill.	Jan. 30, 1891	91
Hall, Samuel H., D.D.,	Sec.	Newark.	Newark, N. J.	Oct. 10, 1890	72
Halsey, Heman, D.D.,	H. R.	Niagara.	East Wilson, N. Y.	March 23, 1891	97
Hart, Samuel,	H. R.	New Albany.	New Albany, Ind.	July 9, 1890	80
Hastings, Eurotas P.,	F. M.	Utica.	Ceylon, India.	July 31, 1890	70
Hawkes, John,	H. R.	Crawfordsville.	Rockville, Ind	March 1, 1891	68
Hendricks, Francis,	Prof.	Phila. Central.	Philadelphia, Pa.	Aug. 5, 1890	70
Hing, Tao Ming,	Licentiate	Shantung.	Yiu Kia Chuang, China.	Oct. 11, 1890	35
Hitchcock, R. S., D D.,	Prin.	Huntingdon.	Hollidaysburgh, Pa.	April 6, 1891	74
Hoge, J. M.,	H. R.	Williamette.	Corvallis, Oregon.	April 8, 1891	83
Hood, Jacob A.,	P	Omaha	Schuyler, Neb.	July 2, 1890	70

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Name.	Occup-a tion.	Presbytery.	Place of Death.	Date.	Age
Jones, John, D.D.,	Prof.	Cayuga.	Canoga, N. Y.	Jan. 4, 1891	60
Kerr, Joseph,	H. R.	Iowa.	Chicago, Ill.	April 11, 1891	86
Lamb, James,	Minister.	Petoskey.	Utica, N. Y.	May 19, 1890	53
Laughlin, Robert J.,	H. R.	Portland.	Portland, Oregon.	April 6, 1891	36
Lehmann, Christian K.,	P.	Cincinnati.	Delhi, O.	June, 7, 1890	49
Long, Frederick,	H. R.	Buffalo.	Castile, N. Y.	Sept. 8, 1890	82
Lowry, Joseph,	H. R.	Cedar Rapids.	Olin, Iowa.	Jan. 5, 1891	77
McAfee, John A., D.D ,	Pres.	Platte.	Parkville, Mo.	June 12, 1890	60
M'Askie, Joseph,	H. R.	Philadelphia.	Philadelphia, Pa.	March 4, 1891	64
McDannold, Wm. G.,	P..	St. Louis.	St. Louis, Mo.	April 29, 1890	32
Maclay, Charles B., M. D.,	Phys.	Peoria.	Peoria, Ill.	Nov. 3, 1890	66
McClintock, John, D. D.,	P. Em.	Redstone.	Carmichaels, Pa.	Jan. 9, 1891	82
McMichael, Ethan S., D. D.,	P.	Alton.	Jacksonville, Ill.	Dec. 31, 1890	
McMichael, Wm ,	H. R.	Clarion.	Mariasville, Pa.	Feb. 3, 1891	83
McNinch, Thos. McC.,	S. S.	Southern Dakota.	Kimball, S. D.	Aug. 28, 1890	47
McVay, Homer,	H. R.	Bloomington.	Forest, Ill.	Nov. 24, 1890	65
Marquis, John,	H. R.	Los Angeles.	Los Angeles, Cal.	June 21, 1890	82
Marshall, Lyman,	H. R.	Alton.	Lebanon, Ill.	Nov. 16, 1890	67
Megie, Burtis C., D.D.,	S. S.	Morris & Orange.	Dover, N. J.	June 12, 1890	76
Moffat, James C., D.D.,	Prof.	New Brunswick.	Princeton, N. J.	June 7, 1890	
Murden, Benjamin F.,	H. R.	Grand Rapids.	Montague, Mich.	April 15, 1891	73
Murphy, Elijah D., D.D.,	H. R.	New York.	Montclair, N. J.	Aug. 14, 1890	72
Nevin, Alfred, D.D., LL.D.,	H. R.	Philadelphia.	Lancaster, Pa.	Sept. 2, 1890	74
Newcombe, George W.,	H. R.	Lansing.	Olivet, Mich.	March 8, 1890	90
Newell, Wm. W., D D.,	Ev.	New York.	Andover, Mass.	May 10, 1890	83
Ogburn, Wm. G.,	P.	Choctaw.	Clarksville, Texas.	March 20, 1891	30
Ogden, Ephraim,	H. R.	Butler.	Glade Mills, Pa.	March 7, 1891	72
Page, Frederick,	S. S.	Lansing.	London, England.	Sept. 17, 1890	29
Pattengill, Horatio, D.D.,	H. R.	Steuben.	Corning, N. Y.	Jan. 28, 1891	
Pao, Kong Kyuo,	S. S.	Ningpo.	Zong-yu.	Oct. 12, 1890	46
Peoples, James,	Ev.	Catawba.	California.	1890	70
Porter, Joseph W.,	P. E.	Newark.	Newark, N. J.	July 17, 1890	66
Prabhu, Das,	P.	Lodiana.	Dehra Doon, India.	Sept. 22, 1890	44
Prime, Edward D. G., D.D.,	Ed.	New York.	New York, N. Y.	April 7, 1891	77
Pryse, James M.,	Ev.	La Crosse.	North Bend, Wis.	March 10, 1891	64
Reid, Alexander,	H. R.	Choctaw.	Boston, Mass.	July 30, 1890	72
Reinhart, Edwin H.,	P.	Elizabeth.	Elizabeth, N. J.	Oct. 26, 1890	79
Remington, James,	H. R.	Buffalo.	Akron, N. Y.	April 24, 1891	92
Rice,,Frank S.,	S. S.	Bloomington.	Oskaloosa, Iowa.	Oct. 19, 1890	31
Richards, Charles,	H. R.	Maumee.	Hampden, O.	Aug. 29, 1890	75
Riggle, George W.,	H. M.	Rio Grande.	Socorro, N. M.	March 20, 1891	51
Ritchie, Ellsworth Gray,	F. M.	Shantung.	Tung Chow, China.	Sept. 12, 1890	27
Rodenbough, Henry S.,	P.	Phila. North.	Eagleville, Pa.	May 3, 1890	75
Rowe, John,	H. R.	Dayton.	Springfield, O.	Feb. 15, 1891	77
Russell, Benjamin P.,	Ev.	Kearney.	Little Valley, N. Y.	July 10, 1890	57
St. John, Stephen N.,	S. S.	Emporia,	Oxford, Kas.	Oct. 26, 1890	69
Salisbury, John H., D.D.,	P.	New Brunswick.	Trenton, N. J.	Jan. 10, 1891	39
Sargent, John H.,	W. C.	Champlain.	Flushing, L. I., N. Y.	Oct. 9, 1890	62
Seawright, Samuel R.,	H. R.	Crawfordsville.	Delphi, Ind.	Nov. 16, 1890	53
Seeley, George A.,	P.	St. Lawrence.	Morristown, N. Y.	March 17, 1891	44
Seymour, Erastus,	Ch.	New York.	New York, N. Y.	April 13, 1891	61
Sharts, Derwin W.,	Ev.	Lansing.	Owosso, Mich.	April 6, 1891	81
Shaw, James B., D.D.,	P. Em.	Rochester.	Rochester, N. Y.	May 8, 1890	60
Sherwood, James M., D.D.,	Ed.	Brooklyn.	Brooklyn, N. Y.	Oct. 22, 1890	76
Shryock, L. B. W.,	P.	St. Clairsville.	Beallsville, O.	March 25, 1891	65
Smith, Samuel D.,	P.	Columbus.	Lithopolis, O.	Oct. 4, 1890	74
Spear, Samuel T., D.D., LL.D.,	Ed.	Brooklyn.	Brooklyn, N. Y.	March 31, 1891	79
Stebbins, George,	P.	Cairo.	Richview, Ill.	March 31, 1891	94
Steele, Daniel,	S. S,	Bloomington.	Rantoul, Ill.	Jan. 5, 1891	71
Stewart, David M.,	H. R.	Whitewater.	Rushville, Ind.	Aug. 26, 1890	82
Thomas, Thomas,	H. R.	Utica.	Herkimer, N. Y.	Aug. 3, 1890	71
Thompson, Dwight R.,	P.	Mattoon.	Taylorville, Ill.	Aug. 15, 1890	41
Wallace, Thomas,	H. R.	Dayton.	Dayton, O	Feb. 2, 1891	57
Waung, Vung-lan,	Ev.	Shanghai.	Tseu-poo, China.	Sept. 29, 1890	55
Welch, R. B., D. D., LL.D..	Prof.	Cayuga.	Healing Springs, Va.	June 29, 1890	66
Whallon Thos.,	W. C.	Chicago.	Oak Park, Ill.	April 11, 1891	79
White, James C.,	P.	Cincinnati.	Cincinnati, O.	Dec. 5, 1890	84
Williams, Joseph R.,	Ev.	Knox.	Liberty Co., Ga.	Nov. 22, 1889	84
Wilson, James L., D.D.,	Ev.	S. Florida.	Eustis, Fla.	Nov. 25, 1890	66
Winchester, Oliver W.,	S. S.	Madison.	Oregon, Wis.	Nov. 7, 1890	65
Winter, George,	H. M.	Detroit.	Belvidere, Tenn.	1890	
Wood, Edward Payson,	W. C.	Council Bluffs.	Red Oak, Iowa.	May 4, 1890	57
Woods, Jasper V. A.,	H. R.	Kansas City.	Greenwood, Mo.	March 7, 1891	89
Young, Thos. L.,	W. C.	McClelland.	Due West, S. C.	May 3, 1890	57
Young, Loyal, D.D..	Ev.	Butler.	Butler, Pa.	Oct. 11, 1890	84

WM. H. ROBERTS, *Stated Clerk.*

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Young People's Christian Endeavor.

ACTION OF THE ASSEMBLY.

The General Assembly at Detroit received overtures from seventeen presbyteries, some of which asked for the recognition of the Young People's Society of Christian Endeavor, and some asked for the organization of a distinctive denominational society. The reply to these overtures recommended by the *Committee on Bills and Overtures* was embraced under three heads:

1. There was an expression of gratitude to God for the great interest manifested by the young people as shown in the organization of these various societies for the advancement of the Kingdom and the development of their spiritual life, and a desire "to encourage and foster in every legitimate way the spirit of devotion to the cause of Christ and of loyalty to the Church," "operating through such channels."

2. "The General Assembly heartily commends to the loving sympathy and oversight of the pastors, sessions, and presbyteries of our Church, these various young people's associations, and recommends especially that each presbytery shall appoint a permanent committee to cooperate and counsel with them in such ways as the circumstances in each case may indicate as being wise and necessary for the highest interests of all departments of the Church's work and worship."

3. The recommendation of the "appointment by the General Assembly of a special committee of seven, to take the whole subject under consideration and report to the next General Assembly."

By vote of the Assembly the third recommendation was stricken from the report and the rest of the report was adopted. The discussion revealed a predominant sentiment in favor of the mighty movement among our Christian young people, and against any effort to create a separate Presbyterian organization among them. The action of the Assembly is significant for the following reasons:

1. It makes no change in the policy of our Church. The Assembly of 1889 was asked "to take measures for the organization of a Westminster League of Young People's Societies over the whole Church." But it regarded the matter as belonging "especially to the churches, sessions and presbyteries," and as demanding no action from the Assembly. The action of 1891 reaffirms that of 1889. The Church has had two years of experience. Several hundred Christian Endeavor Societies (now amounting to over 3,500) have been organized on the basis of denominational loyalty and inter-denominational fellowship. With this two years of experience, the Church adheres to her position. Our pastors and sessions retain, unquestioned and untrammelled, their right to organize their young people according to their own judgment. The Presbyterian young people will not suffer ecclesiastical disfavor, whether they prefer a separate denominational organization or one that is both loyally denominational and at the same time generously inter-denominational. Our Church stands before the world in the matter of young people's

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organizations, as in everything else, for Christian liberty and catholicity.

2. It recognizes young people's societies as an integral part of the Church organization.

The action of 1889 left the whole matter of "the working, or forming, or managing these organizations" to the churches and sessions and presbyteries. The Assembly of 1891 "recommends especially that each presbytery shall appoint a permanent committee to co-operate and counsel with them in such ways as the circumstances in each case may indicate as being wise and necessary for the highest interests of all departments of the Church's work and worship." The young people are to have that wise and helpful attention which presbyteries can give them. The Sabbath-schools have enjoyed this privilege for a long time. Now the young people's societies, in their efforts for the "advancement of the Redeemer's Kingdom, and for the training of the youth for the service of the Church," are to have official co-operation and guidance in their work. They can claim and will receive the help and be under the oversight of the presbyteries as well as of their respective sessions. There is no loss of liberty. There is no abridgment of any of their rights. The societies have gained much by this action. The Church gives the young people an honored place in her agencies for the "advancement of the Redeemer's Kingdom," promises her co-operation, and bids them God-speed.

This action of the Assembly is doubtless satisfactory to those pastors who have already adopted the Christian Endeavor plan. It assures their societies the privilege of fellowship with societies in other evangelical churches, together with the official recognition of our own beloved Church. Mr. J. W. Baer, the General Secretary of the United Society of Christian Endeavor, says, "let us rejoice and take courage, and in every way fall in line with the resolutions which were passed at Detroit."

Christian Endeavor includes all sincere endeavor to serve Christ by improving our own character and by helping others—especially in our own homes. We cannot think of anything that is more worthy to be called Christian endeavor than the endeavor to hallow our home life, so as to make it a blessing to all in our homes, and to make our homes fountains, sending forth streams of blessing to those without. This lesson seems to us to be beautifully taught by the following, which we happen to find in the *Toronto Presbyterian Review*, but which it credits to *Sidney Dayre in the Congregationalist*.

AN EVERYDAY QUEEN.

"Helen."

"Yes, mother. I'm coming."

With a sigh of discontent Helen laid aside her book and tied on an apron.

"Eating, eating, eating. How tired I am of it all! It seems as if the whole work of the world turned on eating. It is the first thing in the morning, almost the last thing at night, and all the way between. If only I could stay here and read instead of muddling about in that kitchen.'

No one else would have used the term in reference to Helen's quick, neat-handed movements about her work. Still, her heart to-day was less in it than usual, as her mother soon perceived.

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"You're not going to put on the sliced peaches in that dish, dear?"

"Why not, mother?"

"I always think fruit looks so much prettier in the high glass dish. I supposed you thought so."

"So I do, mother," said Helen, bringing the dish. "But, after all," she added, with a little impatience, "what's the use of making a fuss about the way things look for the short time we sit at the table? It seems to me contemptible sometimes, the hours and hours we spend getting ready for eating—hours that might be much better spent."

Her mother looked at her with a smile, half of amusement, half of surprise.

"What would you do about it, Helen? Even you, with all your higher ambitions could scarcely get along without eating."

"No, I am sorry to say I suppose I couldn't. But I would be glad to do with a crust and a glass of water if I could have the time to study and fit myself for better things."

"And what would your father and brothers do?"

"Oh, of course they would never put up with any such thing. I feel out of patience sometimes when I see them coming up to dinner. Just to eat, eat, eat. Now confess, mother, don't you think yourself there is a great deal more trouble than is necessary made about cooking?"

"I have no doubt there is, Helen, in some quarters. But when we remember that the Lord has made us as we are, dependent upon the eating which you hold in such lofty disdain, I cannot feel that it is such a trifling matter."

"Oh, I don't mean to despise necessary food, mother. But how far we go beyond what would keep us alive."

"Perhaps so. Perhaps not so very far beyond what serves to keep us in the best, heartiest life. If eating were intended merely to keep us alive, I scarcely think we should have had such a wide selection. Bread and meat would do that, but how many other things the loving Lord has made for his children! Would the bounteous earth have given us such riches of fruit and vegetables if it were a thing to be despised that we should enjoy them?

"You are beginning to crowd me rather closely, mother," said Helen, with a smile, as she took the lettuce leaves she had been about to throw away, and laid them as a garnish around a dish of salad; "still I cannot help wishing that I might be one of those for whom some other duty had been laid than this everlasting round of housework."

Mother shook her head with a serious look.

"There are thousands and thousands of girls all over the land, yes, all over the world, Helen, to whom it is laid out to do this same housework which troubles you. It is not in many respects exactly the work which many would select if they had the choice, but you must remember that very few have the choosing of their life-work. And as that is so, and there is so much housework to do and so many who must do it, would it not be far better to bring it up to a standard of sweetness and dignity instead of trampling it as low as we can, and then spending much useless regret upon our inability to rise above it and escape from it?"

"Go on, mother."

"If you give a little thought to it, my daughter, you will see that there is much in it to call forth the best in a young girl. It is a loving ministering to those we love. Just so far as we bring our best endeavors to it, making home sweet and attractive, so far shall we elevate our work and ourselves."

Helen set down a meat dish to make her mother a low bow.

"Thank you, ma'am. You'll be making me think myself a queen next."

"I don't know any better queen, dear, than the queen of a bright, happy home—made so mainly by her own efforts. Success and happiness, say I, to the house queens all over the land, and may they grow to be more and more awake to their royal privilege."—*Sydney Dayre, in Congregationalist.*

"A PASTOR'S TROUBLE BOX."

Rev. Frederick Stanley Root, in the *Golden Rule*, asks the young people:

Why not suggest to the pastor of your

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church that he establish a "Pastor's Trouble Box," for the members of the Christian Endeavor Society? It is a mistake to suppose that young people have no real trials. No sooner does the moral sense open, than it opens to pain, perplexity, disappointment, and innumerable petty vexations. Because older people have severer trials, it does not follow that the boys and girls escape sorrow and difficulties quite as taxing to their youth and immaturity. Behind every smile there is a cloud; in every laughing sport there may lurk a secret dread. Now let the pastor hold a meeting once a month with the Y. P. S. C. E., and by the chastened wisdom of experience answer the questions in the "Trouble Box." Encourage the members to write them out, anonymously of course. Let the pastor start the scheme by writing some questions on his own account. If the queries range from a problem of primary-school ethics to the best way of swallowing the bitterness of defeat in the high-school tennis tournament, so much the better. But turn everything to spiritual profit.

We like the substance and the evident purpose of the suggestion, but we do not like that name. "*Trouble Box*" is too suggestive of "*Pandora's Box.*" A true pastor loves to be the one to whom his people, young and old, will look for sympathy and help "in every time of trouble." But he likes also to be the helper and counsellor of their joys, and all their various experiences. "*Trouble Box*" seems an ill-omened, uncanny name for the medium of confidential communication between youth and their pastor. We suggest "*Pastor's Question Box*," "*Pastor's Counsel Box*," or "*Y. P. E. Poimenophone.*" John x, 2, 3. Ask your pastor to give you the Greek of it, if you do not know it yourself.

Cicero's advice to a Roman general is said to have been to make slaves of all prisoners except the British. They were too lazy and ignorant to be worth enslaving.

The late Dr. Bushnell, of the Gaboon mission, once invited an American sea-captain to dine with him. At the table, the captain rudely said: "I cannot understand how cultivated people, like you and Mrs. Bushnell, can consent to throw away your lives on these miserable niggers. You can't elevate them. I don't believe they have any souls. I have nothing to do with the slave trade, but, as for any conscientious scruples about it, I would as soon load my vessel with a cargo of niggers as with any other cargo."

The missionary, with just contempt, but with calm self-respect, replied:

"Sir, if you will give me an hour of your time, when we shall have dined, I will introduce you to a half-dozen of native Africans, of full blood, who never were away from this coast in their lives, every one of whom knows more and can talk better than you."

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Children's Church At Home And Abroad.

TWO LITTLE GIRL FRIENDS IN AFRICA.

One year, when Msidi's warriors were ransacking the district around Katapena, they surprised and carried off a number of children who were playing and bathing in a pool near their town. Among them were two girls, Mwepo and Delunga, who had been fast friends and constant playmates; but the rough hands of Msidi's soldiers now separated them, and they were carried off in different directions.

Three years after, I happened to be sitting in Msidi's yard, talking with him, when a company of slaves were brought in. They were the belongings of some one who had recently died, and were brought to Msidi to distribute among the relatives of the deceased man. The youngest of the slaves was a little girl about nine years of age; she was suffering from painful ulcers on the soles of her feet. After giving away the healthy ones of the number, Msidi turned and asked if I could do anything with this suffering child; so I took her up to my cottage, dressed her sores, and after a little care and nursing she completely recovered.

A few months later I happened again to be sitting beside Msidi early one morning, when he asked me to take breakfast with him. We had not sat long before a little girl entered the yard and threw herself down at some distance from the chief's feet, and did obeisance by rubbing dust on her forehead and arms. Msidi told her to look up, and asked where she came from and what she wanted. She said that she had run away from her mistress because she had been beaten severely the day before. It seems that she had travelled all night from the Lunsala district, six or eight miles down the Unkeya. Some of Msidi's breakfast lay by me, which I handed in pity to the poor thing; and in a short time I rose up and left. Upon looking back, I saw the little girl following me, in charge of one of Msidi's young men, who told me that Msidi had sent the child after me, saying that if she was afraid of being beaten she had better follow the white man. So on she came with me to my cottage. I handed her over to the care of the other little girl, Mwepo, when to my astonishment, they flew into each other's arms, embracing one another, and weeping. The two Luba free-born children had met again in my cottage, after each had passed through her own three years of unmixed sorrow and hardship. It was several days before I was able to do anything with them, so continually did they hang on each other's neck.—Mr. Arnot's *Garenganze, or "Seven Years' Mission Work in Central Africa."*

FEELING AFTER GOD.

MISS EMILY L. LINNARD.

Miss Sybil Carter, a missionary in the Episcopal Church, told me the following incident: When in Japan she met with a young Japanese woman who is engaged in teaching. This young woman gave her a part of her early history as follows: She said in her lesson one day she came to the word *Creator*, and did not know what it meant. She opened her dictionary and read there—*Creator: one who creates*—but was as much in the dark as before. She sought for a larger dictionary and there read—"*Creator: one who creates, a name given to God who made all things.*" This was indeed a startling thought, a God who made all things! She had never heard of such a God. She knew of many gods, but never of one who made anything. The thought filled her mind by day

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and by night. She would go out at night and look at the stars and say: "That God must have made all these stars." In the sunlight came the same thought of God as the maker of the sun. The trees, too, all seemed to say that this God made them. When she went to the temple and looked at the image of Buddha she would say to herself: "It wasn't you, Buddha, for I never heard you made anything." There was a shrine where some god was represented as a boy. There she would pause, and pointing her finger at the image would say: "It wasn't you; you know it wasn't." By day and by night Tasshee's mind was filled with the thought of this God and the question, where should she find him.

It happened that she went to Tokio, and there an old woman in the same house where she was, said one day, "Tasshee, I am going to a meeting, won't you go with me?"

"What meeting," inquired Tasshee.

"A meeting to hear about God," said the old woman.

"Oh, no," replied Tasshee, "I don't want any of your gods, I have a God of my own if I only knew where he is."

The old woman prevailed and Tasshee went to the meeting. The missionary opened the Bible at the first chapter of Genesis and read: "In the beginning God created the heavens and the earth." Tasshee was startled. "Why," she said, "that is the God I am looking for." She listened eagerly and with great agitation, hardly able to keep her seat, so much did she want to put the question to the teacher—"where is he?" When the meeting was over she rushed to the teacher and said: "Tell me, where is this God that made the heavens and the earth?" Her yearning desire was met by proper instructions. She attended the next meeting and there heard the words: "For God so loved the world that He gave His only begotten son, that whosoever believeth in Him should not perish, but have everlasting life." Here again was Tasshee startled. A God of love! She had never heard of a God of love; her gods were gods of hate, gods of revenge and anger. This God *gave* his son. All the gods she had ever known never *gave* any thing; the people had to give them offerings.

This hungry heart received its food. Tasshee is now a teacher, giving this same food to other hungry hearts.

TURNING THE OTHER CHEEK.

"In the Tamon church there is a very interesting work going on among the children and youth. Following the example of their elders, these youth frequently 'go to the mountain to pray.' Quiet and privacy in their homes are very hard to secure for either children or parents. Recently a couple of boys set out on this errand. Some of their unbelieving common-school comrades saw them while on their way, and said to each other, 'Let us go out and give Yaso a thrashing!' They followed and waited until the two boys were kneeling in prayer, when they pounced on them, beat them with their wooden footwear, and otherwise handled them very roughly. Both boys were a great deal bruised. A few days later the two called on several of the boys to assure them that notwithstanding the hard treatment they had received, they bore them no ill-will. The following Sunday the two little fellows had the pleasure of marching into Sunday-school with ten of their late persecutors in tow!"—*Missionary Herald.*

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RECEIPTS.

Synods in SMALL CAPITALS; Presbyteries in *italic;* Churches in Roman.

☞ It is of great importance to the treasurers of all the boards that when money is sent to them, the name of the church from which it comes, and of the presbytery to which the church belongs, should be distinctly written, and that the person sending should sign his or her name distinctly, with proper title, *e. g., Pastor, Treasurer, Miss* or *Mrs.*, as the case may be. Careful attention to this will save much trouble and perhaps prevent serious mistakes.

RECEIPTS FOR THE BOARD OF CHURCH ERECTION, MAY, 1891.

ATLANTIC.—*East Florida*—San Mateo, 20 00
BALTIMORE.—*New Castle*—Buckingham, 3 67; Zion, 10. *Washington City*—Washington City Unity, 6. 19 67
CATAWBA.—*Catawba* — Leeper's Chapel, 1. *Yadkin*—Logan, 1 50. 2 50
COLORADO.—*Boulder*—Fort Collins, 10. *Denver*—Denver Capitol Avenue, 16 60. *Pueblo*—Pueblo, 4 82. 31 42
COLUMBIA.—*East Oregon*—Union, 5 00
ILLINOIS.—*Cairo*—Du Quoin, 4 08; Olney, 1; Richland, 1 35. *Chicago*—Chicago River Park, 1. *Freeport*—Harvard, 2 35. *Mattoon*—Pleasant Prairie, 9. *Ottawa*—Au Sable Grove, 3; Plato, 3 13. *Rock River*—Aledo, 1. *Springfield*—Greenview, 6; Springfield 2d, 25 10. 56 96
INDIANA.—*Fort Wayne*—Fort Wayne 3d, 9. *Logansport*—Altoner, 3; Brookston, 2. *Vincennes*—Princeton, 9 20; Sullivan, 3 51. 26 71
IOWA.—*Cedar Rapids* — Clinton 77 45. *Des Moines*—Garden Grove, 2 69; Leon, 5. *Fort Dodge*—Lake City, 10. *Iowa*—Middletown, 80 cts; Wapella, 7 35. 103 29
KANSAS.—*Emporia*—Howard, 4; Newton, 5. *Larned*—Spearville, 1 10. *Solomon*—Barnard Tabernacle, 1. *Topeka*—Medla, 2; Vineland, 3 50. 16 60
KENTUCKY.—*Ebenezer*—Dayton, 6 00
MICHIGAN.—*Detroit*—Ypsilanti, 8 87. *Kalamazoo*—Kalamazoo Holland, 2. *Lansing*—Marshall 1st, 9. 19 87
MISSOURI.—*Kansas City*—Clinton 1st, 4; Kansas City 2d, 86 31. *Ozark*—Joplin, 7 62. *St. Louis*—St. Louis Lafayette Park, 18 88. 116 81
NEBRASKA.—*Hastings*—Nelson, 0 88
NEW JERSEY. — *Elizabeth* — Elizabeth Westminster, 215 43; — — Hope Mission, 7 75; Metuchen, 6 74. *Jersey City*—Carlstadt German sab-sch, 2; Jersey City 1st, 79; — 2d, 20 55. *Monmouth*—Farmingdale, 20. *Morris and Orange*—East Orange 1st, 132 41; Orange 1st, 85; Stirling, 1 90; Summit Central, 5. *New Brunswick*—Amwell 1st, 7; Holland, 6 80; Lambertville, 40; Milford, 23 25; Trenton 4th, 45; — Prospect Street, 54 06. *Newton* — Blairstown (sab-sch, 11 56), 72 59; Bloomsbury, 11 69. 836 17
NEW MEXICO.—*Rio Grande*—Socorro, 2. *Santa Fe*—Rincones, 1. 3 00
NEW YORK.—*Albany*—Corinth, 2; Rockwell Falls, 5; West Troy 1st, 2 04. *Binghamton*—Afton, 6. *Brooklyn*—Brooklyn, Troop Ave., 105. *Buffalo*—Olean, 11. *Champlain*—Chazy, 12 09. *Chemung*—Elmira Lake Street, 25. *Geneva*—Bellona, 5; Geneva 1st, 14 17; Seneca Castle, 2 04; Trumansburgh, 6. *Hudson*—Good Will, 4 08; Middletown 2d, 2 92; Rockland 2d, 5. *Nassau*—St. Paul's German, 4. *New York*—New York Westminster, West 23d Street, 40 73. *Niagara*—Knowlesville, 4 50. *North River*—Poughkeepsie, 14 50; Rondout, 21. *St Lawrence*—Cape Vincent, 3. *Utica*—Utica Bethany, 61 70; Waterville, 8 70. *Westchester*—Sing Sing, 40; Stamford 1st, (a friend,) 50. 455 47
OHIO.—*Bellefontaine*—Bellefontaine, 5 19. *Cincinnati*—Cincinnati Walnut Hills 1st, Shilito Street Mission sab-sch, 7. *Cleveland* — Parma, 2. *Columbus* — Columbus 5th Avenue, 5; — Westminster, 1 97. *Dayton*—Camden, 1; Osborn, 2; Oxford, 27; Riley, 3. *Huron*—Olena, 1. *Mahoning*—Mineral Ridge, 2. *St. Clairsville*—Washington, 6. *Steubenville*—Annapolis, 3. *Zanesville* — Zanesville 2d, 12 92. 79 08
PACIFIC.—*Los Angeles*—Cucamonga, 1 50; Inglewood, 2 50; Pomona, 8. *San Francisco*—San Francisco Calvary, 90 45. *San Jose*—Highland, 5 25. *Stockton*—Tracy, 5. 112 70
PENNSYLVANIA.—*Blairsville*—Conemaugh, 3; Pine Run, 7. *Butler*—Butler, 38 11. *Chester*—Ashmun, 15; Chester 1st, 10; Fairview, 3 85. *Clarion*—Beech Woods, 2; 44; Sligo, 2. *Erie*—Bradford, 33 82. *Kittanning* — Clarksburgh, 10; Ebenezer, 5. *Lackawanna*—New Milford, 4 40; Plymouth, 15; Rome, 2; Shickshinny, 5. *Lehigh*—Reading 1st, 53 52. *Northumberland*—Jersey Shore, 14; Montgomery, 5; Williamsport 3d, 14 89. *Philadelphia*—Philadelphia 10th, 99; — Mariner's, 4 75. *Philadelphia Central*—Philadelphia, Alexander, 24 49; — Gaston Memorial, 17. *Philadelphia North*—Eddington, 5; Springfield, 2. *Pittsburgh*—North Branch, 1; Phillipsburgh, 2 29; Pittsburgh Lawrenceville, 21 63; — Park Avenue, 7 50; — Shady Side, 32. *Shenango*—Sharpsville, 3 85. *Washington* — Cross Creek, given by Miss Mary Vance, Rome, Ga., 5. *Wellsboro*—Kane, 5. *Westminster*—Little Britain, 5; Slateville, 1. *West Virginia*—Fairmount, 4 85. 509 89
SOUTH DAKOTA.—*Dakota*—Buffalo Lake, 3 29; Flandreau 1st, 1; Good Will, 3; Mayasan, 30 cts; Pine Ridge, 5; Raven Hill, 1; White River, 1; Wood Lake, 1; Yankton Agency, 1. *Southern Dakota*—Sioux Falls, 7. 23 59
TENNESSEE.—*Union*—Baker's Creek, 1 50
TEXAS.—*Austin*—Brownwood, 6; Georgetown, 30. 36 00
UTAH.—*Montana*—Miles City, 9 25. *Utah*—Salt Lake City 1st, 23. 32 25
WASHINGTON.—*Olympia*—Tacoma 2d, 8; Vancouver, 5; Woodland, 5. *Puget Sound*—Seattle 1st, 57 75. 75 75

Total from churches and sabbath-schools.....$ 2,590 61

OTHER CONTRIBUTIONS.

"Cash," Easton, Pa., 1; "C.," Penna., 4; J. B. Davidson, Newville, Pa., 10; Rev. J. S. Pomeroy, Fairview, W. Va., 1; Religious Contribution Soc'y, Princeton Theo. Sem., N. J., 27 21; Joseph Stanley, Hoboken, N. J., 5; "T. U. P.," Neb., 5..... 53 21

$ 2,643 82

LEGACIES.

Estate of Joseph W. Edwards, 1,000; Estate of A. F. Cressy, 1,474 80..... 2,474 80

MISCELLANEOUS.

Interest on investments, 214 77; Sale of land, 198; Book of designs, 1 80; Advertisements in book of design, 30; Plans, 25 50; Premiums of insurance, 155 40..... 625 47

SPECIAL DONATIONS.

BALTIMORE.—*Washington City*—Georgetown, West Street sab-sch juvenile miss'y soc'y, 25 ..... 25 00
NEW YORK.—*Geneva*—Romulus..... 13 21
North Pacific Board of Missions..... 100 00 128 21

$ 5,882 30

Church collections and other contributions. April and May, 1891 .....$ 6,054 08
Church collections and other contributions. April and May, 1890 ..... 5,778 57

MANSE FUND.

NEW JERSEY.—*Elizabeth*—Elizabeth Westminster.....$ 82 66

MISCELLANEOUS.

Installments on loans, 1,050; Interest, 2..... 1,052 00

$ 1,134 66

If acknowledgement of any remittance is not found in these reports, or if they are inaccurate in any item, prompt advice should be sent to the secretary of the Board, giving the *number* of the receipt held, or, in the absence of a receipt, the *date, amount and form* of remittance.

ADAM CAMPBELL, *Treasurer*,
53 Fifth Avenue, New York.

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RECEIPTS FOR COLLEGES AND ACADEMIES, MAY, 1891.

BALTIMORE.—*New Castle*—Buckingham, 3 17; Zion, 3. 6 17
CATAWBA.—*Catawba*—Charlotte, 1 00
COLORADO.—*Pueblo*—Pueblo 1st, 3 61
COLUMBIA.—*Olympia*—Vancouver, 1; Ridgefield, 2. 3 00
ILLINOIS.—*Cairo*—Du Quoin, 6 87; Olney, 2; Richland, 65 cts. *Chicago*—South Evanston, 44; Woodlawn Park, 22 62. *Springfield*—Springfield 2d, 25 10. 101 24
INDIANA.—*White Water*—Greensburgh, 24 02
IOWA.—*Cedar Rapids*—Scotch Grove, 2. *Iowa*—Middletown, 60 cts. 2 60
KANSAS.—*Topeka*—Kansas City 1st, 15 00
MICHIGAN.—*Kalamazoo*—Kalamazoo Holland, 2 00
MISSOURI.—*Platte*—Parkville, 13 68
NEW JERSEY.—*Jersey City*—Carlstadt 1st German sab-sch, 2. *Monmouth*—Farmingdale, 10. *Morris and Orange*—Madison, 60; Morristown South Street, 113 50. *New Brunswick*—Trenton 4th, 10. 195 50
NEW MEXICO.—*Rio Grande*—Socorro, 1 00
NEW YORK.—*Albany*—West Troy 1st, 2 02. *Brooklyn*—Brooklyn Ross Street, 22 25. *Cayuga*—Genoa 1st, 10 57. *Chemung*—Elmira Lake Street, 20. *Hudson*—Good Will, 3 06. *Long Island*—Southampton 1st, 50. *New York*—New York 14th Street, 24 87; — Washington Heights, 27 34. *North River*—Millerton, 2 51; Poughkeepsie 1st, 10 89. *Otsego*—Stamford, 13. *Rochester*—Honeoye Falls, 2. *St. Lawrence*—Watertown 1st, 40. *Troy*—Lansingburgh Olivet, 12 02. *Westchester*—Bridgeport 1st, 47 23; Sing Sing, 30. 321 76
OHIO.—*Chillicothe*—Chillicothe 3d, 4. *Cincinnati*—Cincinnati Shelleto Street Mission sab-sch, 5. *Cleveland*—Parma, 2. *Columbus*—Columbus 5th Avenue, 7; — Westminster sab-sch, 3 17. *Mahoning*—Mineral Ridge, 2. *Lima*—Lima 1st, 28. *St. Clairsville*—Washington, 5. 56 17
PACIFIC.—*Benicia*—Napa, 15 00
PENNSYLVANIA.—*Allegheny*—Bellevue, 16 03; Sharpsburgh, 17 38. *Kittanning*—Clarksburgh, 5; Ebenezer, 3; Jacksonville, 11. *Northumberland*—Lycoming Centre, 5; Mahoning, 50 64. *Philadelphia*—Philadelphia South Western, 8 93; — Tabor, 65. *Philadelphia Central*—Philadelphia Memorial, 52 12. *Philadelphia North*—Eddington, 5. *Pittsburgh*—North Branch, 1; Hebron, 2 50; Phillipsburgh, 1 47; Pittsburgh Shady Side, 16. *Shenango*—New Brighton 1st, 12 79; West Middlesex, 1 43. *Washington*—East Buffalo, 15 46; Mount Prospect, 5 94; Upper Buffalo, 26. *Wellsboro*—Allegany 1st, 1. *Westminster*—Marietta, 9. *West Virginia*—Clarksburgh, 2; Fairmount 1st, 3 50. 337 19
UTAH.—*Wood River*—Caldwell, 1 00
WISCONSIN.—*Lake Superior*—Sault Ste Marie, 4 86. *Milwaukee*—Wilwaukee Perseverance, 5. *Winnebago*—Harshfield sab-sch, 3 01. 12 87
Total for Churches and Sabbath Schools..... $1,112 81

PERSONAL.

Mrs. Nettie F. McCormick, Chicago, Ills. 5,000; S. Inslee, New York, N. Y., 5,000; Mrs. Wm. Thaw, Pittsburgh, 1,250; Morris K. Jesup, New York, N. Y., 500; Wm. W. Wickes, Brooklyn, L. I., 100; John H. Converse, Philadelphia, Pa., 500; "S. G. T.," New York, N. Y., 400; "C," Penna., 3; Relig. Contribution Soc. Princeton Sem., 20 41..... $12,773 41
Interest on permanent fund, "Martha Adams Fund" semi-annual interest..... 67 85

LEGACIES.

Rev. Carson W. Adams, D. D., N. Y., (Balance) 466 66

Receipts for May, 1891..... $14,420 78
Receipts previously reported 3,751 99

Total receipts since April 1st, 1891..... ..... $18,172 72

C. M. CHARNLEY, *Treasurer*,
P. O. Box 294, Chicago, Ills.

RECEIPTS FOR EDUCATION, MAY, 1891.

BALTIMORE.—*New Castle*—Princess Anne, 10; Zion, 15. 25 00
CATAWBA.—*Catawba*—Charlotte, 1 00
COLORADO.—*Boulder*—Fort Collins, 10. *Pueblo*—Pueblo 1st, 3 01. 13 01
ILLINOIS.—*Cairo*—Du Quoin, 6; Richland, 20 cts. *Chicago*—Chicago 6th, 74 21. *Freeport*—Willow Creek, 36. *Peoria*—Eureka, 12 51. *Rock River*—Aledo, 1. *Springfield*—Springfield 2d, 37 64. 167 56
INDIANA.—*Vincennes*—Sullivan, 6 00
IOWA.—*Iowa*—Middletown, 50 cts. *Iowa City*—Scott, 14 09. 14 59
KANSAS.—*Emporia*—Howard, 3; Sedan, 3. *Highland*—Blue Rapids, 4. *Larned*—Spearville, 2. *Topeka*—Kansas City 1st, 15. 27 00
KENTUCKY.—*Transylvania*—Harrodsburgh, 7 60
MICHIGAN.—*Detroit*—Detroit Calvary, 10; Milford, 50. *Kalamazoo*—Kalamazoo Holland, 2. *Petoskey*—Cross Village, 1. 63 00
MISSOURI.—*Kansas City*—Clinton 1st, 3; Westfield, 5. 8 00

NEBRASKA.—*Hastings*—Axtel 2d, 2; Nelson, 55 cts. *Nebraska City*—Auburn 1st, 5. 7 55
NEW JERSEY.—*Elizabeth*—Plainfield 1st, 27 58. *Jersey City*—Carlstadt German, 2. *Monmouth*—Farmingdale, 20. *Morris and Orange*—Summit Central, 20. *New Brunswick*—Princeton 1st, 20 76; Trenton 4th, 50. *West Jersey*—Camden 2d, 6. 146 34
NEW MEXICO.—*Rio Grande*—Socorro, 1. *Santa Fe*—Rinconnes, 1. 2 00
NEW YORK.—*Albany*—West Troy 1st, 3 06. *Binghamton*—Bainbridge, 16 35. *Brooklyn*—Brooklyn Grace, 5; — Throop Avenue, 6. *Cayuga*—Scipio, 1; Scipioville, 1. *Chemung*—Elmira Lake Street, 50. *Geneva*—Trumansburgh, 3. *Hudson*—Good Will, 2 55; Middletown 2d, 1 82; Montgomery Village, 9 65; Monroe 1st, 16 09; Nyack, 28 88. *Nassau*—St. Paul's German, 4. *New York*—New York 1st, add'l. 3,601 32; — Brick, 92 12; — Covenant, 110 48. *North River*—Poughkeepsie 1st, 9 07. *Rochester*—Mount Morris, 9 76. *Utica*—Verona, 2 06. *Westchester*—Sing Sing, 25; Yonkers 1st, 84 78. 4,082 99
OHIO.—*Bellefontaine*—Bellefontaine 1st, 3 24. *Chillicothe*—Chillicothe 3d, 4; Pisgah, 5. *Cincinnati*—Avondale, 25 68; Cincinnati Central, 27 16; — Shillito sab-sch. miss, 5; Venice, 5. *Cleveland*—Guilford, 7 80; Parma, 2. *Columbus*—Columbus 5th Avenue, 9; — Westminster, 3 05. *Dayton*—Camden, 2. *Mahoning*—Mineral Ridge, 2. *Marion*—Ostrander, 9 70. *Maumee*—Bowling Green, 16. *St. Clairsville*—Antrim, 2. *Wooster*—Orrville, 3. *Zanesville*—Granville, 14 30; Unity, 2 12. 148 05
PACIFIC.—*Benicia*—Little River, 2 50; Napa, 20. *Los Angeles*—Cucamonga, 1 50; Inglewood, 2. *San Francisco*—San Francisco Japanese, 3. 29 00
PENNSYLVANIA.—*Allegheny*—Tarentum, 8. *Chester*—Dilworthtown, 1 25. *Huntingdon*—Bald Eagle, 3 60. *Kittanning*—Clarksburgh, 19. *Lackawanna*—Plymouth, 15; Rome, 1; Wilkes Barre 1st, 150 57. *Lehigh*—Hazleton, 33 44; Portland, 1; Upper Mount Bethel, 2. *Northumberland*—Montgomery, 5. *Philadelphia North*—Eddington, 10. *Pittsburgh*—Hebron, 11 58; North Branch, 1; Phillipsburgh, 1 56; Pittsburgh McCandless Avenue, 6; — Park Avenue, 12 50; — Shady Side, 40. *Shenango*—Clarksville, 10 43; Mahoningtown, 5. *Wellsboro*—Kane, 5; Port Allegheny, 73 cts. *Westminster*—Slateville, 65 cts. *West Virginia*—Fairmount, 3. 347 31
SOUTH DAKOTA.—*Dakota*—Flandreau 1st, 1; Good Will, 75 cts; Yankton Agency, 2. *Southern Dakota*—Sioux Falls, 6 73. 10 48
TENNESSEE.—*Holston*—Jonesboro, 5 29
TEXAS.—*Austin*—Brownwood, 2; Georgetown, 1. 3 00
UTAH.—*Montana*—Great Falls, 2. *Wood River*—Caldwell, 1. 3 00
WASHINGTON.—*Olympia*—Tacoma 2d, 2; Ridgefield, 3; Vancouver, 1. 6 00
Receipts from churches May, 1891,..... $5,118 77
Receipts from Sabbath School May, 1891..... 5 00

Total $5,123 77

LEGACIES.

Estate of John Wilkinson, Vinton, Ia., 2,500; Estate of R. E. Scott, Washington, D. C. (less expenses), 850..... 3,350 00

REFUNDED.

Rev. A. J. Abeel, 25; Brooklyn, N. Y., principal and interest, 800; Rev. C. R. Van Emman, 5 830 00
Interest on Permanent Funds..... ... 20 52

MISCELLANEOUS.

T. W. P., 5; Mary G. P. Field, 25; Miss Mary Vance, 5; Tithing, 17 75; Rev. J. F. Hinkhouse, 10; E. W. Conner, 1; Mrs. C. C. Sinclair, 50; Rev. J. H. Dulles, 10; C, Penna., 2; Religious contribution Society of Princeton Sem'y, 17..... 142 75

Total receipts in May, 1891 .... $ 9,466 77
Total receipts from April 16, 1891..... .. 12,412 08

JACOB WILSON, *Treasurer*,
1334 Chestnut Street, Phila., Pa.

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RECEIPTS FOR FOREIGN MISSIONS, MAY, 1891.

ATLANTIC.—*Fairfield*—Bethlehem 1st, 75 cts. *Knox*—Goodwill Miss. Soc'y, 5. *South Florida*—Paola, 14. 19 75

BALTIMORE.—*Baltimore*—Annapolis sab-sch, 30; Baltimore Boundary Avenue, 29 75; — Brown Memorial, 163 24; Churchville sab-sch, 7; Waverly sab-sch, debt, 25. *New Castle*—Smyrna sab sch, 18 25; Wilmington Central, debt, 25; — West sab-sch, 39; Zion, 16. *Washington City*—Washington 4th, 8. 361 24

COLORADO.—*Boulder*—Fort Collins, 20. *Pueblo*—Pueblo 1st, 19 87. 39 87

COLUMBIA.—*Portland*—Portland Chinese for work in China, 7 85. *Southern Oregon*—Roseburg, 5. *Willamette*—Lebanon, 6. 18 85

ILLINOIS.—*Alton*—Collinsville, 20; Upper Alton, 6. *Cairo*—Du Quoin, 18 32; Olney, 3; Richland, 2 45; Saline Mines, 2. *Chicago*—Chicago Belden Avenue, 10 18; Chicago River Park, 1; Hinsdale, debt, 25; Joliet Central, (debt, 9) 50; Pullman, 8 56; Woodlawn Park, 94 55. *Freeport*—Independent support of native preacher "Yang," China, 25. *Mattoon*—Arcola, 2 05. *Ottawa*—Au Sable Grove, 14; Waltham, 4. *Rock River*—Aledo, 3; Morrison sab-sch, 3 77. *Springfield*—Jacksonville State Street support of A. M. Cunningham, 75; Springfield 2d, 200 72 587 60

INDIANA.—*Indianapolis*—Indianapolis Memorial, 19 05; — Tabernacle Y. P. S. C. E. support of a native preacher care of A. A. Fulton, 25. *Logansport*—Logansport 1st Y. P. S. C. E. support of V. F. Partch, 16; Union, 6. *Muncie*—Peru. 58 87. *White Water*—Rushville Y. P. S. C. E. support of W. J. Drummond, 20; Union sab-sch, 1 06. 145 98

INDIAN TERRITORY.—*Choctaw*—Big Lick. 13 00

IOWA.—*Cedar Rapids*—Bethel, 3 65; Onslow, 4 75; Vinton, 10. *Des Moines*—Chariton sab-sch. 2 10. *Dubuque*—Manchester support J. C. Melrose, China, 25; Maynard support J. C. Melrose, 3 60. *Fort Dodge*—Pomeroy, 1 75. *Iowa*—Kossuth. 18 75; Libertyville, 4 06; Middletown, 3 30. *Iowa City*—Columbus Central, 6 81; — sab-sch, 2 77. 86 54

KANSAS.—*Emporia*—Emporia Arundel Av, 50 62. *Highland*—Horton Y. P. S. C. E., debt, 2 40; Neuchatel, 2 50. *Larned*—Hutchison Y. P. S. C. E. support of V. F. Partch, 2 25; Spearville, 8 05. *Neosho*—Geneva, 1; Liberty, 1. *Solomon*—Dillon, 13; Minneapolis, 5. *Topeka*—Auburn. 9 40; Topeka Westminster sab-sch, 2 84. 98 06

KENTUCKY.—*Louisville*—Louisville College Street, 60 77. *Transylvania*—Paint Lick, 13 40. 74 17

MICHIGAN.—*Detroit*—Detroit Thompson, 15; Ypsilanti, 16 96. *Flint*—Flint, 6 86. *Kalamazoo*—Edwardsburgh, 2; Kalamazoo Holland, 13; Martin, 11 22. *Lansing*—Albion Y. P. S. C. E. support of Rob't Irwin, 5. *Petoskey*—Harbor Springs, debt, 7. *Saginaw*—East Saginaw 1st Y. P. S. C. E., debt, 9; — — Boys' Miss. Band, debt, 5; Tawas, 4 44. 94 98

MINNESOTA.—*Mankato*—Westminster sab-sch, 10. *St. Paul*—Minneapolis Hope sab-sch, 10 86. 20 86

MISSOURI.—*Kansas City*—Clinton, 5. *Ozark*—Eureka Springs Y. P. S. C. E. support of Rob't Irwin, 6 30. *Palmyra*—Brookfield Coral Workers, 23. *Platte*—Avalon, 8 50; Grant City, 2. *St. Louis*—Bethel German Dr. F. W. Brinkham, 15; Bethel German Mr. E. Kreter, his brother and sister Thank off'g, 100; Salem German L. M. Soc'y, 15. 174 80

NEBRASKA.—*Hastings*—Hastings 1st Y. P. S. C. E. for work under Dr. Green, 10; Nelson, 3 63. *Kearney*—North Platte, 32 60. *Nebraska City*—Lincoln 2d sab-sch, 3 78. *Omaha*—Blair, 6; sab-sch, 1; Omaha 1st sab-sch support Dr J. McMillan, 100. 157 01

NEW JERSEY.—*Elizabeth*—Cranford, 6 72; Elizabeth Westminster, debt, 10; Springfield, 14 75. *Jersey City*—Arlington W. H. and F. M. Soc'y, debt, 10; Carlstadt German sab-sch, 5. *Monmouth*—Farmingdale, 100; Freehold. 7. *Morris and Orange*—German Valley sab-sch, 34 34; Madison a lady, debt, 10; Mendham 1st Mrs. B. B. Brierley, 3; Morristown 1st Child. Miss. Soc'y, 300; — South St., M. and B. Soc'y support A. J. Beattie and Yeung Kong, 280; — South Street Miss. Soc'y support of Mr. Coan, 112 50; — — a friend, debt, 10: Myersville German, 3; South Orange Vailsburg Chap., 5 20; Summit Central support Geo. W. Knox, 250. *Newark*—Bloomfield 1st, 280 73; Fewsmith Mem'l support of a student in Sem. Mexico, 30; Newark Roseville sab-sch work in Mexico, 50. *New Brunswick*—Kingston sab-sch, 8; Pennington, 41 87. *Newton*—North Hardiston, debt, 20. 1,592 11

NEW MEXICO.—*Rio Grande*—Socorro, 2. *Santa Fe*—Rinconnes, 1. 3 00

NEW YORK.—*Albany*—Albany 2d, 170; Mariaville, F. Waddell, debt, 1; West Troy 1st, 6 73. *Binghamton*—Bainbridge, debt, 15; Binghamton 1st, a lady, debt, 5. *Brooklyn*—Brooklyn 2d Miss'y Soc'y, 25 75; — Arlington Ave Y. P. S. C. E. support of W. A. Carrington, 3 14; — Classon Avenue, 100; — Lafayette Avenue Mon Con, 34 07; — Lafayette Avenue, 100; — South 3d Street, 33 14; — Throop Avenue, 65; — Trinity sab sch, 3 99. *Buffalo*—Buffalo North, 98 40; — sab-sch, 14 80; — West Avenue, 5 70; East Hamburgh, 3; Fredonia sab-sch infant class, debt, 8 78; Olean Y. P. S. C. E. support of W. A. Carrington, 20. *Cayuga*—Scipio, 2. *Chemung*—Elmira Lake Street, 188; Spencer, 2. *Columbia*—Catskill, 167 64; Hudson Y. M. Miss'y Soc'y, 15. *Geneva*—Geneva 1st, 24 59; Seneca Falls, 96 61; Trumansburgh, 44 50. *Hudson*—Good Will, 16 83; Greenbush sab-sch, 4 50; Middletown 2d, 12 03; Port Jervis sab-sch, 20; — Mission School, 1 50. *Long Island*—Bridgehampton, 25; Port Jefferson, 17 36. *Lyons*—Newark, 60 30; Wolcott 1st, 5 50. *Nassau*—St. Paul's, 4; A pastor, 5. *New York*—New York 1st a member, 50; — — debt, 4,500; — Covenant, 10; — Harlem sab-sch support of Yos Ateryah, 45; — Romevn Chapel Y. P. S. C. E. support F. L. Snyder, 7. *Niagara*—Lockport 2d Ward, 40. *North River*—Newburgh Calvary, 9 67; Poughkeepsie sab-sch support of W. S. Vanneman, 245; Poughkeepsie, 59 84. *Rochester*—Geneseo 1st sab-sch, 5. *Steuben*—Addison, 65 88. *Syracuse*—Fayetteville, 6 61; Jordon, 1 10; Oswego Grace Y. P. S. C. E. support of V. F. Partch, 11 18; Syracuse 4th sab-sch, 114; — Park Mrs. S. Bradley, debt, 50. *Troy*—Johnsonville, 10; Troy Memorial, 31 50. *Utica*—Kirkland, 9. *Westchester*—Mahopac Falls, from a dec'd member, 12; Peekskill 1st, 34 23; Sing Sing, 165. 7,267 82

NORTH DAKOTA.—*Fargo*—Fargo, 15 00

OHIO.—*Athens*—Beverly support Rob't Labaree, 7 23; Syracuse, 1. *Bellefontaine*—Bellefontaine 1st, 21 42; Bucyrus, 12 64; Galion, 20 75; — sab-sch, 10. *Chillicothe*—Chillicothe 1st, debt, 30; Greenfield 1st Y. P. S. C. E. support of Rob't Irwin, 9; White Oak Y. P. S. C. E. support missionary at Nanking, China, 10 07. *Cincinnati*—Cincinnati Central, 110 17; — Walnut Hills Hayard Young Men's Soc'y support J. C. Garrett, 64 50; Linwood Calvary, 20 40. *Cleveland*—Guilford sab-sch, 9 37; Independence, 7; Parma, 5. *Columbus*—Columbus 5th Avenue, 5. *Dayton*—Camden, 9; Osborn, 2; Springfield 1st, 3 50. *Huron* Elmore, 5; Genoa, 2. *Mahoning*—Canton Y. P. S. C. E. support W. A. Carrington, 50; Mineral Ridge, 20. *Marion*—Pisgah, 2 50. *St. Clairsville*—Jerusalem, 4 50; Rock Hill Y. P. S. C. E., 5. *Wooster*—Doylestown, 8; Jackson, 27 62. *Zanesville*—Kirkersville, 8; Mt. Vernon, debt, 5 25; Newark 1st, 2 50; Unity, 3 60; Zanesville Putnam, 49 87; — — sab-sch, 3 63. 555 52

PACIFIC.—*Los Angeles*—Orange, 22 80; Riverside Arlington, 10. *San Francisco*—San Francisco 1st, sab-sch, 11; — Howard Street, 34; Japanese, 12. *San Jose*—Cholame, 5. 94 80

PENNSYLVANIA.—*Allegheny*—Allegheny Bethel, 10; Bull Creek, 5; Sharpsburgh, 19 23. *Blairsville*—Plum Creek, 22. *Carlisle*—Bloomfield, debt, 5 93; Chambersburgh Central sab-sch, 1 66; Dickinson, 2; Middle Spring, 50. *Chester*—Avondale, 20 24; Glen Riddle, 3 25; Wallingford Chapel, 100; West Grove, 5 66. *Clarion*—Beech Woods Beechtree Union sab-sch Easter off'g, 30; Sligo, 6. *Erie*—Erie Park sab-sch for Tungchow school. 100; — church, debt, 5; Franklin for Siam, 11 80; Fredonia, 9 07; Titusville, 359 21. *Huntingdon*—Bald Eagle, 11; Bellefonte, Thos. Orbison, debt, 5; Holidaysburgh. 67 81; — sab-sch, 4 87. *Kittanning*—Clarksburgh, 45; — sab-sch, 6; Ebenezer, 24; — sab-sch. 11. *Lackawanna*—Shickshinny, 5. *Lehigh*—East Stroudsburg, 4 15; Pottsville 1st, 35; Slatington, 12 45. *Philadelphia*—Philadelphia 1st for Oroomiah College, 500; — 4th sab-sch, 7; — Chambers, debt, 1; — Tabernacle, debt, 50; — Walnut Street, Mrs. O. E. Sparhawk, debt, 10; — C. W. Sparhawk, debt, 10; — West Spruce Street, debt, 50. *Philadelphia North*—Eddington, 20; Forestville 5; Fox Chase W. H. and F. M. Soc'y, debt, 5. *Pittsburgh*—Mount Carmel, A. McDowell, 15; — Mrs. V. McCune, 5; North Branch, 1; Phillipsburg, 1 58; Pittsburgh 1st, J. F. B., debt, 10; — 2d, mon con, 4 95; — Park Avenue, 30; Sab-sch Bible class support Matsubara Shiges, 12; — Shady Side, 96. *Redstone*—McKeesport sab-sch, 7 96; Stewarts Plan, 2 18; Union Street, 2 08. *Shenango*—Hopewell, 1 50; Neshannock, 5 65; New Brighton, 151; Slippery Rock sab-sch, 20 15. *Washington*—Cross Roads. 33; East Buffalo sab-sch, 5; Lower Buffalo, 12; West Alexander, a member, debt, 5. *Wellsboro*—Port Allegheny, 1; Wellsboro, 5. *Westminster*—Marietta, 45. *West Virginia*—Clarksburgh, 2 05; Fairmount. 15; Ravenswood Y. P. S. C. E. support Nai Lieng, 12 50. 2,156 93

SOUTH DAKOTA.—*Central Dakota*—Huron sab-sch, debt, 13 86. *Dakota*—Yankton Agency, 15. *Southern Dakota*—Sioux Falls, 57. 85 86

TENNESSEE.—*Kingston*—Spring City, 4 00

TEXAS.—*Austin*—Austin 1st, 5; Brownwood, 10; Georgetown, 7; Mason, 5; Sipe Springs, 4 50. *North Texas*—Denison, 22 50; debt, 17 40. 77 40

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UTAH.—*Montana*—Deer Lodge, 15 30; Great Falls, 7; Miles City, 12. *Utah*—Corrine, 3. 37 30

WISCONSIN.—*Chippewa*—Baldwin, 11 55. *Lake Superior*—Sault Ste. Marie, 5 24. *Winnebago*—Oxford, 5 50. 22 29

WOMAN'S BOARDS.

Woman's Board of New York, for debt, 120; Woman's Board of Southwest, 125; Woman's Board of New York, 29; Occidental Board, 164 40; Woman's Board of Northwest, 875 75. $ 1,314 15

LEGACIES.

Estate of James Carruthers, 609 87; Interest on bequest of Samuel Utter, dec'd, 30; Bequest of Mrs. Ch. Peterson, dec'd, 100; Estate of Thos. Ingles, dec'd, 1,651 35; Legacy of Mrs. Theda Garritt, dec'd 3,030 25; Legacy of Mrs. Mary S. Struthers, 150; Estate of Jno. Wilkinson, dec'd, 2,500..... 8,071 47

MISCELLANEOUS.

A friend of missions, Perth Amboy, N. Y., for debt, 10; Rev. W. F. Wood, Stapleton, N. J., for debt, 10; Miss Rebecca Robinson, Crowley, Kan., for debt, 3; A friend of the cause, 3; a friend, for debt, 100; A friend, 25; Cash for debt. 50; Rev. E. W. Stoddard, Succasunna, N. J., for debt, 10; A friend, Rochester, N. Y., 20; Rev. C. W. Stewart, D. D., and sister, Coleraine Forge, Pa., for debt, 20; Rev. W. B. Chamberlain, Hanover, Ind., 1; "A sister," Iron Mountain, Mich., debt, 1; Wm. H. Blackford, Martin's Ferry, O., 5; "Miss L. H. J.," debt, 2; Mrs. Mary G. P. Field, Germantown, Pa., debt, 10; A friend, Princeton, N. J., debt, 300; Rev. D. A. Wilson and wife, Milan, Mo., 5; "In His Name," Philad'a, Pa., debt, 10; Rev. D. A. Newell and family, Wooster, O., debt, 10; A friend, St. Louis, Mo,, debt, 20; Mrs. M. E. Stobo, Chicago, Ills., debt, 15; Woman's Foreign Missionary Society of Scranton District, debt, 21: Miss A. A. J. Reiker. Tenafly, N. J., debt. 20; Miss M. M. Pennock. Ridley Park, Pa., debt, 2; Mr. Alfred Hand, Scranton, Pa., debt, 100; Mr. E. J. Shearer, Paterson, N. J., debt. 5; A sister in Christ, debt, 2; Rev. Jno. H. Scofield, Budd's Lake, N. J., debt, 10; Rev. W. E. Caldwell, Livermore, Ia., debt, 5; Miss Susan French, Goldfield, Ia., debt, 3; Mr. Rob't Weir, Baltimore, Md., debt. 5; Mrs. H. S. Hart, Lincoln, N. J., debt, 20; "Two friends," debt, 5; Mrs. D. R. Turney, Circleville, O., 100; Cornelia U. Halsey, Newark, N. J., debt, 100; Boarding dep't of Rye Seminary, N. Y., to educate girl in Canton School, 100; Mrs. M. McCreight, Lewisburg, Pa., debt, 6; "Cash," debt, 48; Mr. Chas. Arbuthnot, Pittsburgh, Pa., for Ichowfu Station, China, 2,000; Mr, T. B. Henry, Elizabeth. N. J., debt, 25; Miss M. Moure and sister, Tusculum, Ohio, debt, 2; Mrs. M. L. Gregory, Beverly, N. J., debt. 6; Mrs. Pratt, Grove City, Pa., debt. 10; "Two sisters," debt, 20; Mr. Sam'l Small, York, Pa., debt, 100; "Senex," debt, 3; Mr. H. H. Welles, Jr., Wilkesbarre, Pa., debt, 10: A. H., debt, 2; Presbyter, debt, 25: Mrs. M. B. Taylor, Lansdowne, Pa , debt, 5; "Cash," debt, 10; Cash, debt, 10; Cash, debt, 5; Miss J. N. Smith, Du Quoin, Ills , debt, 2; Mr. Henry Paul, Philad'a, Pa., debt, 10; Rev. G. S. W., debt, 10; Mrs. M. A. Colby, Bethlehem, Pa., debt, 10: A. Masay, Riverton, N. J., 3; Dr. Jno. M. Watt, Mechanicstown, Ohio. debt, 10; Cash, debt, 1: Mrs. E. H. Plumb, Gowanda, N. Y., debt, 10; Miss A. McLaughlin, Hookstown, Pa., debt. 20; John W. Blackburn, 10; Miss M. Nairn, Salix, Ia., debt, 5: Miss M. B. C. Brown, Talladega. Ala., debt, 10; A widow's mite. debt, 5: Additional, debt. 25; Mr. Geo. M. Finney, Duncan's Falls, Ohio, debt, 10; Cash, debt. 200; Mrs. M. C. Allen, Chatham, N. J., debt, 25; R. J. Hall and wife, Hampton, Neb., debt, 5; O. S. Mills, Tunkhannock, Pa., debt, 10; Mrs. Helen D. Mills, Tunkhannock, Pa., debt, 10; Mrs. Jane Owen and daughters, uebt. 3; Miss'y Soc'y of Western Theo. Sem., support of A. Ewing, India, 350; A thank off'g "tithe," debt, 50; From a widow. debt, 5; Cash, debt, 10; C. B. Gearhart, Lock Haven, Pa., debt, 15: S. L. Milligan, Philad'a, Pa., to educate boy in Chefoo, China, 3; Rev. G. B. Smith, Brooklyn. Ia., debt, 5; A well wisher, N. Y., debt, 1; In His Name, Astoria, Ore., 25; D. W. Gardner, Fulton, N. Y., 50; A. C. Lovejoy, Rippey, Ia., debt, 5; Mr. J. W. Auchincloss, N. Y., debt, 100; Mrs. H. M. Byram, Glendale, Cal , debt, 5; A. A. Mackey Woodhull, Ills., debt, 5; Miss Mabel Slade, East Orange, N. J., debt, 700; Mr. J. N. Field, Manchester, Eng , 1,000; "Fragment," debt, 5; Mrs. F. D. Ward, South Byron, N. Y., debt, 2; Mrs. J. A. Smith, New Cumberland, debt, 10: Harvey Hutsinpeller, Osceola, Ia., 5; J. R. Sangree, Perryville, Pa., debt, 6; Students of Auburn Theo. Sem., support of J. B. Rodgers, 392 84; Mrs. J. W. R., debt, 10; Mr. J. W. R., debt. 10; Sallie Ramsey, Pittsburgh, Pa., debt, 10; Mi-s J. C. Palmer, Germantown, Pa., for educational purposes, 50; Cash, debt, 90: Cash, 40; M. L. K., debt, 500; R. H. W., Elizabeth, N. J., debt, 10; S. Grow, Storm Lake, Ia., 1; Mary B. Cratty, Bellaire, Ohio, 10; C. M. McCorkle, Richfield Spring. N. Y., 25; John I. Covington, N. Y., for Ruth Covington Mem'l Church, Tabriz, Persia, 1,550; Duncan MacGregor, Philad'a, Pa.. support of native teacher in India, 25; Mr. Wm. M. Gillespie, Pittsburgh, Pa., support of a student in Mexico, 100; Mrs. Wm. J. Edwards, Youngstown, Ohio. debt, 10; Mrs. C. E. Stone, Orange, N. J., for Laos Mission, 2.000; Mr. A. Porter, West Sunbury, Pa., part of which for Indians, 150; E K Bailey, Shenandoah, Ia., debt, 5; Mr. and Mrs. Rob't Kerr, Clarks, Ohio, debt, 3; Thos. A. Creigh, Omaha, Neb., debt, 25; Mrs. Mary A. Crane. Phelps. N. Y., debt, 10; Rev. T. C. Perry, La Prairie, Canada, 9 60; Mrs. J. G. Crawford, Emlenton, Pa., 5: Geo. H. C. Burt, Delphi, Ind., debt, 10; H. T. Walker, St. Joseph, Mo., support of two native preachers in Laos and Korea, 100; Mrs. H. K. Morrow, Towanda, Pa., debt, 10; H. Parsons, Hoosick Falls. N. Y., debt, 5; Jas. R. Sayre, Newark, N. J.. debt, 18; M. E. S. debt. 8; E. D. Shepard, N. Y., debt, 25: A friend in Troy, debt. 20; Cash, debt, 5; A. W. Morrill, Waterloo, Ia., debt, 10; Jas. Lavender, Gilman, Ia.. debt, 10; Mr. and Mrs. H. G. Behoteguy, Emporia, Kan., debt, 10; Bella D. Thompson, Newville. Pa., debt, 5: W. F. Willson, Ironton, Ohio, debt. 10; Cash, 5: Miss J. E. Rapp, debt, 5; Mr. W. H. Woods, Huntingdon, Pa., debt. 10; W. H. Johnston, Ft. Dodge, Ia., debt, 3; A friend. N. Y., debt, 1; C. D. Campbell, Appleton, Wis., debt, 7; C. E. Whittlesey, Madison, N. J., 100; "C., Penna.," 22: Religious Contribution Soc'y of Princeton Theo. Sem., N. J., 185 94; Mrs. S. B. Richardson Lake Geneva, Wis., 2; Mrs. Thos. Tracy, Wooster, Ohio. debt. 5: J. D. Lynde. Haddonfield, N. J.. 100; Children of Wm. Waterhouse, Cedar Rapids Ia., support of a boy in Tabriz School, 15; H. M. Lane, a tithe thank off'g, debt, 50..... 11,964 88

Total receipts in May, 1891..... $ 35,134 74
Total receipts in May, 1890..... 19,370 24

WM. DULLES, JR., *Treasurer.*
53 Fifth Avenue, New York.

RECEIPTS FOR HOME MISSIONS, MAY, 1891.

ATLANTIC.—*East Florida*—Starke, 6. *Fairfield*—Good Will W. M. S., 4. *South Florida*—Altoona, 3 65; Crystal River, 2 50. 16 15

BALTIMORE.—*Baltimore*—Churchville sab sch, 8. *New Castle*—Federalsburgh, 4 51; New Castle sab-sch. 6 82; Smyrna sab-sch, 18 25; Wilmington West sab-sch. 80; Zion, 25. 101 58

CATAWBA.—*Yadkin*—Freedom, 1 96; Logan, 1; New Centre, 1 65. 4 61

COLORADO.—*Boulder*—Fort Collins, 20; Fort Morgan sab-sch, 9 95. *Denver*—Idaho Springs, 20. *Gunnison*—Pitkin, 5. *Pueblo*—Pueblo 1st, 18 06. 78 01

COLUMBIA.—*East Oregon*—Union, 7 25. *Portland*—East Portland Mispah sab-sch, 5. *South Oregon*—Ashland W. M. S., 15. 27 25

ILLINOIS.—*Cairo*—Du Quoin, 18 53; Friendsville, 1; Mount Carmel, 10: Nashville 1st, 13; Olney, 3: Richland, 1 80. *Chicago*—Chicago 6th, 100; — Jefferson Park, 5 08; — River Park, 1; Hyde Park, 211 22: Pullman. 9 39: River Forest 1st sab-sch, 6 33. *Peoria*—Princeville sab-sch,

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9 65. *Rock River*—Aledo, 2; Ashton sab-sch, 10; Morrison, 15 50. *Schuyler*—Chili, 4 20. *Springfield*—Springfield 2d, 200 72. 622 42

INDIANA.—*Muncie*—Elwood L. A. Soc'y, 1 00

INDIAN TERRITORY.—*Choctaw*—Big Lick, 8 10

IOWA.—*Cedar Rapids*—Anamosa sab-sch, 2: Cedar Rapids 3d, 7. *Des Moines*—Charlton sab-sch, 2 18. *Dubuque*—Lansing 1st, 10. *Fort Dodge*—Lyon Co. German, 5 70. *Iowa*—Middletown (Y. P. S. C. E., 6 58), 9 58; Shunam, 4 60. *Iowa City*—Le Claire, 8 20; Mount Union, 1 70; Princeton, 5 70. *Waterloo*—East Friesland German, 55 22; Union German, 10 24. 122 12

KANSAS.—*Highland*—Neuchatel French, 2 50. *Larned*—Fulton, 1 51. *Neosho*—Blue Mound, 3. *Osborne*—Hays City, debt, 1; Wakeeny, 3: Zion, 1. *Solomon*—Sylvan Grove, 2. *Topeka*—Kansas City Central, 16; Topeka Westminster sab-sch, 4 05; Rev. H. Farwell, 5. 39 06

KENTUCKY.—*Louisville*—Louisville Central, 166 65; — College Street, 46 08. 212 73

MICHIGAN.—*Detroit*—Detroit Calvary, 20; Erin, 12; Milan, 12. *Grand Rapids*—Grand Rapids Mission Wood, 13; — Westminster, 41 44. *Kalamazoo*—Edwardsburgh, 2; Kalamazoo Holland, 10. *Lansing*—Lansing 1st (Junior End. Soc'y, 1 75), 6 75. *Monroe*—Monroe, a member, 1. *Saginaw*—Tawas (Rev. A. C. Kay, 5), 11 63. 129 82

MINNESOTA.—*Duluth*—Brainerd, 7 30. *Mankato*—Kasota, 9 25; Windom, 12. 28 55

MISSOURI.—*Kansas City*—Greenwood, 11. *Ozark*—Bolivar, 5 50; Golden City, 5; Grand Prairie, 4 50; Mount Zion, 2 80. *Palmyra*—Bethel, 2; Enterprise, 5. *Platte*—Barnard, 5; Graham, 5; Grant City, 4. *St. Louis*—Pacific, 2; Salem German Ladies' Sewing Soc'y, 15; Webster Grove (sab-sch, 4 84), 74 84. 141 64

NEBRASKA.—*Hastings*—Elkton, 3 33: Nelson, 4 07. *Kearney*—North Platte, Y. P. S. C. E., 7; Shelton, 5. *Nebraska City*—Bennett, 15; Lincoln 2d (sab-sch, 3 77), 39 08. *Niobrara*—Atkinson, 9; Cleveland, 5; Stuart, 3. *Omaha*—Omaha Castellar Street, 7 30. 97 78

NEW JERSEY.—*Jersey City*—Carlstadt German sab-sch, 3. *Monmouth*—Farmingdale, 50; Freehold M. C., 14 31. *Morris and Orange*—Madison, a member, 50; Mendham 1st, Mrs. M. B. Brierley, 3; Myersville German, 4; Summit Central, 579 79. *Newark*—Newark Roseville, 143 04; — Woodside, 31. *New Brunswick*—Kingston sab-sch, 7; Trenton Prospect Street, 55 21. *Newton*—Yellow Frame, Int. on Levi Lanning, Legacy, 100. 1,040 35

NEW MEXICO.—*Arizona*—Mr. P. Q. Gonzales, 2. *Rio Grande*—Albuquerque 1st sab-sch, 10; Santa Teresa, 2; Socorro, 4; Mr. P. Gonzales, 3. *Santa Fe*—Embudo, 5; Rinconnes, 10. 36 00

NEW YORK.—*Albany*—Albany 2d, special, 70; West Troy 1st, 7 40. *Binghamton*—Binghamton 1st, a lady, debt, 5. *Boston*—Bedford, 12 51; Boston Scotch, 18; Newburyport 2d, 7; Newport, 36 50; Portland 1st, 8. *Brooklyn*—Brooklyn 1st, 180; — 2d sab-sch, 61 25; Woodhaven, 5. *Cayuga*—Owasco, 11 57; Scipio, 2. *Champlain*—Beekmantown, 4. *Chemung*—Elmira Lake Street, 87. *Columbia*—Hudson Young Men's Miss'y Soc'y, 10. *Geneva*—Trumansburgh 1st, 40 75. *Hudson*—Cochecton, 6; Good Will, 15 30; Greenbush sab-sch, 4 50; Middletown 2d, 10 94; Port Jervis sab-sch, 20. *Long Island*—Brookfield, 2; Speonk, 2. *Lyons*—Wolcott 1st, 11 23. *Nassau*—St. Paul's German, 4. *New York*—New York 1st, 2000; — Central sab-sch, 19 63. *Niagara*—Lewiston, 10; Lockport 1st sab-sch Miss'y Soc'y, 30. *North River*—Newburgh Calvary, 35 03; Poughkeepsie 1st, 54 40. *Otsego*—Colchester 1st, 3. *Rochester*—Geneseo 1st sab-sch, 5; Ogden, 5. *St. Lawrence*—Watertown Stone Street sab-sch, 15 08. *Syracuse*—Skaneateles, 12 50; Syracuse Park Central, Mrs. Schuyler Bradley, 50; Wampsville, 3. *Troy*—Troy 2d, a lady for debt, 37 50. *Westchester*—Mt. Vernon 1st, 122 71; Sing Sing, 155; Stamford 1st, a friend, 50. 3,249 80

NORTH DAKOTA.—*Fargo*—Hillsboro (sab-sch, 5), 10. *Pembina*—Backoo sab-sch, 2 75, Walhalla, 10. 22 75

OHIO.—*Athens*—Syracuse, 1. *Bellefontaine*—Bellefontaine 1st, 19 49; Gallon 1st, 10; Huntsville, (Mrs. J. S. Hunter, debt, 1,) 3 25. *Cincinnati*—Linwood Calvary, 17 47. *Cleveland*—Guilford 1st sab-sch, 9 37; Independence, 11; Kingsville, 5 32; Parma, 5. *Columbus*—Columbus 5th Avenue, 5; — Westminster, 1 95. *Dayton*—Camden, 7; Osborn, 2; Riley, 3; Springfield 1st, 3 50. *Mahoning*—Ellsworth sab-sch, 10: Mineral Ridge, 5; New Lisbon, 20. *Marion*—Pisgah, 2 50. *Portsmouth*—Decatur, 8 35. *St. Clairsville*—Beallsville, 4 50; Jerusalem, 5. *Steubenville*—Annapolis, 6; East Liverpool 1st, 74 86; — — 2d, 2 91; Island Creek, 1; Richmond and sab-sch, 2 50; Unionport, 2. *Wooster*—Jackson, 21 78. *Zanesville*—Newark 2d, 2 50. 273 25

PACIFIC.—*Benicia*—Bloomfield, 4 60; Ukiah, 17 50. *Los Angeles*—Anaheim, 10; Cucamonga, 8 50; Riverside Arlington, 10;—Calvary (friends, 5), 22 15; San Buenaventura, 100; San Pedro, 21; Wilmington, 29. *Sacramento*—Gridley, 7 45. *San Francisco*—Oakland Prospect Hill, 20 20; San Francisco Japanese, 5. *San Jose*—Cholame, 14 85; Hayward Sta., 4; Highland, 9. 283 25

PENNSYLVANIA.—*Allegheny*—Sharpsburgh, 19 24. *Blairsville*—Plum Creek, 22. *Butler*—Sunbury, A. Porter, 50. *Carlisle*—Chambersburgh Central sab-sch, bal., 1 66. *Chester*—Darby Borough sab-sch, 12 38: Glen Riddle, 8; Nottingham, 6 86. *Clarion*—Beech Woods Children's Miss'y Band, 20; Clarion Y. P. S C. E., 2 69. *Erie*—Cool Spring, 5 88; Fredonia, 21 29. *Huntingdon*—Bald Eagle, 11; Bellefonte, Thos. Orbison, debt, 5; Duncansville, 1. *Kittanning*—Clarksburgh (sab-sch, 5), 30; Ebenezer sab-sch, 11. *Lackawanna*—Harmony, 72 15; Plymouth, 20; Shickshinny, 9; Wyoming sab-sch, 6 10. *Lehigh*—Bethlehem 1st, 21; Pottsville 1st, 18 45. *Northumberland*—Chillisquaque sab-sch, 11 54. *Philadelphia*—Philadelphia 4th sab-sch, 8; — 9th, 90. *Philadelphia North*—Eddington, 20. *Pittsburgh*—Mount Carmel, Andrew McDonald, 15; North Branch, 2; Phillipsburgh, 1 75; Pittsburgh 3d sab-sch, 50; — Park Avenue, 25; — Shady Side, 64: Sharon, 33 47. *Shenango*—Neshannock, 14 75; New Brighton, 25; West Middlesex, 10 96. *Washington*—West Alexander, a member, for debt, 5; Wheeling 2d sab-sch, 15. *Wellsboro*—Wellsboro, 5. *Westminster*—Marietta, 55. *West Virginia*—Fairmount, 8 80; Kingwood, 2 50. 837 47

SOUTH DAKOTA.—*Aberdeen*—Holland 1st, 8 25. *Black Hills*—Rev. E. J. Nugent, 11. *Central Dakota*—Stanley' 10. *Dakota*—Buffalo Lake, 1; Crow Creek, 1; Flandreau 1st, 1; Mayasan, 40 cts; Mountain Head, 2; White River, 2; Wood Lake, 1; Yankton Agency, 3; Raven Hill, 1, 41 65

TENNESSEE.—*Birmingham*—Sheffield 1st, 8. *Union*—New Salem, 2. 10 00

TEXAS.—*Austin*—Austin 1st, 75; Brownwood, 12; Georgetown, 10; Kerrville, 5; Mason 1st, 14. *North Texas*—Denison 1st Spanish (for debt, 17 41), 70 26. 186 26

UTAH.—*Montana*—Great Falls, 76. *Wood River*—Caldwell, 1. 77 00

WASHINGTON.—*Alaska*—Hydah, 5. *Olympia*—Tacoma 2d, 10. *Puget Sound*—Cedar Grove, 8; Nooksack, 4; Spring Lake Valley, 4. 31 00

WISCONSIN.—*Madison*—Prairie du Sac, 27 57. *Winnebago*—Wausau, 75. 102 57

Woman's Executive Committee.....$ 11,887 69

Total received from churches.....$ 19,704 86

LEGACIES.

Legacy of Jas. Carruthers, dec'd, late of Morris Co., N. J., 609 86; A. F. Cressy, dec'd, late of Newark, N. Y., 4,915 99; Thos. Inglis, dec'd, late of Poughkeepsie, N. Y., 1,651 35; Wm. A. Wheeler, dec'd, late of Malone, N. Y., add'l, 135 13: Mrs. Jane W. Townley, dec'd, late of Newark, N. J., 1,800; John Wilkinson, dec'd, late of Vinton, Iowa, 2,500.....$ 11,612 33

MISCELLANEOUS.

"T. W. P.," 4; Rev. Wm. G. Smith, Lainsburg, Mich., 5; Rev. D. A. Newell and family, Wooster, O., 10; Mrs. Alexander M. Bruen, N. Y., 500; Mrs. Dorothy R. Turney, 100; Sarah E. Annon, Allegheny, Pa., 80; A. Root Ingersoll, Ont., 4; Presbyter for debt, 25; Miss Flora Gould, Arkansas City, Kans., 5; J. W. Blackburn, Provo Utah, 10; "C. D.," 30; E. A. Bechtel, Mt. Morris, Ill., 5; Mrs. H. M. Byram, Glendale, Cal., for debt, 5; D. W. Gardner, Fulton, N. Y., 50; Rev. A. T. Aller, Hays City, Kan., for debt, 5: Students of Theol. Sem'y, Auburn, N. Y., 25 84: Charlie Little, 5; Mrs. A. E. W. Robertson, Muscogee, Ind. Ter., 3 50: Rev. H. A. Nelson, D. D., Phila., Pa., 25. C. E. Whittlesey, Madison, N. J., 100; "C," Penna, 14; Religious contribution Soc'y of Princeton Theol. Sem'y, N. J., 102 02; F. W. Van Wagenen, Newark, N. J., 25; One for the Master, nine for myself, Midland, Mich., 40: Miss Mabel Slade, N. J., 550; E. Sterling Ely, Buffalo, N. Y., 33 75; Mrs. Sarah B. Richardson, Lake Geneva, Wis., 4; Interest on John C. Green Fund, 1,293 75; Int. on Bowes Legacy, 50: Interest on Permanent Fund, 206 25; Int. on Legacy of Sam'l Utter, dec'd, 24.....$ 3,290 11

Total received for Home Missions May, 1891.... 34,607 30

Total received for Home Missions from April 1, 1891..... 92,756 21

Amount received during same period last year 64,556 78

FOR PERMANENT FUND.

Legacy of Carson W. Adams' estate, ⅛ proceeds of Long Island Real Estate.....$464 94

O. D. EATON, *Treasurer*,
Box L, Station D, 53 Fifth Avenue, N. Y.

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RECEIPTS FOR SUSTENTATION, MAY, 1891.

BALTIMORE.—*New Castle*—Buckingham, 1; Mt. Zion, 3. 4 00
COLORADO.—*Pueblo*—Pueblo 1st, 0 60
ILLINOIS.—*Cairo*—Olney, 1; Richland, 20 cts: Du Quoin, 6; Mt. Carmel, 2. *Freeport*—Woodstock, 8 50. 17 70
INDIANA.—*Crawfordsville*—Bethany, 6 13
IOWA.—*Iowa*—Middletown, 0 10
KANSAS.—*Larned*—Spearville, 1 55
KENTUCKY.—*Louisville*—Louisville 4th, 7 00
MICHIGAN.—*Kalamazoo*—Kalamazoo Holland, 1. *Lansing*—Battle Creek, 4. 5 00
MINNESOTA.—*Duluth*—Duluth 1st, 26 50
NEBRASKA.—*Nebraska City*—Lincoln 2d, 7 75
NEW MEXICO.—*Rio Grande*—Socorro, 1 00
PACIFIC.—*Benicia*—Healdsburg. 6 65
TENNESSEE.—*Birmingham*—Sheffield 1st, 1. *Union*—Knoxville 2d, 39 73. 40 73
TEXAS.—*Austin*—Brownwood, 2; Georgetown, 1. 3 00
UTAH.—*Wood River*—Caldwell, 1 00
WASHINGTON.—*Olympia*—Tacoma 2d, 2; Vancouver, 1; Ridgefield, 2. 5 00

Total received from churches.....$ 133 71

MISCELLANEOUS.

Religious Contribution Soc'y of Princeton Theo. Sem 3 40

Total received for Sustentation, May, 1891.....$ 137 11
Total rec'd for Sustentation from April 1, 1891. 453 88
Amount rec'd during same period last year.... 511 49

O. D. EATON, *Treasurer.*
Box L, Station D. 53 Fifth Avenue, New York.

RECEIPTS FOR NEW YORK SYNODICAL AID FUND, MAY, 1891.

Albany—West Troy 1st, 7 29. *Brooklyn*—Woodhaven, 3. *Buffalo*—Olean, 11. *Cayuga*—Genoa 1st, 19 25; Meridian, 19 62; Auburn Central (sab-sch, 3 75), 12 98. *Chemung*—Elmira Lake Street, 55. *Columbia*—Livingstonville, an elder, 3; Hillsdale, 2; Cairo, 6 55. *Genesee*—Warsaw, 21. *Geneva*—Phelps, 6; Trumansburgh, 10 19; Geneva 1st, 25; — North, 25. *Hudson*—Good Will, 51 cts; Middletown 2d, 36 cts. *Long Island*—Bridgehampton, 20; Speonk, 3; Brookfield, 3. *Lyons*—Newark, 27 60. *North River*—Amenia South, 16 45; Cornwall on Hudson, 3 59; Poughkeepsie 1st, 1 81. *Syracuse*—Constantia, 5; West Monroe, 1 20; Parish, 1; Wampsville, 2; Onondaga Valley, 13 20. *Troy*—Lansingburgh Olivet, 11 55; Troy Westminster, 30; Green Island, 10. *Utica*—Utica 1st, 120 50; Lowville, 51.
Total rec'd for New York Synodical Aid Fund May, 1891..... $ 548 65
Total rec'd for New York Synodical Aid Fund from April 1, 1891..... 1,551 98
Amount rec'd during same period last year..... 2,009 23

O. D. EATON, *Treasurer.*
Box L, Station D. 53 Fifth Avenue, N. Y.

RECEIPTS FOR MINISTERIAL RELIEF, MAY, 1891.

BALTIMORE.—*New Castle*—Zion, 20. *Washington City*—Washington City Metropolitan, 19. 39 00
CATAWBA.—*Yadkin*—Freedom, 1 50
COLORADO.—*Boulder*—Fort Collins, 15. *Gunnison*—Pitkin, 3; Salida 1st, 5. *Pueblo*—Pueblo 1st, 5 42. 28 42
ILLINOIS.—*Cairo*—Du Quoin, 2 10; Olney, 2; Richland, 2; Saline Mines, 2. *Freeport*—Harvard, 3 40; Winnebago 1st, 13. *Ottawa*—Au Sable Grove, 7 30. *Peoria*—French Grove, 4; Galesburgh, 28 28. *Rock River*—Aledo, 1; Munson, 1 35. *Schuyler*—Macomb, 30; Monmouth, 36. *Springfield*—Springfield 2d, 19 30. 149 73
INDIANA.—*Crawfordsville*—Eugene, 2. *Vincennes*—Sullivan, 6. 8 00
IOWA.—*Council Bluffs*—Council Bluffs 1st, 78 22. *Iowa*—Fairfield, 13 41; Middletown, 90 cts. *Iowa City*—Davenport 1st, 46 95. *Waterloo*—Tama, 1; Toledo, 4. 144 48
KANSAS.—*Emporia*—Burlington sab-sch, 5; Howard, 3. 8 00
KENTUCKY.—*Transylvania*—Harrodsburgh, 7 60
MICHIGAN.—*Detroit*—Detroit Calvary, 20. *Kalamazoo*—Kalamazoo Holland, 1. *Monroe*—Raisin 1st, 3 20. 24 20
MINNESOTA.—*Mankato*—Worthington Westminster, 5 44
NEBRASKA.—*Hastings*—Axtel, 2; Nelson, 99 cts. *Nebraska City*—Palmyra, 6 50. 9 49
NEW JERSEY.—*Elizabeth*—Basking Ridge, 60. *Jersey City*—Carlstadt German, 1. *Monmouth*—Farmingdale, 10. *Morris and Orange*—Summit Central, 25. *New Brunswick*—Bound Brook, 25; Trenton 1st, 253 41. *Newton*—Marksboro, 5; Phillipsburgh 1st, 20. 399 41
NEW MEXICO.—*Rio Grande*—Socorro, 2. *Santa Fe*—Rinconnes, 1. 3 00
NEW YORK.—*Albany*—West Troy 1st, 4 10. *Brooklyn*—West New Brighton Calvary, 20. *Buffalo*—East Hamburgh, 4. *Cayuga*—Genoa 3d, 52 cts. *Chemung*—Elmira Lake Street, 35. *Geneva*—Trumansburgh 1st, 5 25. *Hudson*—Good Will, 4 59; Middletown 2d, 3 28. *Long Island*—Bridgehampton, 25. *New York*—New York 1st (add'l, 1,000), 1,658 78; — 14th Street, 36 44; — Brick, 293 84; — Central sab-sch, 19 12; — Madison Square, 582 66; — West End, 25 67. *Niagara*—Knowlesville, 4 40. *North River*—Canterbury, 18; Poughkeepsie 1st, 16 32; Rondout, 21 05. *Rochester*—Avon Central, 1; Rochester Westminster, 11. *St. Lawrence*—Carthage, 7; Watertown 1st, 123. *Utica*—Verona, 3. *Westchester*—Hartford 1st (sab-sch, 16 21), 60; Sing Sing, 45. 3,028 02
OHIO.—*Bellefontaine*—Belle Centre, 11; Bellefontaine 1st, 5 84; Huntsville, 1. *Chillicothe*—Chillicothe 3d, 5. *Cincinnati*—Cincinnati Walnut Hills (Mission), 5. *Cleveland*—Milton sab-sch, 2; Parma, 2. *Columbus*—Columbus 5th Avenue, 9; — Westminster, 2 57. *Dayton*—Camden, 3; Dayton 1st, 86 59; Riley, 4. *Mahoning*—Mineral Ridge, 8. *St. Clairsville*—Washington, 5. *Steubenville*—East Liverpool, 41 39. *Zanesville*—Fredericktown, 2. 193 39
PACIFIC.—*Benicia*—Healdsburgh, 7 15; Kelseyville, 3; Napa, 13 40. 23 55
PENNSYLVANIA. — *Blairsville*—Pine Run, 10. *Butler*—Amity, 1; North Liberty, 3. *Chester*—Fairview, 7. *Erie*—Erie Park, 100. *Huntingdon*—Kylertown, 3. *Kittanning*—Clarksburgh, 10. *Lackawanna* — Plains, 3; Plymouth, 10; Rome, 1; Shickshinny, 12. *Northumberland*—Montgomery, 5. *Philadelphia North*—Eddington, 8; Norristown 1st, 30 15. *Pittsburgh* — North Branch, 1; Phillipsburg, 1 51; Pittsburgh Lawrenceville, 22 81; — Park Avenue, 7 50; — Shady Side, 52. *Shenango*—Sharpsville, 3 60; West Middlesex, 1 99. *Washington*—Cross Creek, 5. *Wellsboro*—Port Allegany, 7 cts. *Westminster*—Little Britain, 5; Slateville, 15 cts. *West Virginia*—Fairmount 1st, 5. 268 78
SOUTH DAKOTA.—*Dakota*—Buffalo Lake, 1; Flandreau 1st, 1; Good Will, 3 57; Mountain Head, 50 cts; Yankton Agency, 1. 7 07
TEXAS.—*Austin*—Brownwood, 4; Georgetown, 1. *North Texas*—Denison 1st, 16 85. 21 85
UTAH.—*Montana* — Dillon, 1; Great Falls, 5; Poplar Creek Agency, 10. *Wood River*—Caldwell, 1. 17 00
WASHINGTON.—*Olympia*—Tacoma 2d, 2 00
WISCONSIN.—*Lake Superior*—Sault Ste. Marie, 3 46

From the churches.....$ 4,413 39

FROM INDIVIDUALS.

Rev. W. C. Cattell, D.D., 50; Mrs. Eliza C. Smith, N. Y., 10; Walter McQueen, N. Y., 100; Rev. S. T. Lowrie, D D., Pa., 25; Mrs. E. B. McLean, Texas, 15; Rev. R. B. Moore, N. J., 10; Mrs. J R. Howell, D. C., 1; J. K. Olyphant, N. Y., 100; Mrs. E. R. Norton, Ills., 1; Mrs. R. S. Marsh, Mich., 3; Mrs. A. L. Gerard, Pa., 5; J. W. Quay, Kas., 5; 'From a friend," N. Y., 2; Miss Maggie B. Newlin, guest money at P. A., 7C; Thank off'g, O. H. H., 2 50; Guest money at Perth Amboy, 351; Mrs. A. M. Van Loan, Pa., 2; "C, Penna.," 6; Religious contribution, Soc'y of Princeton Theo. Sem., 30 61..... 789 11
Interest from permanent fund 3,009 70

For current fund ... .$ 8,202 20

PERMANENT FUND.

(*Interest only used.*)

Residue of estate of A. F. Cressy, Newark, O., 963 21; Estate of John Wilkinson, Vinton, Iowa, 2,500; Balance of principal of centenary fund, from Rev. W. H. Roberts, D.D., Treas., 10 20..... 3,493 41

Total for May, 1891.....$ 11,795 61
Total amount for current fund since April 1, 1891. 21,331 37

W. W. HEBERTON, *Treasurer.*

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RECEIPTS FOR SABBATH-SCHOOL WORK, MAY, 1891.

ATLANTIC.—*Knox*—Ezra, 4; Medway, 4; New Hope, 1 60. 9 60

BALTIMORE.—*Baltimore*—Frederick City, 4 75; Lonaconing, 10. *New Castle*—Dover, 14; New Castle, 25 08; Port Penn, 2 15. *Washington City*—Falls Church sab-sch, 4 66. 60 64

CATAWBA.—*Yadkin*—Durham sab-sch, 2 00

COLORADO.—*Boulder*—Boulder (sab-sch, 3), 17; Laramie Union sab-sch, 5 50. *Pueblo*—Colorado Springs, 10; Pueblo, 1 80. 34 30

COLUMBIA.—*Puget Sound*—Tacoma 2d, 4; Vancouver, 1. 5 00

ILLINOIS.—*Alton*—Hillsboro, 5; Jerseyville sab-sch, 40 50. *Cairo*—Bridgeport, 8; Du Quoin, 2 51; Golconda, 5; Olney, 1; Pisgah, 7 60; Richland, 80 cts; Wabash, 3. *Chicago*—Peotone, 13 80. *Mattoon*—Casey, 1 80; Greenup, 1 65; Taylorville (sab-sch, 2), 6. *Peoria*—Prospect, 10 50. *Rock River*—Aledo, 1; Centre, 11 20; Millersburgh, 5; Morrison, 56 75; Peniel, 6. *Schuyler*—Brooklyn, 4 12; *Springfield*—Springfield 1st, 69 38; — 2d, 18 80. 279 41

INDIANA.—*Crawfordsville*—Bethany, 8 52. *Fort Wayne* Fort Wayne 3d, 7 25. *Indianapolis*—Indianapolis 12th, 4 53. *New Albany*—Lexington sab-sch, 4 60; Seymour sab-sch, 1. 25 90

IOWA.—*Des Moines*—Dallas Centre, 4; Grimes, 4; Ridgedale, 8. *Dubuque*—Hopkinton, 6 88. *Fort Dodge*—Boone, 8 50. *Iowa*—Birmingham sab-sch, 12 15; Mediapolis, 6 06; Middletown, 30 cts. *Iowa City*—Davenport 2d, 8. *Waterloo*—Grundy Centre (sab-sch, 1 77), 10. 67 91

KANSAS.—*Emporia*—Wichita West Side, 4 40. *Larned*—Burrton, 2 10. *Neosho*—Parsons, 3 76. *Solomon*—Wilson, 3. *Topeka*—Topeka Westminster 3 06. 16 32

KENTUCKY.—*Ebenezer*—Sharpsburg, 5. *Transylvania*—Harrodsburgh, 7 60. 12 60

MICHIGAN.—*Detroit*—Detroit 3d Avenue, 7; Pontiac, 26 40. *Kalamazoo*—Kalamazoo Holland, 1. *Monroe*—Erie, 3; Monroe, 17. 54 40

MINNESOTA.—*St. Paul*—Minneapolis Highland Park, 4 88

MISSOURI.—*Ozark*—Carthage, 9 93. *Platte*—Parkville, 17 16. *St. Louis*—St. Louis Lafayette Park, 34 55. 61 64

NEBRASKA.—*Hastings*—Nelson, 33 cts. *Kearney*—Wood-River, 4 25. *Nebraska City*—Hopewell, 3; Utica, 4 45. *Omaha*—Bellevue sab-sch, 1 81. 13 84

NEW JERSEY.—*Elizabeth*—Cranford sab-sch, 19 10. *Jersey City*—Carlstadt German, 1. *Monmouth*—Barnegat sab-sch, 1 50; Farmingdale, 10. *Morris and Orange*—Summit, 5. *New Brunswick*—Bound Brook sab-sch, 6 50; Hamilton Square, 7; Kirkpatrick Memorial, 3. *West Jersey*—Bridgeton 2d, 19 19; Camden 2d, 5; Cedarville 1st, 6 31. 83 60

NEW MEXICO.—*Rio Grande*—Socorro, 2. *Santa Fe*—Rinconnes, 1. 3 00

NEW YORK.—*Albany*—Charlton, 15 75; Kingsboro, 7; West Troy, 4 03. *Buffalo*—Olean sab-sch, 11 26; Silver Creek, 9. *Chemung*—Elmira Lake Street, 27. *Genesee*—Leroy, 30 50. *Geneva*—Romulus sab-sch, 3; Trumansburgh, 1 50. *Hudson*—Florida, 15; Good Will, 1 53; Middletown 2d, 1 09. *Nassau*—Hempstead Christ Church, 6 18. *New York*—New York 1st, 101 31; — Phillips, 40. *North River*—Malden sab-sch, 1 80; Marlborough sab-sch, 5; Poughkeepsie, 5 44. *Rochester*—Avon Central, 1; Brockport, 14 82; Rochester 3d, 38 64. *Syracuse*—Syracuse Park Central, 21. *Utica*—Utica Bethany, 11 24; Verona, 1 28. *West Chester*—Hugenot Memorial, 30; Mahopac Falls, 25; Peekskill 1st, 42 02; Sing Sing, 15; Thompsonville sab-sch, 100; — ch, 23. 611 29

OHIO.—*Bellefontaine*—Bellefontaine, 1 95. *Chillicothe*—Chillicothe 2d, 5. *Cincinnati*—Cincinnati Walnut Hills sab-sch, 7. *Cleveland*—East Cleveland, 10; Parma, 2. *Columbus*—Worthington, 4. *Dayton*—Blue Ball, 3; Camden, 1; Ebenezer, 2; New Paris, 2 51; Springfield 1st, 30; — 2d sab-sch, 25. *Mahoning*—Massillon 2d, 15 60; Mineral Ridge, 1. *Maumee*—Toledo 5th, 2. *St. Clairsville*—Nottingham, 16 20. *Wooster*—Ashland, 7 64; Doylestown, 5 35; Marshallville, 1; Savannah, 8 65; Shreve, 3 50. *Zanesville*—Mt. Zion, 7. 161 40

PACIFIC.—*Stockton*—Modesto, 6 00

PENNSYLVANIA.—*Allegheny*—Allegheny 2d, 7 33; — Central, 8 25; Bakerstown, 7; Fairmount, 3 55; Hilands, 7 72; Hoboken, 4; Pleasant Hill, 4. *Blairsville*—Braddock, 15; New Alexandria, 15; Unity, 11 50. *Butler*—Summit, 5 30. *Carlisle*— Lebanon 4th Street, 23 84; Mechanicsburgh, 5 66; Mercersburgh, 18 53; Monaghan, 6 88; Shippensburgh sab-sch, 11 82. *Chester*—Ashmun, 15; Downingtown Central, 5 74; Fairview, 3 85; Great Valley, 6; Marple sab-sch, 15. *Clarion*—Clarion, 14 53; New Rehoboth, 5 06. *Erie*—Erie Chestnut Street, 5 75; Girard, 7 42; Jamestown, 5 43; Meadville 1st, 7. *Huntingdon*—Altoona 1st, 25 35; Bellefonte, 47; Birmingham, 4 85; Lower Spruce Creek, 10; Milesburgh, 5; Moshannon and Snow Shoe, 2; Petersburgh (sab-sch, 1 45), 3 50. *Kittanning*—Clarksburgh, 5; Ebenezer, 3; Saltsburgh, 22 89; West Glade Run, 7 40. *Lackawanna*—Herrick, 5; Rushville, 3 50; Stevensville, 4; Susquehanna Depot Y. P. S. C. E., 4; Troy, 14; Wyoming sab-sch, 5. *Philadelphia*—Philadelphia 4th sab-sch, 6 79. *Philadelphia Central*—Philadelphia Bethesda, 21 50; — Cohocksink, 45 20; — Memorial, 55; — Patterson Memorial, 4. *Philadelphia North*—Eddington, 20. *Pittsburgh*—Cannonsburgh, 3 68; Centre, 16 52; McKee's Rocks, 6; North Branch, 1; Phillipsburgh, 2 37; Pittsburgh 6th, 61 15; — Park Avenue, 2 50; Wilkinsburgh, 63 68. *Shenango*—Hopewell, 3 45; Little Beaver, 2 84; West Middlesex, 6 71. *Washington*—Cross Creek, 5; East Buffalo sab-sch, 5. *Wellsboro*—Allegany, 1; Kane sab-sch, 1 50. *Westminster*—Leacock (sab-sch, 49 cts), 8 11; Marietta, 10; Strasburgh, 4 25. *West Virginia*—Fairmount, 2 25. 778 11

SOUTH DAKOTA.—*Dakota*—Flandreau 1st, 1; Yankton Agency, 1. 2 00

TENNESSEE.—*Birmingham*—Sheffield, 4. *Holston*—Mount Bethel, 5 88. *Kingston*—Mount Tabor, 2. *Union*—Caledonia, 2; New Providence, 5 65; Spring Place, 2 80. 21 88

TEXAS.—*Austin*—Brownwood, 2 00

UTAH.—*Montana*—Great Falls, 5 00

WISCONSIN.—*Lake Superior*—Sault Ste. Marie, 26 20. *Madison*—Baraboo, 6 04; Madison 1st, 14 16. 46 40

Total from Churches May, 1891..... $2,062 97

Total from Sabbath Schools May, 1891..... 306 20

Total from Churches and Sabbath Schools May, 1891..... $2,369 17

MISCELLANEOUS.

Interest J. C. Green Fund, 125; L. D. Scudder, San Antonio, Texas, 5; "T. W. P.," Gordon, Nebraska, 5; "A Friend," Stevensville, Pa., 3; Interest from trustees, 157 50; Interest J. C. Green Fund, 150; Rev. J. H. Baird, D. D., Phila., 1; Julia Clark, Orion, Illinois, 2; Interest from trustees, 1 12; Dudley Union sab-sch, 1 85; Edward Cook, South Dakota, 5; George Perry, South Dakota, 2 40; G. W. Vanaickle, Florida, 1; Rev. D. A. Jewell, Ionia, Mich., 10; Backoo sab-sch, North Dakota, 1 07; Neilsville sab-sch, Wisconsin, 2 20; Shortsville sab-sch, Wis., 2; "A friend," Kansas, 2; Harmony sab-sch, Kansas, 2; Perkins sab-sch, Kansas, 2; D. S. Baker, Tennessee, 1; Napp sab-sch, Ind., 3 15, Sugar Camp sab-sch, Va., 1 50; "C," Penna., 1; Religious Society of Princeton Theo. Seminary, 10 20..... $ 497 99

Total receipts May, 1891..... 2,867 16

Amount previously acknowledged..... 7,259 26

Total contributions since April 1, 1891..... $10,126 42

C. T. McMULLIN, *Treasurer*,
1334 Chestnut Street, Phila.

CONTRIBUTIONS FOR SYNODICAL HOME MISSIONS WITHIN THE SYNOD OF NEW JERSEY FROM APRIL 1, 1891, TO JULY 1, 1891

Elizabeth—Bayonne City 1st, 36; Bethlehem, 5; Clarksville, 2; Cranford, 55; Elizabeth Westminster, 185; Metuchen, add'l, 7 32; — sab-sch, 17 96; Plainfield 1st, 27 41; — Crescent Avenue, 265; Roselle, 62 30; Springfield add'l, 23. 685 99

Jersey City—Arlington, 15; Carlstadt, 13; — Woodridge Chapel sab-sch, 2; Jersey City Westminster, 25 31; Passaic 1st, 25 35; — sab-sch, add'l, 10 12; Paterson 2d, 212 79; — Church of the Redeemer, 100; Rutherford sab-sch, 60; Tenafly, 21; West Hoboken, add'l, 55; West Milford, 30. 569 57

Monmouth—Beverly, 43; Bustleton Providence, 2 50; Cranbury 1st, 84; — 2d, 48; Cream Ridge, 4; Delanco, 14; Freehold 1st, 47 85; Jamesburg, 50; Long Branch sab-sch, 13; Mount Holly, 16; Oceanic, add'l, 25; Plumstead, (New Egypt,) 4; Riverton Calvary, 18 40; Sayreville German, 20 80; South Amboy, 15; Tennent, 10. 415 55

Morris and Orange—Chester, 5; Dover Welsh, 5 50;

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Fairmount, 4; Madison, 35; Morristown 1st, 225; Myersville German, 3; New Providence, 10; Orange 1st, add'l, 45; Orange Hillside, 72 30; South Orange, 38 44; Succasunna, 15; Summit Central, add'l, 5. 463 24

Newark—Caldwell, 60; Newark 2d add'l, 125; — 3d, 225; — Central, 30 48; — Fifth Ave, 30; — Wickliffe, 18 42. 488 90

New Brunswick—Dayton, 24; Dutch Neck, 40; Frenchtown, 30; Hopewell, 6; Kingston, 7; New Brunswick 1st, add'l, 41 88; Pennington, 14 38; Princeton Witherspoon Street, 5; Stockton, 15; Titusville, 4; Trenton 1st, add'l, 324 92; — sab-sch, 5 17; Trenton 2d, 35; — 3d, add'l, 18 53; — Prospect Street, add'l, 58 15. 629 08

Newton—Blairstown, 93 26; — sab-sch, 9 85; Hacketts-town, add'l, 50; Harmony, 14; Newton, 125; Oxford 1st (Belvedere), 20; Phillipsburgh 1st, 22 1?. — sab-sch, 17 89; Stewartsville, 60; Wantage 1st (Deckertown), 20; — 2d, (Beemerville), 10. 442 11

West Jersey—Atlantic City German, 6; Blackwoodtown, 32; — sab-sch, 7 75; Bridgeton 1st sab-sch, 35; — 2d, 50 48; — West sab-sch, 9 70; Camden 2d, add'l, 18; — sab-sch, 12; — 3d sab-sch, 8; Cape Island sab-sch. 6 75; Cedarville 2d, 4; Clayton, 40; Cold Spring sab-sch, 2 05; Cramer's Hill Mission sab-sch, 3 43; Elmer, 12; — sab-sch, 2 25; Fairfield, 5 31; — sab- sch, 2 27; Gloucester City, 17 50; Greenwich, add'l, 16; — sab-sch, 4; Hammonton sab-sch, 5; Janvier sab-sch, 4 36; Leed's Point sab-sch, 1; May's Landing sab-sch, 8; Pleasantville, 2 75; — sab-sch, 4 25; Salem, add'l, 10; Tuckahoe sab-sch, 1; Waterford sab-sch, 3 16; Wenonah, 30; Williamstown sab-sch, 7 94; Woodstown, 18. 389 95

Contributions as above	$4.064 34
Frank L. Janeway	200 00
Received in three months	$4,264 34
Previously acknowledged	3,726 00
Received since October 1st, 1890	$8,010 34

ELMER EWING GREEN, *Treasurer.*
P. O. Box 133. Trenton, N. J.

We find the following in *India and Its Millions*, by Dennis Osborne:

A young man in Southern Orissa told some Baptist missionaries the following story about his father: "About two years ago my father put a quantity of merchandise upon his bullock's back, and went on a three days' journey into the district to attend a market. While there he met a friend of his from another village, from the opposite direction. This friend said to him: 'I have three little books teaching a new religion.' He showed them to my father, and my father asked him to give him one, and he did. When he got home he put away his bullock and washed his feet, and sat down to read his book, and that book perfectly bewitched my father. In a few days he had lost his appetite, and as he read the book we noticed great big tears trickling down his cheeks, and he became altogether a changed man, his face looked so sorrowful and sad. We thought father was bewitched by that book, and we must burn the book and mix the ashes in water and give it to him to drink to take the witches out of him, but he guarded the book and we could not get at it. As he read a still more wonderful change came over him; his tears dried up, his face became happy, and his appetite returned and he took food as usual. But he would not go to the idol temple any more, and he would not have any thing more to do with Hinduism or the Hindu religion. Well, sirs, father died a year ago; but when he was dying the Brahmans came and stood about the door, and wanted to come in and get their presents, but father waved them away with his hand, and said, 'No Brahmans are needed here; I need not your help,' and he would not allow a Brahman to set foot inside his house. Then, when we saw the end was approaching, my mother, my brother and myself gathered around, and said, 'Father, you are dying, you are dying; do call on Krishna, for you are dying.' He looked up with a pleasant smile, and said, 'My boy, I have a better name than that—the name of Jesus Christ, the redeemer of the world, of whom I read in my little book; that is a better name than Krishna.' And my father died, sirs, with the name of Jesus Christ on his lips."

As we see the students day by day, and become acquainted with them, we think more and more that the mass of them are an earnest, thinking, substantial set of men, who have the good of their country at heart, and desire to do what is right. Of course, there is an element of lawless ones among the Japanese students as elsewhere, and when they appear in the foreground they show their lawlessness. But we think they are a small minority and that the majority are true men.—*Rev. T. W. Gulick, in Advance.*

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Treasurer—Frank K. Hipple, 1340 Chestnut Street.
Recording Secretary—Jacob Wilson.
OFFICE—Publication House, No. 1334 Chestnut Street, Philadelphia, Pa.

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Letters relating to missionary appointments and other operations of the Board should be addressed to the Corresponding Secretaries.

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Certificates of honorary membership are given on receipt of $30, and of honorary directorship on receipt of $100.

Persons sending packages for shipment to missionaries should state the *contents* and *value*. There are no specified days for shipping goods. Send packages to the Mission House *as soon as they are ready*. Address the Treasurer of the Board of Foreign Missions, No. 53 Fifth Avenue, New York, N. Y.

The postage on letters to all our mission stations, except those in Mexico, is 5 cents per each half ounce or fraction thereof. Mexico, 2 cents per half ounce.

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Letters relative to the general interests of the Board, also all manuscripts offered for publication and communications relative thereto, excepting those for Sabbath-school Library books and the periodicals, should be addressed to the Rev. E. R. CRAVEN, D.D., *Secretary*.

Presbyterial Sabbath-school reports, letters relating to Sabbath-school and Missionary work, to grants of the Board's publications, to the appointment of Sabbath-school missionaries, and reports, orders and other communications of these missionaries, to the Rev. JAMES A. WORDEN, DD., *Superintendent of Sabbath-school and Missionary Work*.

All manuscripts for Sabbath-school Library books, also all matter offered for the WESTMINSTER TEACHER and the other periodicals, and all letters concerning the same, to the Rev. J. R. MILLER, D.D., *Editorial Superintendent*.

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Remittances of money and contributions to the Rev. C. T. MCMULLIN, *Treasurer*.

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Corresponding Secretary—Rev. William C. Cattell, D. D.
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OFFICE—No. 516 Market Street, Pittsburgh, Pa.

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Corresponding Secretary—Rev. Hervey D. Ganse.
Treasurer—Charles M. Charnley, P. O. Box 294, Chicago, Ill.
OFFICE—Room 23 Montauk Block, No. 115 Monroe Street, Chicago, Ill.

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President—Rev. W. C. Cattell, D. D., Philadelphia.
Corresponding Secretary—Rev. D. K. Turner.
Treasurer—De B. K. Ludwig, 3800 Locust Street, Philadelphia.
Library and Museum—1229 Race Street, Philadelphia.

TREASURERS OF SYNODICAL HOME MISSIONS AND SUSTENTATION.

New Jersey—Elmer Ewing Green, P. O. Box 133, Trenton, N. J.
New York—O. D. Eaton, 53 Fifth Avenue, New York, N. Y.
Pennsylvania—Frank K. Hipple, 1340 Chestnut Street, Philadelphia, Pa.

BEQUESTS OR DEVISES.

In the preparation of Wills care should be taken to insert the Corporate Name, as known and recognized in the Courts of Law. Bequests or Devises for the

General Assembly should be made to "The Trustees of the General Assembly of the Presbyterian Church in the United States of America."

Board of Home Missions,—to "The Board of Home Missions in the Presbyterian Church in the United States of America, incorporated April 19, 1872, by Act of the Legislature of the State of New York."

Board of Foreign Missions,—to "The Board of Foreign Missions of the Presbyterian Church in the United States of America."

Board of Church Erection,—to "The Board of Church Erection Fund of the General Assembly of the Presbyterian Church in the United States of America, incorporated May 5, 1871, by the Legislature of the State of New York."

Board of Publication and Sabbath-school Work, to "The Trustees of the Presbyterian Board of Publication and Sabbath-school Work."

Board of Education,—to "The Board of Education of the Presbyterian Church in the United States of America."

Board of Relief,—to "The Presbyterian Board of Relief for Disabled Ministers and the Widows and Orphans of Deceased Ministers."

Board for Freedmen,—to "The Board of Missions for Freedmen of the Presbyterian Church in the United States of America."

Board of Aid for Colleges,—to "The Presbyterian Board of Aid for Colleges and Academies."

Sustentation is not incorporated. Bequests or Devises intended for this object should be made to "The Board of Home Missions of the Presbyterian Church in the United States of America, incorporated April 19, 1872, by Act of the Legislature of the State of New York, *for Sustentation*."

N. B.—Real Estate devised by will should be carefully described.

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THE CHURCH
AT HOME AND ABROAD.

SEPTEMBER, 1891.

CONCERT OF PRAYER:—"The Outlook" to which our Home Mission secretaries invite us, (page 212) is surely one calculated to invite and encourage earnest and united prayer and corresponding faithful effort. Is it possibly true that our efforts last year were with too little sense of our inability to accomplish such a work without that divine help which is only given in answer to sincere prayer? That million of money that is needed—it is not enough to show that it is needed, and that we are able to give it. Practically we are not able unless the Spirit of God move on our hearts to incline them thereto. Are we praying for *that sort of divine* help? There is occasion just here for great searching of heart.

Many men are needed: so the secretaries and superintendents assure us. Are we praying for them in readiness to go obediently ourselves to fields of difficulty and self-denial—to encourage our sons, brothers, friends to go—to give up positions in which we are now happy, if the Lord needs us more in newer and more needy fields. It may be that we are called to more searching of heart here.

JAPAN AND KOREA:—The pages (215–25) on which these are pictured, in their marvellous new birth as nations, are of no ordinary interest. The thinking that is now being done in Japan is of the first class in activity, and of no low grade in intelligence and precision. Their creed-making is worthy of most respectful study by us all. The creeds of Japan are to be of native growth, and they are well started. Unchristian thinking is as wide awake there as in our own country, and Japanese Christianity must assert itself and defend itself against the errors, indigenous or imported, that stand opposed to it. Is there anything for which all Christendom should more earnestly pray than that the minds which God has elected to lead Christian thought in Japan may be full of the Holy Spirit, and that the whole church in Japan may, by the same spirit, be made wise to recognize His appointed leading? Korea, so near a neighbor, in so similar conditions, is fitly united with Japan in this month's concert of prayer. Dr. Vinton's account of his professional experience will be read with interest.

CORRECTION.—Our note entitled *A Good Beginning* in the August number, page 104, gives too favorable an estimate of re-

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ceipts for Foreign Missions for May and June. The figures were incorrectly copied from the Treasurer's report on page 118, where they are correctly given.

May and June, 1891, . .	$63,168 51
" " " 1890, . .	46,985 88
Increase, ...	$16,182 63

Another error occurred in the note on page 103, entitled *Concert of Prayer.* The figures indicating the pages are wrong in a part of the edition, but they are correct in the General Index.

This mistake was discovered while the number was in press, and was corrected for the greater part of the edition.

The Treasurer of the Board of Church Erection desires to acknowledge and correct an error in his last annual report, by which $30 was credited to the First Presbyterian Church of Syracuse, N. Y., instead of the First Ward Presbyterian Church of that city.

COLLEGES AND ACADEMIES.—In making up for the printer the pages (244–5), which are devoted to this important cause, we, by a mistake, did not leave room for the two concluding sentences of the Secretary's eloquent appeal. Our regret for this is somewhat alleviated by the hope that this note will secure more special attention to that appeal. The following are its concluding sentences:

Why should not good men and women that cannot give millions make themselves the happy helpers of institutions upon whom their more moderate gifts will tell as effectually in gratitude and results as the larger gifts that are made to larger and older schools?

The Board's eighth report for 1890-91 gives details of location, property, attendance, etc., concerning all the institutions above referred to. Copies will be sent upon application to the Board's Room, 23 Montauk Block, Chicago, Illinois.

The following letter is sent to us from the rooms of the Board of Missions for Freedmen. The Board is building a school-house there, and this letter is surely a moving appeal for needed help:

EAGLE TOWN, IND. TER., July 8, 1891.

REV. R. H. ALLEN, *Sec. Presb. B. M, for Freedmen.*

Dear Sir—I am sorry that I am not able to write the kind of a letter I wants to write, but I can say this: We are in deep need of a teacher; that is, a Missionary Teacher, and I do prayerfully ask that one may be sent. because there is many childrens that could be made some-thing of, but by not having no teacher they all may go to destruction. And we have no minister and no teacher. What will we do? In the name of the Lord send us one. I will do all I can to sustain the teacher with the help of the Lord.

I do pray to the good Lord both day and night for his help that He in his good pleasure may send more laborers in the Territory, for we have been in darkness so long, and I do ask God to bring us to the light as I can witness that there is one teacher sent to Lukfata that is a good worker; that is Miss Bertha L. Ahrens. I have often visited her school and have seen her work, and it makes me feel happy to see that those children are beginning to see the light and that's what I wants to see at St. Paul Church at Eagle Town. And I know if Miss Ahrens had another missionary teacher down here it would please her so much.

Also I was up to Mr. McBride's examination. It did please me much to see how far those chil-drens has advanced in so short a time and also Miss Ahren's childrens.

Please send us a teacher or a minister or both—soon. Yours in Christ,

WM. BUTLER.

By Emmerson Sholes. Aged 13.

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FOREIGN MISSION NOTES.

BY THE SECRETARIES.

OUR GREAT BEREAVEMENT.

Since the last issue of THE CHURCH AT HOME AND ABROAD there have been received at the Mission House letters giving a more full account of the last illness and death of Miss Jennie M. Small of the Siam Mission. Other startling losses quickly followed.

Rev. Mr. McClure, of Petchaburee, writes:

Miss Small was first taken sick on Tuesday June 2, but still continued to busy herself throughout the day with her work. She was, however, so much worse by evening that Mrs. McClure felt it necessary to stay with her during the night. Her disease was no doubt cholera, though not a typical case in all respects. Having no physician with us at the time, we administered the ordinary remedies for such troubles, searching the medical books as she grew worse for something more effective. Dr. Thompson of Ratburee, whom we had telegraphed for, reached us shortly after noon on Thursday. Almost immediately Miss Small began to improve under his care, and he expressed hopes of her recovery, but again on Thursday she grew rapidly worse, and we were all gathered about her bed looking for her death at any moment. She, however rallied a little, and lingered until the afternoon of the next day, Friday, when we were all called to her bedside again; in a few moments she ceased to breathe, and her spirit had gone to the Savior. Almost from the very first of her sickness she anticipated death and began quietly to arrange all her affairs, telling us also what should be said to her friends. Even as early as Wednesday evening she bade farewell to the girls of the school, and other native friends, saying in Siamese that Jesus had called her, and that she had great joy in going, and hoped to meet them all in Heaven. She repeated many comforting passages of Scripture, and asked us to sing "Around the Throne of God in Heaven," she herself starting the hymn, but unable to sing more than a few words. Her expressions of entire confidence in her Saviour and of the conciousness of His presence with her were most marked.

At one time she observed, "In Petchaburee we have everything but a missionary's grave. The Lord saw that we needed that. I am willing that that grave shall be mine, and hope that my death may do more good for these poor people than my life has done." We selected the choicest place in the church yard for her grave, and on Saturday morning she was interred. There was first an English service at the chapel, conducted by Rev. Mr. Eckels, and afterwards services in the Siamese language at the grave, accompanied by much weeping on the part of the school girls and Christian women standing by. In her death we witnessed a great triumph of faith, the death of one not only ready, but anxious to go and be with her Saviour. It seems very sad and lonely without her, and that large house, at least the part occupied by the ladies, now stands closed for want of an occupant. From our point of view the work seems greatly hindered. The Boarding School must be closed, and the girls sent home until others can come to take charge of the work. The Day School will be continued under Mrs. McClure's supervision, and if it is practicable the eight or nine outside schools will also be kept open.

DEATH OF MRS. PHRANER.

Up to this time the death of Mrs. Stanley K. Phraner, of the Laos mission, Upper Siam, has been barely mentioned in THE CHURCH AT HOME AND ABROAD. Letters received from Cheung Mai have given us further particulars with reference to this sore bereavement also. Mrs. Phraner's death was not at all attributable to any influence of the climate of Siam. It appears that, although up to the time of her departure from America she had been in good health, she was ill almost from the time of her sailing from New York. Physicians

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on the journey gave her assurance that there was no occasion whatever for her to return home or to relinquish her plan of missionary life, and indeed on her arrival at Lakawn, notwithstanding the long voyage up the Meinam river, she was somewhat improved, for a week decidedly better. Her sickness, however, soon returned, and was beyond the control of the three competent physicians, Drs. McKean, Peoples and Cheek, who were in attendance upon her. Their utmost skill, combined with the unceasing care of her husband and of the ladies of the mission, was in vain. At last she passed away, painlessly and peacefully, at midnight on February 11th. Her bereaved husband has been surrounded by the sympathy of his warm-hearted missionary brethren, and could have had no more affectionate comforter than our veteran missionary, Dr. McGilvary, whom he has accompanied for several months in one of his evangelistic tours among the Northern Provinces. It is our hope that he may be so sustained by the grace and the promises of God that he will be able to continue his labors in the mission field.

DEATH OF MRS. BRIGGS.

On Sunday evening, March 22d, a little more than a month after the death of Mrs. Phraner, the Laos mission was still further afflicted by the decease of Mrs. Dr. Briggs, of the Lakawn station. Mrs. Briggs had given every evidence of firm health, but it seems that immediately before sailing from America she caught a slight cold, which was regarded very lightly at the time, but which clung to her until she arrived at her far off station in Lakawn. Her cold proved to be the beginning of pulmonary consumption, and although after her arrival in Laos she for some time rapidly gained in health, and all fears respecting her illness had been completely dispelled, the symptoms of consumption reappeared and very suddenly on Sabbath evening, after only two or three days of severe illness, she quite broke down and suddenly passed away. She had been resting through the day in her reclining chair, and at her husband's advice had not attempted to attend any of the services. In the evening Dr. Briggs himself remained with her, but had left her for a short time only to attend a dying child just across the road from his own dwelling. Under his care the child soon revived and improved, but he had scarcely been absent from Mrs. Briggs half an hour before one of the missionaries hurriedly called him. He hastened back to his wife, but before he reached her side she had breathed her last.

The most affectionate sympathy will go out from many hearts in America toward these afflicted homes and missions. Our friends, however, must be upon their guard against drawing incorrect conclusions from these sudden losses. Had not the station at Petchaburee been temporarily without a physician, there is the strongest reason to hope that proper medical treatment in the earliest stages of Miss Small's illness would have arrested her complaint. Another physician will be stationed at that point by the Board at the very earliest possible day. The right man is now being diligently sought. As regards Mrs. Phraner and Mrs. Briggs, it is to be noted, as we have already observed, that the illness of neither was in any way traceable to the influence of the climate or of life in the Laos country.

REV. A. W. LOOMIS, D. D.

We are called upon to record the unexpected death on July 26, after a very brief illness, of Rev. Augustus W. Loomis, D. D., of San Francisco, Cal. He first went as a missionary to China in 1844, and was there until 1850. In 1852 he began mission work among the Creek Indians, and was with them about a year. In 1859 he was called to take charge of the Chinese work in California, in which department of Christian Missions he has spent the remainder of his life. Dr. Loomis has published several important works in connection with Chinses Missions, and his whole work has been of the highest value. He was a man of great intellectual attainments, and it will be difficult to supply his place in our missionary force.

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REV. JOHN NEWTON, D. D.

We have just received news of the death, on July 2, of Rev. John Newton, D. D., of the Lodiana Mission. He was our oldest missionary, having gone out to the field in 1835. We have had no particulars as to his sickness and death. Dr. Newton has had four sons and two daughters engaged in various departments of mission work. He was a preacher, teacher, linguist, translator of the Scriptures and commentator. His grammar and dictionary of the Gurkukhi language, translation of the New Testament into the same language, and his commentary on Ephesians in Hindostani, are valuable works. The work of this father in missions will endure, and will be continual testimony to his faithfulness and devotion to the cause of humanity, and of his Divine Lord.

REV. W. J. WHITE, D. D.

On Monday afternoon, July 27, at Elmira, N. Y., Rev. and Mrs. Wellington J. White, their three children, Lillian C., Mabel G. and Mary M., aged respectively nine, seven and two years, with Hattie Hastings, aged twelve, a daughter of a friend, and Susie McCarthy, a nurse-girl of thirteen, were together in a covered carriage, taking a drive. While crossing the Erie Railroad track, the carriage was struck by an express train, which was moving at the rate of about thirty or thirty-five miles an hour.

The persons in the carriage were thrown in various directions. Some against a standing freight train, and some were caught by the cow-catcher of the engine. Mr. White, his daughter Lillian, Hattie Hastings and Susie McCarthy were instantly killed, Mrs. White and little Mary were seriously injured, while Mabel escaped with only a few bruises.

As we go to press, we learn that there is good hope of the recovery of little Mary. The case of Mrs. White is more serious. She has been unconscious most of the time since the accident, with rare and brief lucid intervals. Once she so far recovered consciousness as to be able to ask for the children, but immediately dropped away again. The physicians in charge have hopes for her recovery, yet her life hangs as by a thread.

Mr. White was a member of the Canton Mission since 1881. He was especially engaged in itinerary work, operating from Macao as a center. His furlough had almost expired, and he and Mrs. White were looking forward eagerly to their return in September. Their passage had been already engaged.

During their visit to the United States, Mr. and Mrs. White had been very active in attending meetings of synods, presbyteries, missionary societies and bands, and had made many valued acquaintances and friends. Although in this country for rest and recuperation, they seemed to rest most while on the wing, and to recuperate best while at work.

Mr. White had mastered the Cantonese dialect, and was eminently fitted for his special work. His sudden death and the death of his little daughter will cause great sorrow in all missionary circles, as well as among his many relatives and friends. He will be sadly missed in the great mission field and work.

Our tenderest sympathies go out to the friends of those who have been so suddenly called home, and also to the households of Hattie Hastings and Susie McCarthy, so sadly and painfully afflicted. The entire church will bear all these bereaved friends on their hearts to the throne of grace, seeking for them Divine comfort and strength.

"WHOM SHALL WE SEND?"—A peculiar exigency is upon us now, and we turn

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in our perplexity to the church at large, in the hope that some called of God may respond. There is urgent need to-day of three ordained ministers, a medical gentleman and a medical lady of experience, and three single ladies qualified to teach and to do evangelistic work. Two of the ordained men and one single lady are required for the island of Hainan, where our church is the only missionary agency among a million and a half of population, and where the Holy Spirit has already set his seal upon the efforts put forth. A liberal Christian gentleman stands ready to meet all expenses involved in sending forth one of these men, and the Board will be responsible for the others. The third ordained minister is needed to take the place of Rev. Wellington J. White, of our Canton Mission, whose recent death, by an appalling accident, has cast a shadow over many hearts and homes. Mr. White's work was mainly itinerating among the villages from Macao as a centre.

The medical man is needed immediately for Petchaburee, Siam, for a small hospital and for general practice. The medical lady is required to take up the work of the late Sara C. Seward, M. D., in Allahabad, India. The work is well established and fairly well equipped, a new building for dispensary and hospital purposes having just been completed before Dr. Seward's death. To fill these positions physicians thoroughly qualified professionally, of some experience, and with *an earnest missionary spirit*, who will undertake the work *for Christ's sake*, are greatly needed. Two of the single ladies, ready for teaching and for evangelistic work, are needed in Siam.

Of course other missions are pressing for reinforcements, and it is difficult to deny their requests, but the necessity in the cases mentioned is peculiar and urgent. Any letters of inquiry relative to supplying these calls for help may be addressed to Rev. Arthur Mitchell, 53 Fifth Avenue, New York.

In closing a letter referring to the last riots in China, Lieut.-Commander Marthon, of the U. S. steamship Palos, says "the Chinese don't want religion, and he has yet to meet the first Christian Chinese. The natives appear to be aroused wherever the missionaries happen to be stationed, no matter whether for church, school or hospital purposes."

In view of the above statement, the following from the New York *Sun* has a timely interest.

The attention of Dr. Henry L. Morehouse, of the American Baptist Home Mission Society, was called to Lieutenant-Commander Marthon's views on the usefulness of sending missionaries to China.

"Put that man down as an ass of the first water," he said, "and say I said so. Why, he don't know what he's talking about. We have Chinese churches in San Francisco and Portland, in which there are just as good Christians as there are anywhere, In the different Chinese missions we have 1,673 members, and some of them are ordained ministers."

Dr. A. B. Leonard, one of the secretaries of the Methodist Foreign Mission Board, read the dispatch and said: "If he has never seen a Christian Chinaman, it is simply because he has never looked for them, and has not cared to associate with that sort of company. He talks at random and for the purpose of underrating and belittling the work of Christian missions abroad. He is either very ignorant or he is very parsimonious of the truth. We have an annual conference in the Foochow mission. There are seven districts, and each one has a native for Presiding Elder. In this year's report there are 2,626 members and 1,546 probationers. The pastors of the churches are all natives, and the missionaries are in general supervision of the work. In the Central China mission there are 869 members and 167 probationers, in North China 272 members and 672 probationers,

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and in West China, where the mission has just been started, we have 18 members and 27 probationers."

Dr. Arthur Mitchell, one of the secretaries of the Board of Foreign Missions of the Presbyterian Church, has been all over the Chinese mission field. When he read the dispatch he smiled and said:

"That's the same old chestnut. We're used to that sort of thing, and the game isn't worth the chase for us to go after it to run it down. If Mr. Marthon has never seen a Christian Chinaman, it's because he has never hunted for them. There are 6,000 in Canton alone. In our four Chinese missions we have fifty-three churches and 4,720 communicants. There are twenty-seven ordained native ministers."

POLITICAL TROUBLES in South American republics can be generally traced to the lack of confidence among the political leaders in these lands. This want of confidence is not because of opposing political plans so much as it is because of a lack of conscience, and the public consciences of these lands has been so misdirected, and has been developed on false lines to such a degree that it is almost wanting, or if at all active, it is according to abnormal principles. In our schools of Christian education we are trying to remedy this difficulty, and thus far the outcome of our work is hopeful in the extreme. There is nothing which will contribute more to South American stability of government than Christian schools and colleges. To this end our schools in San Paul's, Brazil, and in Santiago and Valparaiso, Chili, are contributing largely.

Encouraging news continues to reach us from the northern part of the Gaboon and Corisco Mission, West Africa. Mr. Godduhn writes that at a recent communion in Batanga fifteen adults were received on confession of their faith. The following morning two men from Ubenji and Bwanji, towns near the Campo river, presented themselves at the missionary's door, earnestly beseeching him for a Bible reader who could instruct inquirers. Mr. Godduhn promptly responded to the call, taking with him a man fairly well qualified for the work. On the march they passed through a tribe which had never seen a white man—the Famatyio—who had recently been driven from their homes by the Fans. When they reached Eboye, Mr. Godduhn was surprised to find a "prayer house" built and seated with benches, and the house filled with an expectant congregation. The missionary's surprise was increased when, on closing the service with the Lord's prayer, most of the congregation joined in repeating it. All this, under God, is to be traced to the efforts of Wisongo, a young man who had been baptized by the late Mr. De Heer some years since. He had interested many of his young companions in building the prayer house, had taught them the Lord's prayer and the catechism, and had instructed them on the Sabbath to the best of his ability. "Let him that heareth say, come."

In welcoming the delegates to the recent International Conference Mr. Blaine said: The aggregate territorial extent of the nations here represented falls but little short of 12,000,000 square miles—more than three times the area of all Europe, and but little less than one-fourth of the globe; while in respect to the power of producing the articles which are essential to human life and those which minister to life's luxury, they constitute even a larger proportion of the entire world. These great possessions to-day have an aggregate population approaching 120,000,000, but if peopled as densely as the average of Europe, the total number would exceed 1,000,000,000. While considerations of this character must inspire Americans, both South and North, with the

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liveliest anticipations of future grandeur and power, they must also impress them with a sense of the gravest responsibility touching the character and development of their respective nationalities.

We have received a very interesting report of a Young Men's Missionary Society in Tungchow college. In regard to it Dr. C. W. Mateer writes that the amount was made up from very great poverty, in sums varying two to twenty *cash* (ten *cash* equalling one cent), excepting $1.50, which was paid by former students for a life membership. Several of the members of this society are from the preparatory department. The rules of this society require that no member shall be absent from a meeting, and cannot decline duty unless excused by the president, or is absent from the city. Every member gives something at every meeting, however small the sum.

The rules of the society are modeled after those of the literary societies of Jefferson College. The members manage the meeting well and everything is done in proper order, no matter how long it makes the meeting, and they manage to keep up interest to the end every time. If the members had as much money as enthusiasm their annual offering would be much larger. It has been a matter of wonder to Dr. Mateer when some of the members lay two, five or ten *cash* on the table how the donor managed to raise it. It is a pleasure, says Dr. Mateer, to see the heartiness with which the mites are paid in. The following is a translation of the report:

To the Board of Foreign Missions: Greeting, blessings and peace:—

The Young Men's Missionary Society of the Tungchow College through God's blessing have enjoyed a year of peace and prosperity. We have now sixty members and at almost every meeting one or more new members are added. We meet monthly. Our meetings are opened with singing, reading Scriptures and prayer. After that two or three papers are read by persons appointed at the previous meeting. We usually follow the schedule of subjects as arranged by the Board of Missions. The essays give such information as will serve to stir us up to pray and work for the spread of the gospel. After the papers we have remarks on the subject of the papers. After this we attend to miscellaneous business, receiving new members, etc. Then the treasurer calls the roll for contributions. Our contributions are sometimes more and sometimes less. Each one gives whatever seems to him right. After this we close with prayer. We herewith send our last year's contribution of seven dollars. Yours very truly,

By order of the society,
WANG CHING KIAI.

From a communication from Rev. F. P. Gilman we learn that the Loi people are in a transition state religiously. They no longer follow the tradition of ancestor worship. They formerly had no idols, but within the last ten years are setting up idols in their houses to propitiate each deceased ancestor. New forms of error and new appeals to human superstition and fear are appearing. The great enemy will not cease until he has tried every possible means and all possible combinations of error with which to deceive and destroy a too susceptible humanity.

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HOME MISSION NOTES.

BY THE SECRETARIES.

ONE MILLION FOR HOME MISSIONS.—"*Resolved*, That the Assembly expresses its grateful appreciation of the work of the Board during the year, and commends its administration of the great trust committed to it to the confidence of the Church; and we recommend the sum of $1,000,000 as the amount which should be contributed during the year, in order both to carry on the work and to liquidate the debt."—*Minutes of the General Assembly*, 1891.

In the great State-empire of Texas, the work has some difficulties incident to no other field. There has been an earnest effort to reduce to a minimum the amounts asked from the Board. Special pains have also been taken to increase the contributions of the churches. The cause of home missions has been constantly and earnestly set forth before the people. A great effort has been made to group contiguous churches in single charges, and thus, for the time at least, reduce appropriations. This is in many cases made peculiarly difficult by the great distances which the missionary would have to travel. One man has a field five hundred miles long, and covers it all *occasionally*. A wonderfully inviting and promising work is before us among the Germans. They occupy solidly twenty counties, and in a dozen more form a large proportion of the population. They are to a large extent indifferent to religion, or even opposed to it, and yet in the main upright and moral. The Board would have a clear field among these people for a great enlargement of its work. A number of men could have been recently employed among them if the means had been at hand. There is also an opening for more work among the Mexicans on the border of the State. The needs are great, and the people are anxious for our missionaries.

There have been very large investments of northern capital recently made in Texas. Iron-ore of a notably good quality has been found in great abundance. Extensive mineral wealth has been developed in Llano county, near the centre of the State, northwest of Austin, the capital.

There has been no very large movement of northern people into Texas. Three-fourths of the members of our own churches are southerners. The foreign immigration has been very large, and still continues.

Two new features in Western Texas—grape culture and artificial irrigation—will tend to attract a large population into that section of the State.

It should be borne in mind that Texas is the great home mission field of the Southern Presbyterian Church. A large proportion of their churches are vacant, but their evangelists are able and energetic. But even the utmost efforts of both churches cannot meet and satisfy the present need of this vast region.

The Board's embarrassing lack of money makes trouble all around. Its own operations are of course sadly hampered by its heavy debt. "Cutting down" is a serious and painful business. Declining new work is none the less grievous for being inevitable. Then, the missionaries are burdened and cramped and worried by

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lessened appropriations and delayed remittances. Friction and hard feeling are in many cases a sure result, and one which can hardly be wondered at. It is not in flesh and blood to bear with entire equanimity the protracted delay of a needed instalment of a small and well-earned salary. The long-waiting and hard-pressed missionary fails sometimes fully to appreciate the stress on the treasury which necessitates the delay. It is not easy for a man to wait for the Board when creditors will not wait for him.

In the midst of all this unavoidable worry, it is all the more pleasant to receive expressions of appreciation and gratitude. Such words mean more at such a time than they do when all things are easy and smooth, and they count for more with those who receive them. Such acknowledgements are always gratefully welcomed at the office of the Board of Home Missions.

A few of these good words, lately received, and taken at random from many, are here appended.

Rev. George Reynolds, *Grand Rapids, Mich.*:—I wish to thank you for your interest in the field and your confidence in the Home Mission committee of this presbytery.

Rev. J. C. de Bruyn Kops, *St. Paul, Minn.*:—Permit me to thank the Board sincerely for the aid we have received during the past year, and to gratefully acknowledge that the Board's gift has been much appreciated by both the church and the pastor, including the latter's family.

Rev. John George Schaible, *Omaha*:—I close my report with much thankfulness toward God, and towards the beloved Board of Home Missions, for all the kindness they have bestowed upon me and family, and upon our church and missions in Omaha.

Rev. W. S. McKellar, *Socorro, N. M.*:—The church feels very grateful to the Board for its liberal appropriation this year.

One more extract will give an instance of a worthy and noble spirit under the burden of a reduced appropriation. It is from

Rev. W. H. Kearns, *Davenport, Iowa*:—It was quite a blow when we received word that you only granted us $300 when we fully expected $400. But the church said: We will make the sacrifice and raise the other $100. This is a good deal better than they have done for years.

Rev. George C. Giffen writes from Fowler, Cal., that his field has assumed self-support, though hardly able, pleads that the funds thus released be given to a new field near by, and adds: "I desire to express my gratitude to you for all kindness, and especially for the promptness with which my drafts have always been sent."

North Dakota has no large cities. Fargo has a population of 7,000. It has lost 3,000. Jamestown has also been reduced in numbers. Bismarck has lost one-half of its people. In the three presbyteries of the state, Bismarck, Fargo and Pembina, there are now only four or five self-supporting churches. The state has no mining resources. Its resources are only agricultural. Its boom has suffered collapse. There has been repeated and extensive failure of crops. Hail storms and hot winds and drought have cut down the yield of wheat per acre in many places from forty bushels to five or three or nothing at all. Irrigation has been contemplated as a remedy, and will no doubt be attempted, with help from the government. With the relief which this would bring, the suffering portions of the state would produce more reliable harvests of the peerless "No. 1 Dakota hard spring" wheat, and share the advantages and exemptions of the garden-like Red River valley where most of our churches now lie, within the bounds of Pembina Presbytery.

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Failure of crops, especially if repeated year after year, means empty pockets. And yet this year's contributions from the churches exceed last year's by $200 or more. Another consequence of crop-failure is removals. The state lost population last year. This, of course, cripples the churches. Our church in one city centre lost 100 persons, thirty of them being contributors.

In Florida we have forty churches, in the two Presbyteries of East Florida and South Florida, only two of these being in the western part of the state. They have increased rapidly in number, but few of them have yet attained much size or strength. Attention has been given to the matter of grouping adjacent churches in a single charge. There has been special effort made to group our congregations with those of the Southern church, wherever this has seemed possible. This is a measure of economy for our Southern brethren. They have many vacant pulpits, which in this way can be at least partially supplied. The arrangement has been found economical and otherwise beneficial to us also. When satisfactorily carried out, it has promoted mutual good feeling and co-operation.

The churches have done well in the matter of giving. There has been decided improvement in this direction, especially in South Florida Presbytery, where contributions have more than doubled. Two churches only have thus far become self-supporting.

One peculiar disadvantage from which the work in Florida has suffered is the absence of some of the pastors, mostly in East Florida Presbytery, during the summer months. The work in such cases is continuously maintained little, if at all, more than half the year. What these fields need is the settlement of permanent pastors or stated supplies, who will work throughout the year.

Two recent developments in Florida will have their effect on our work, as on other interests. One is, that as the result of extensive drainage of overflowed lands, two millions of acres of muck have been laid bare, which proper handling will convert into the best sugar cane land. It is said that there is nothing like it elsewhere in the world. The other new thing is the discovery of immense deposits of phosphates of various sorts and grades, covering a vast area, along almost the whole western coast, the strata sometimes reaching fifty feet in thickness, and the quality being of the best—surpassing, it is claimed, the phosphates of South Carolina.

These two new features indicate great additions to the work and wealth of the state.

The statement is made by a Hebrew journal that, of the 117,378 paupers cared for by the different counties of the State of New York in 1890, 63,682 were foreigners, but that among them were no Russians, Poles, Hungarians or Roumanians; and the inference is drawn that, even if the present rush of Jews of even the impoverished kind were to be doubled, there is no probability that they would become a public charge. The fact is stated also that there is at present but one Jewish pauper on Blackwell's Island, and that she will soon be cared for. The Jewish communities take great pride in their care for their own people; and in all discussions in regard to the emigration of large numbers of them to this or any other country, this should be kept in mind.—*The Independent.*

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Concert of Prayer for Church Work at Home

JANUARY,	The evangelization of the great West.
FEBRUARY,	The Indians of the United States.
MARCH,	Home Missions in the older States.
APRIL,	City Evangelization.
MAY,	Our Foreign Population.
JUNE,	Our Missionaries.
JULY,	Results of the Year's Work.
AUGUST,	The Mormons.
SEPTEMBER,	The Outlook.
OCTOBER,	The treasury of the Board.
NOVEMBER,	The Mexicans.
DECEMBER,	The South.

THE OUTLOOK.

In the present "Outlook" there are two principal things: the money needed, and the work to be done.

The General Assembly has specified and recommended $1,000,000 as the income to be given to the Board for the year 1891–2. It is the largest sum ever named for the work of Home Missions. It is a vast amount of money. To raise it before next April is a serious undertaking. The burden is made heavier by the fact that $100,000 of the sum represents debt—always hardest to raise. Many good people, and ready givers, are with difficulty made to see that the Board of Home Missions may be in debt without fault of its own—or, indeed, fault anywhere. They do not take into account that the deficit in this case was simply in legacies, and can, therefore, be matter of blame to no one. They do not realize that Home Missions, from the nature of the case, must be a credit business—must be always a year in advance.

But be that as it may, the debt is there and must be paid; and the million which includes it must be raised before the year ends, if the Board—or rather the Church whose agent it is—is to take even the first advanced step in the pressing work which has been all but standing still for a year and more, and which every day more and more imperiously calls for more churches and more men.

The proposed million seems indeed a serious advance on last year's income, being $150,000, or eighteen per cent., more. But it does not loom quite so large when set against the broad background of the resources of the church. It would be at the rate of $1.25 each for our 800,000 communicants. It would need on an average $144 from each of our 7,000 churches, or $185 from each of the 5,400 churches contributing to Home Missions last year. There is nothing impossible, nothing burdensome in this. Our church is fast growing in numbers and in wealth. A yearly increase of its contributions is to be naturally and reasonably expected. And in addition to this, its beneficence, as a principle and a habit, is steadily increasing in response to constant instruction and the impulse of the Holy Spirit. In this light, it is most encouraging to think of the vast material wealth in the possession of our Presbyterian fellowship. There are hundreds, and probably thousands, who could singly pay this debt with ease. The income proposed for the Board this year would be a trifling tax upon the rich alone. A tenth of a tithe of Presbyterian incomes would fill the treasuries of all the Boards to overflowing.

Then consider the urgent need of the work. When we look fairly at it, we come under the pressure of the conviction that all that has been done falls far short of what ought to be done, and done speedily. Reports from the field show that, in addition to the present force, four hundred men could at once be usefully employed—and the work would even then be hardly overtaken. It is so more or less all over the land. Every one is familiar with the rushing growth of the far North-west. The cities, towns and villages which are taking

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shape and size, as if by magic, all about Puget Sound, and on the Pacific coast, and at scores of other points in Washington and Oregon, are just so many urgent calls to us for ministers and churches. But there are fields less familiar whose claims are just as pressing. Take Missouri for an instance. It is an inland empire. It has some three millions of people. Its agricultural resources are very rich. Its mineral wealth is prodigious. It is opening up and developing with immense rapidity. Recent discoveries of its vast and varied riches have drawn all eyes to it. Our church has only 16,000 members in the state. But churches could be organized by the score—some in communities now utterly without the means of grace—if the Board could only grant the temporary aid which it is quite unable to give. The synodical missionary pleads for at least thirty more men at once. It must be admitted that this great State, for reasons sufficient or not, has not received that share of attention and aid to which it was entitled. If means are furnished, this shall no longer be the case. Other fields all over the land might be specified in like fashion. In New England, in the South, in the far South-west, in Wisconsin and Iowa and Minnesota and Dakota and Montana and Oklahoma, they are asking and waiting for the helping hand which the Board is simply unable to extend.

If our noble Presbyterian people will but hear and heed the appeal which the Board would now reiterate and emphasize in behalf of this grand and worthy enterprise, a work could be done this year whose results would far exceed all past successes in the line of home evangelization.

OUR FISCAL YEAR closes with the month of March, while our work is continuous through the summer and winter. We go on helping the feeble churches and planting new ones where they are needed. At the last meeting of the General Assembly we had fifteen Synodical missionaries to meet with us and report about the outlook on their own fields, north, south, east and west. They think that 400 more men could be employed in vacancies and new fields.

Last year, for instance, we organized one hundred and thirty-nine churches and we gathered into the church 18,091 members. These were encouraging figures, but the work has hardly been enlarged at all. We have done much the same thing for eight or ten years. The demands seem to be growing more numerous from all parts of the country. The work is enlarging and we ought to come up to the measure of the opportunity. The filling up of our cities is marvellous. Every city, east and west, is in need of more churches.

A good many friends of Home Missions have fallen into the habit of congratulating themselves on the growth and success of our church. It is a matter of devout thanksgiving, but all our growth and success seem to open new work, new fields still beyond, and while last year and several previous years so much has been done, there seems now more to be done than ever before. We never were confronted before with anything like so many hundred vacancies to be filled. We must lay all our plans to group the feeble churches and to take possession of new points in the regions beyond.

We desire to keep before our readers also the great work to be done in our cities. Though we have been working at it for years and we have thought that we had certain points supplied, yet the growth of cities is such that new points are developing very rapidly and new churches must be organized. In the older parts of the country we have very little to do in the way of establishing

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churches—Presbyteries establish them and the good and faithful Presbyterians build them, but in all the remote, new and growing cities there is a constant demand for more men and more churches. Notwithstanding the debt of last year we are working at them. The increase for the last quarter of the fiscal year over the corresponding quarter of last year was $42,540.06. This rate of increase must be maintained throughout the year if the needed income is to be forthcoming, and we urge all friends of the work to do their utmost for this end. But the point we want to make is, that in all our advances God still goes before us and opens the way for more and more work. He seems to be blessing us for all the advances we make. Let us not provoke Him to anger by our refusal to go forward. We must go forward, we must put in more work. The harvest is white, the prospects for the church are promising. As the Synodical missionaries say, we must go forward, we dare not stand still. The church must arouse itself in response to the call. The day of small things has passed away, and now with east and west compassed by the hosts of missionaries we are bound to move forward and win our land for Christ.

The new South, where freedom and enterprise replace the old life, stands ready to respond. Texas, New Mexico, Indian Territory and Arizona have been touched as by a divine finger and teem with opportunities. Everywhere we see the outlook full of glorious possibilities waiting for the forward movement indicated by the Assembly's recommendation of "A million for Home Missions."

OUR SORT OF FOLKS.—In a neat little eight-page tract, equal to about two or three of these pages, *Alice Barber* shows how *Home Missions* means "guarding and saving those who go out from our homes" to the newer parts of our great land. "They are *our sort of folks;* they went out from our own churches." "They try to keep up the Christian home tone; they are going to build churches and colleges, and send their sons into the ministry and to Congress, and their daughters are going to marry other ministers and Congressmen; but just now they need a little help."

Miss Barber tells, in a charming way, how one winter, which she spent in the West with her brother, an elder in a little church there, "made the *home missionary*, his wife and all their children, very *real* people" to her.

Perhaps you have no brother living out west, and perhaps you never spent a winter there. Do you want to have home missionaries and all *our sort of folks* out west made *very real* people to you? Just send for some copies of the little tract, *Our Sort of Folks.* They are good to read and to give away. They let you have them for one cent apiece, or one hundred for seventy-five cents.

Address, *Woman's Executive Committee of Home Missions*, 53 Fifth Avenue, New York.

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Concert of Prayer For Church Work Abroad.

JANUARY,	General summary—week of prayer.
FEBRUARY,	Missions in China.
MARCH,	Mexico and Central America.
APRIL,	Missions in India.
MAY,	Siam and Laos.
JUNE,	Missions in Africa.
JULY,	Indians, Chinese and Japanese in America.
AUGUST,	Papal Europe.
SEPTEMBER,	Japan and Korea.
OCTOBER,	Missions in Persia.
NOVEMBER,	South America.
DECEMBER,	Missions in Syria.

MISSIONS IN JAPAN AND KOREA.

EAST JAPAN MISSION.

YOKOHAMA: on the bay, a few miles below Tokyo: mission begun, 1859; laborers—Dr. and Mrs. James C. Hepburn and Miss Etta W. Case.

TOKYO: the capital of Japan; station occupied, 1869; laborers—Rev. Messrs. David Thompson, D.D., William Imbrie, D.D., George William Knox, D.D., James M. McCauley, D.D., H. M. Landis and their wives; Dr. and Mrs. D. B. McCartee, Rev. Theodore M. MacNair, Rev. George P. Pierson, Prof. and Mrs. J. C. Ballagh, Mrs. Maria T. True, Miss Isabella A. Leete, Miss Kate C. Youngman, Miss S. C. Smith, Miss A. K. Davis, Miss Carrie T. Alexander, Miss Annie R. West, Miss Annie P. Ballagh, Miss Bessie P. Milliken, Miss C. H. Rose, Miss Gertrude C. Bigelow, Miss Emma Hays, Miss Lily Murray, and Miss Sarah Gardner.

In this country: Miss Annie R. West and Mrs. Maria T. True.

WEST JAPAN MISSION.

KANAZAWA: on the west coast of the main island, about 180 miles northwest of Tokyo; station occupied, 1879; Rev. Messrs. Thomas C. Winn, Marshall C. Hayes, J. M. Leonard, A. G. Taylor, and their wives; Miss Mary K. Hesser, Miss F. E. Porter, Mrs. L. M. Naylor, Miss Kate Shaw, Miss H. S. Loveland.

OSAKA: a seaport on the main island, about 20 miles from Hiogo; station occupied 1881; Rev. Messrs. Thomas T. Alexander. B. C. Haworth, George E. Woodhull and their wives; Miss Ann Eliza Garvin, Miss Alice R. Haworth, Miss M. E. McGuire.

HIROSHIMA: on the Inland Sea; station occupied, 1887; Rev. Arthur V. Bryan, and Rev. and Mrs. F. S. Cutis, Miss M. Nellie Cuthbert.

KYOTO: staion occupied 1890; Rev. Messrs. J. B. Porter, John P. Hearst, Ph. D., and their wives.

YAMAGUCHI: station occupied, 1891; Rev. and Mrs. J. B. Ayres, and Rev. and Mrs. J. W. Doughty.

FUKUI: station occupied 1891; Rev. ard Mrs. G. W. Fulton.

In this country: Rev. A. V. Bryan, Rev. and Mrs. J. B. Porter, and Miss F. E. Porter.

Under appointment: Miss Charlotte E. Miller.

MISSION IN KOREA.

Mission begun in 1884; station, Seoul, the capital, near the western coast, on the Han River, and 25 miles overland from the commercial port, Chemulpho; laborers—Rev. Messrs. H. G. Underwood and D. L. Gifford, and their wives, and Rev. S. A. Moffet, C. C. Vinton, M. D., and wife, Rev. and Mrs. W. M. Baird, Mrs. J. W. Heron, and Miss C. A. Doty.

Under appointment: Hugh M. Brown, M.D., and Miss Fanny B. Hurd.

CREED-MAKING IN JAPAN, AND CHURCH CONSTRUCTION.

No other mission field in the world, it is safe to say, displays so much intellectual vigor and offers so serious challenge to imposed dogma as Japan. At the latest anniversary of the Church Missionary Society the Archbishop of Canterbury made the point in words as follows: "Well, then there is Japan. Here again we see that we are on the eve of a discussion which may remind us forcibly of the theological discussion of the second, third and fourth centuries. The Japanese are a philosophically minded people, an extremely independent people, an original people. They are not content to accept without question the results of our disputes in the West. We must have men among them of great ability and knowledge, as well as faith, to deal with questions that will be shortly arising. There will be doctrinal discussions, and our missionaries ought to be well trained and taught."

It is one of the clearest occasions for gratitude to God which we have that so many of the missionaries connected with our Presbyterian force in Japan are men of the kind described above, men of great ability and

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knowledge as well as faith, themselves well trained for the highest work and capable of training others. We may well be thankful also that those men saw in time the need of thorough education on the part of the Japanese ministers whom they were to prepare for the Japanese church. In these days of philosophical skepticism, of unrestrained public discussion, a time of great theological debate and actual creed-making for a nation, it is with profound thankfulness that our missionary brethren look upon the thoroughly equipped young pastors and teachers whom they have been instrumental in giving to Japan. Among these are men to whom all the wealth of theological literature in the English tongue lies open. The history of doctrine, the history of the church, is familiar to them. Years ago our missionaries, especially those connected with the Meiji Ga-Kuin in Tokyo, foresaw the necessity of preparing Japanese youth for those higher studies and for the era of intellectual and theological conflict now upon them. The simple presence, the daily influence of these Japanese theologians now in Japan is itself a complete answer to the superficial, popular objections to higher education as an appropriate part of mission work. That the last Synod of the Church of Christ in Japan found leaders able and disposed to unite the church in a Confession of Faith, with Constitution and Canons, thoroughly evangelical, instinct with the vital force of Christianity, and organizing the whole body, from the hour of its adoption, for orderly and effective entrance on its great campaign, marshalling it both for defensive and offensive war is due to the wisdom of the large-minded men who have insisted that in Japan, hand in hand with the simpler evangelism, there should go thorough education, and at least a preparation for the very highest studies known to Christendom itself.

We here append the Confession of Faith adopted by the *Church of Christ in Japan:*

CONFESSION OF FAITH.

The Lord Jesus Christ, whom we worship as God, the only begotten Son of God, for us men and for our salvation was made man and suffered. He offered up a perfect sacrifice for sin; and all who are one with Him by faith are pardoned and accounted righteous; and faith in Him working by love purifies the heart.

The Holy Ghost, who with the Father and the Son is worshipped and glorified, reveals Jesus Christ to the soul: and without His grace man being dead in sin cannot enter the kingdom of God. By Him the prophets and apostles and holy men of old were inspired; and He speaking in the Scriptures of the Old and the New Testament is the supreme and infallible judge in all things pertaining unto faith and living.

From these Holy Scriptures the ancient Church of Christ drew its confession; and we holding the faith once delivered to the saints, join in that confession with praise and thanksgiving:—

I believe in God the Father Almighty, Maker of Heaven and Earth.

And in Jesus Christ His only Son Our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead and buried; He descended into Hades; the third day He rose from the dead; He ascended into Heaven, and sitteth at the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost; the Holy Catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. AMEN.

Advancing from the Confession to the Constitution of the Church, these Japanese ministers and elders, after earnest and protracted discussion and prayer, adopted the following

CONSTITUTION.

ARTICLE 1.—THE CHURCH INVISIBLE.

God is gathering out of every nation a great multitude, in which throughout the ages he will show forth the exceeding riches of his grace and wisdom. This is the Church of the living God, the body of Christ, the temple of the Holy Ghost, the fulness of Him that filleth all in all. As this innumerable company is made up of the saints of all lands and ages, it is called the Holy Catholic Church; and since the members thereof are certainly known only to Him who knoweth the heart, it is called also the Church Invisible.

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ARTICLE 2.—THE CHURCH VISIBLE.

The Catholic Church Visible is the whole body on earth calling itself Christian and acknowledging the Father, the Son, and the Holy Ghost, one God blessed for evermore.

ARTICLE 3.—PARTICULAR CHURCHES.

A particlar church is composed of such members of the Catholic Church Visible as unite under some form of government, for the worship of God, holy living, and the extension of the kingdom of Christ.

ARTICLE 4.—LOCAL CHURCHES.

A local church is a company of members of a particular church regularly organized and assembling statedly for public worship.

ARTICLE 5.—WORSHIP.

On the Lord's day, all the people shall assemble for the worship of Almighty God, our Heavenly Father. The ordinances of worship are prayer, praise, the reading and preaching of the Word, the administration of the sacraments, the offering of gifts, and the benediction. The sacraments are baptism and the Lord's Supper. They should be dispensed by a minister.

ARTICLE 6.—MINISTERS.

Ministers are men regularly set apart by ordination for the preaching of the Gospel of Christ and the administration of the sacraments. Ministers installed over one or more churches are called pastors; those appointed by a presbytery to the particular care of churches without pastors, or of evangelistic work, are called evangelists; those holding chairs of instruction in theological schools recognized by the synod are called teachers.

ARTICLE 7.—LAY PREACHERS.

Lay preachers are men regularly licensed by a presbytery to preach the gospel. They shall labor under the direction of the presbytery, or of such ministers as the presbytery shall appoint to their oversight.

ARTICLE 8.—ELDERS.

Elders are representatives chosen by a church to join with the pastor in the care of the church, and, when duly appointed, to sit in the presbytery and the synod. They shall be male members in full communion.

ARTICLE 9.—DEACONS.

Deacons* are representatives chosen by a church to join with the pastor in the care of the poor and the finances. They shall be members in full communion. In churches which do not elect deacons, the functions of the office shall be performed by the session.

ARTICLE 10.—REPRESENTATIVE ASSEMBLIES.

The Church of Christ in Japan administers government through sessions, presbyteries, and a synod. All powers not granted in the Constitution and Canons to these assemblies, or to the deacons, are exercised by the churches.

ARTICLE 11.—SESSIONS.

The session is composed of the pastor (or pastors) and the elders of a church. To the session belongs the care of the church. It therefore examines and admits persons to the communion of the church; grants and receives letters of transfer and dismission; exercises discipline in accordance with the Constitution, Canons and Confession of Faith; provides for the preaching of the Word and the administration of the sacraments when the church is without a pastor; has the care of the Sunday-school and of all evangelistic work carried on by the church; and appoints elders to the presbytery.

ARTICLE 12.—PRESBYTERIES.

The presbytery is composed of all the ministers and one elder from each session within a certain district. Sessions of churches having three hundred members in full communion may appoint two elders. Those ministers only may vote who are pastors, evangelists or teachers. To the presbytery belongs the care of the sessions, churches, ministers, lay preachers, and companies of believers not organized as churches, within its bounds. It therefore organizes, transfers, unites, admits, dismisses, and disbands churches; ordains, retires, transfers, admits, dismisses, and disciplines ministers; installs and releases pastors; licenses, retires, transfers, admits, dismisses, and disciplines lay preachers; reviews the records of sessions; gives counsel and aid to sessions, churches, and unorganized companies of believers; decides references and appeals regularly presented; maintains order, carries on evangelistic work; and appoints representatives to the synod.

ARTICLE 13.—THE SYNOD.

The synod is composed of representatives appointed by the presbyteries. Each presbytery shall appoint one minister and one elder for every three churches within its bounds. The synod is the representative and counsellor of the Church of Christ in Japan, and to it belongs the general care of all its work and interests. It therefore organizes, unites and disbands presbyteries, fixes their bounds and reviews their records; decides references and appeals regularly presented; interprets the Constitution, Canons and Confession of Faith; and maintains order throughout the presbyteries and the churches. The synod may also appoint boards of home and foreign missions, and may undertake the care of theological and other Christian schools and colleges.

ARTICLE 14. — AMENDMENT OF THE CONSTITUTION AND CONFESSION OF FAITH

An amendment to the Constitution or the Confession of Faith must first be recommended by a presbytery to the synod. The synod may return the same to the presbytery recommending it, or it may send it, either with or without amendment, to the several

* As there is no distinction of gender in the Japanese language, the omission of the word "male" in Art. 9 permits the election of deaconesses. Note the insertion of the word in Art. 8.

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presbyteries for decision. The vote in the presbyteries shall be simply *pro* or *con*, and shall be taken at meetings held not less than six months after the meeting of the synod. The clerks of the presbyteries shall forward to the clerk of the synod the number of votes *pro* and *con*. If two-thirds of the entire number of votes cast be in favor of the amendment, the clerk of the synod shall certify the same in writing to the clerks of the presbyteries, stating also the number of votes, *pro* and *con*. Thereupon the amendment shall become a part of the Constitution or Confession of Faith.

The completeness of the organization of the church will still further appear by a glance at the subjects of the twenty-five *Canons* which accompany the Constitution. They are as follows:

CANONS:

1. Unorganized Companies of Believers.
2. Organization of Churches.
3. Transfer of Churches.
4. Union of Churches.
5. Admission and Dismission of Churches.
6. Disbanding of Churches and Presbyteries.
7. Ordination of Ministers.
8. Retirement of Ministers.
9. Licensure of Lay Preachers.
10. Election of Pastors.
11. Installation of Pastors.
12. Release of Pastors.
13. Transfer of Ministers, Lay Preachers, and Candidates for Ordination.
14. Admission and Dismission of Ministers and Lay Preachers.
15. Election and Ordination of Elders and Deacons.
16. Admission to Full Communion.
17. Transfer and Dismission of Church Members.
18. Discipline.
19. References.
20. Appeals.
21. Standing Rules of Churches.
22. Standing Rules of Sessions.
23. Standing Rules of Presbyteries.
24. Standing Rules of the Synod.
25. Amendment of Canons.

In addition to the foregoing index of the great constructive work of the Synod, we should name an *Appendix* of thirteen Articles, not binding on the church, as are the Confession, Constitution and Canons, but furnishing a complete directory of procedure in ecclesiastical affairs. Look at its table of contents:

APPENDIX:

1. Procedure in Organizing Churches.
2. Procedure in Uniting Churches.
3. Procedure in Ordaining Ministers.
4. Procedure in Licensing Lay Preachers.
5. Procedure in Electing Pastors.
6. Procedure in Installing Pastors.
7. Procedure in Releasing Pastors.
8. Procedure in Ordaining Elders.
9. Procedure in Ordaining Deacons.
10. Procedure in the Public Admission of Members to Full Communion.
11. Procedure in the Baptism of the Children of Church Members.
12. Procedure in Trials.
13. Procedure in Appeals.

We shall hardly be considered too optimistic if we conclude that although the national spirit of Japan may have felt a spasm of aversion for some foreign policies and customs, or even although the Church of Christ itself may have passed through a year of conflict, it has also to record a year of more robust and intelligent faith, and may call on Christendom to unite with it in thanks to God for its attainments in evangelical theology and in practical constructive skill.

PROPHECIES AT FAULT:—The Rev. Canon Edmonds in the *Church Missionary Intelligencer* brings out the following remarkable historical exhibit:

"In 1834—it is not so very long ago—a writer, discussing the chances of Japan, used words which I venture to quote here for the

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sake of their weights and measures of improbability: 'We think it, however, much more likely that the sole remaining link between Europe and Japan, viz., the Dutch connection, should be severed by violence or obliterated by disuse, than that either force or persuasion should devise a new one between this country and that empire; that New Holland, Borneo and Central Africa have a fairer chance of being diplomatized or dragooned into hospitality and submission to us within any period to which the speculation of mortal man can reasonably extend.'"

Upon this wonderful prognostication the speaker commented: "Five and twenty years after these words were written the link was re-established which seemed so improbable; and as to the three weights and measures of improbability, New Holland is the half-forgotten name of a country in which there are now 3,000,000 hospitable Christians; Borneo is a country which has in it a young native Christian church; Central Africa has already a rooted religion and a long roll of Christian martyrs. All this and the splendid work in Japan also in addition! So wonderful is the progress that the Almighty Himself is making in the world in the great process of bringing all things under the feet of His Son.

IS CHRISTIANITY LOSING GROUND IN JAPAN?

Dr. Warneck, editor of *Allgemeine Missions Zeitschrift*, takes up Japan in the May number in the regular course of his review of mission fields, and makes the following comment on the feeling of hostility to foreigners there that we have heard so much about of late:—

"To be sure, there is much youthful enthusiasm in it—frothing must that is not yet thoroughly fermented—and therefore it is the more spectacular. As might be expected, it is, in the proper sense, especially young Japan that stands at the head of the commotion; the student class—of whom there are 38,000 in Tokio alone—do in fact rule Japan at the moment; from them goes out the watchword, 'Japan for the Japanese,' and they are able to find a stumbling stone in the relation of Japanese affairs to foreign people. They would be glad to see foreigners driven out root and branch. And yet the anti-foreign sentiment is not limited to a narrow circle of leading voices; it tends to become a national voice, and in the face of it the missionary must suffer."

Keen and veteran observer that Dr. Warneck is, he will probably have been gratified by signs which have appeared later than this writing. Thus, Dr. Davis, of Kyoto, in the *Missionary Herald* for June, says, "We have been feeling for some weeks that there was in progress among the Christians a reaction from the intense nationalistic spirit and also from the ultra theories in regard to theology and the Bible, which have been brought to the front by a few leaders. Some of these leaders themselves have changed their standpoint and are facing the right way."

It should be said also that the missionaries are not so seriously involved as the civil and commercial classes of the foreigners in the hostility of the Japanese, or, rather, in their prejudices. The missionaries, speaking of them as a class, have been more ready by far than other foreigners, to give the Japanese credit for the progress which they have really made. They have, for one thing, been outspoken in favor of some revision of the treaties of Western nations with Japan, such as shall be regardful of the sensitive feelings, and of the reasonable demands of the Japanese. This is occasioned in part, we presume, by the fact that the missionaries have more personal

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confidence in the Japanese. They are more willing to commit their own persons and property to the protection of Japanese courts, to say nothing of their larger reliance on the respect and affection of the people. If they too, as well as other foreigners, recognize some risk in committing all foreign rights to the protection of Japanese law alone—which is the substance of the national demand—they are nevertheless quite ready, many of them, at least, to encounter any such risk of their own interests for the sake of the perfect liberty they would secure under the proposed revision in all evangelistic work—unrestricted freedom of travel, of teaching, buying, building, as their benevolent plans might require.

As for the opinion of the foreign missionaries held by multitudes of the Japanese, it is enough to quote the following from one of the most important newspapers in the empire: "We have often said that the foreign missionaries in this country are men of the greatest enlightment; they are torches that lead along the right path. During the thirty and odd years of our country's foreign intercourse, had there been no foreign missionaries here, this country's amicable relations with foreign States would have been brought into a very questionable condition ere now. We shall not easily forget that the British missionaries, though generally standing aloof from politics, have concerned themselves about this question of the amity of international relations, and have contributed very materially, as we believe, to a happy solution." The American missionaries have held substantially the same position as the British.

From our own missionaries comes testimony bearing the same hopeful tone as that we have quoted from others. Mr. Alexander, of Osaka, writes: "It would be unfortunate for our work in Japan if our report should take its coloring mainly from the state of things existing in and about Tokyo, where the reactionary tendency is so strongly felt and where the Unitarians and Plymouth Brethren have been exerting an influence more or less hurtful. In my judgement, the situation even in that region, is by no means without its encouraging features. Still, there is no denying the fact, that the work has suffered very greatly within the last year or two from the causes mentioned above. The same evil influences have been felt, too, in some measure throughout the country. Their effect however, has been comparatively light in this region—the burden of trouble falling mainly upon our educational work. Our mission schools have felt the force of the adverse wind very decidedly, while the church and general evangelical work has steadly gained ground. The number of inquirers has greatly increased within the last year or more. This is true both in Osaka and in our country stations. It is also a remarkable fact, that while there is a widespread reaction against foreigners and everything foreign, public sentiment has steadily grown favorable toward Christianity. In many places where one year ago persecution against Christianity was very strong, the tide has turned and a generally favorable feeling has taken possession of the hearts of the people. And I think it may be said that throughout *Western* Japan, at any rate, public sentiment is more decidedly in favor of the Christian religion than ever before. This is owing largely to the fact that the lives of the Christians are generally so much better than those of the people by whom they are surrounded. A religion that can so transform and elevate, commends itself to the judgment of intelligent and thinking men in Japan as well as elsewhere throughout the world."

THE NEW STATION.—YAMAGUCHI.

Our new station at Yamaguchi opens under favorable auspices. Our missionaries have

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already an established footing in that province, where for the past ten years work has been carried on and where we have three churches and four native pastors. The city is located in a mountainous and healthful region in the western part of the main island, about thirteen miles distant from the Inland Sea. It is an important centre, having a population of 39,000, while in the province "every few miles" towns are found varying from 8,000 to 12,000 in population. The whole province presents a population of 911,000, easily accessible from Yamaguchi. The roads are unusually good, so that the missionaries find bicycling the most comfortable and expeditious method of reaching outlying points. Mr. Ayres writes: "There are plenty of places where I can go on my machine and return after holding service in the evening, and I can go to any of the most distant towns of the province any afternoon and return the next forenoon."

The chief attraction of the field, however, arises from the character of the people. In intellect and progressive ideas they are unsurpassed by the people of any other province in Japan and equalled only by those of Satsuma. The leading cabinet officers of the empire for the last twenty years have come from this place—such men as Ito, Inouye, Mori.

In educational matters Yamaguchi takes a high rank. There is located here one of five High Schools established by the Government. The other four are at Tokyo, Sendai, Kyoto Kanazawa. But this school at Yamaguchi is the only one that is fully endowed and this endowment was accomplished by the people themselves. Mori, the former Minister of Education, would take no one but a missionary as principal, and Dr. Beck, a good Presbyterian, has held that place for three years. Count Ito and the president of the school (a Japanese) built for him a chapel costing $500, in order that he might there teach the Bible to the students. From one-third to one-half of the students attend his teachings, and a Christian professor interprets for him.

The Governor of the province is an intelligent, enlightened man, favorable to Christianity. Mr. Doughty writes: "That irritable, super-sensitive, anti-foreign spirit which is common in this region [Osaka] does not seem to have reached Yamaguchi as yet. The authorities are very friendly to the foreigners and the Buddhist priests are not so aggressive as in other places."

To the physical man the new field is a trying one. Mr. Ayres writes, "Although we were living in the interior of Japan before, at Hiroshima, we find that that city is about 200 years ahead of Yamaguchi, so far as foreign conveniences are concerned. We are disappointed in the weather too. Hiroshima has a far sunnier climate than Yamaguchi."

Mr. Doughty writes, "The greatest difficulty at present is getting a house to live in. Mr. and Mrs. Ayres, together with Mr. Hattori have been trying for months to get a house for us but have not succeeded. Good houses are very scarce, and those we have been able to get are uninhabitable. Mr. Ayres, having spent a winter there, does not believe there is a Japanese house in the place that can even be made habitable and he is one of the most careful and conservative men in the mission and a practical carpenter besides." Mr. Ayres himself writes, "Sir Edwin Arnold's article in the *Scribner*, speaking so highly of Japanese houses, made me wish that he would visit me for a few days last week. A Japanese house may do for the summer, but it is too much like a balloon to be comfortable in winter. Even the best of them are bad, and 'the best' are not for rent in Yamaguchi."

In spite, however, of the disappointments

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and difficulties connected with opening a new station, Mr. Ayres adds, "All these things dwindle into insignificance when we come to consider the people. They are far superior as a class to the people of Hiroshima. And there are plenty of them, too, within reach.

The church here shows signs of healthy growth—large attendance on regular services, good prayer-meetings, a large catechumen's class with a number of applicants for baptism, harmony among the Christians and a really persistent effort to do more toward self-support. Besides the weekly prayer-meeting at the church, meetings for unbelievers are held at the houses of Christians twice in the week. These meetings are to give the unbelievers a chance to ask questions. Another meeting is held at the house of the pastor for Bible study. This makes in all four meetings a week. Last Friday evening I attended a meeting at our preaching place in Mijachi, ten miles distant. On Sunday morning I have a men's Bible class in the Sunday school. Last Lord's day I preached at the afternoon service in Yamaguchi church, beginning at 2 p. m., and then went to Mitajiri, thirteen miles distant, and preached at 7 p. m., returning the thirteen miles and getting home before midnight. My bicycle makes the long trips possible. I could not do it in the slow "jinrikisha" and even a good horse would be far slower and, what is more remarkable, more tiresome than my bicycle. To-morrow I go to a village some five miles distant to help at a service. There are some people there who are anxious to hear more of the Christian religion, and who have asked me to come down. I have a regular appointment at Mitajiri now for Thursday evening to teach the Bible."

The women's work is equally encouraging and hopeful. A girls' school in Yamaguchi started with nineteen "sweet and intelligent girls." A single lady is greatly needed to take charge of this school. Mr. Ayres says: "We just must have some one for the school. There will be a request from the mission, an official request, for two young ladies. Do try and send them so that we can have one down here. The school is not very large, but by next fall it will be well worth the time of one lady. Miss Cuthbert has asked the mission to release her from school work, which throws this department upon the married ladies of this station. They cannot carry it and unless we get help from home—another single lady—we shall have to give up this very promising school. I hope you will be able to send us some one."

The outlook for the new field is encouraging, but its success or failure may depend upon the prompt and efficient support given to our brethren there by the church at home. The buildings and reinforcements they so much need must be given them at once or their object may be defeated and their labor annulled.

A SURGEON'S EXPERIENCE IN KOREA.

C. C. VINTON, M. D., SEOUL.

Most of the Koreans have very little confidence in foreign medicines. It is surgery only which enlists their admiration. They have many doctors among themselves, men unacquainted, to be sure, with the languages of Europe, which they hold in high esteem, but learned in the Chinese character, in which they can read all the medical treatises of Chinese classics. These doctors have medicines of their own, even worse tasting than ours, which they furnish their patients in liberal quantities; and, pray, why should a man who has failed to receive benefit from three gallons of a mixture so nauseating that he could not retain it upon his stomach, place

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faith in a small bottle of medicine as clear as water? Moreover, if there be any virtue in a teaspoonful of such a liquid, there is surely much more in a cupful. So the probability is that the foreign doctor's medicine is taken all in one or two doses, and the result gives the victim a very poor estimate of foreign treatment.

But with surgery the conditions are wholly different. The Korean doctor, it is true, has his set of instruments and his method of using them; but he knows as little of anatomical differentiation and localization as did our forefathers of the patriarchal days. The diseases in which and the localities upon which to use his instruments are determined by arbitrary rules savoring more of necromancy than of medical skill. Scarcely a patient presents himself who has not upon his back or chest or limbs the marks of the native doctor's knives—round scars an inch or more broad, ten or a dozen of them in symmetrical arrangement, showing where long knives have been plunged deep into the tissues. Several cases have been encountered by foreign practitioners here where such treatment has led to severe inflammation, the immediate cause of death. And not infrequently the appearance of these scars directly over the seat of vital organs occasions surprise that these fatal cases are not more common.

The astonishment of the native doctor, therefore, is quite equal to that of the patients when the foreign surgeon coolly and carefully severs the living tissues with his keen knife or unites them with needle and silk. I was intensely amused last week by the open-mouthed wonder of a group of soldiers and chair-bearers who stood about the door of my drug-room to see me tie a spurting artery and bring together the gaping edges of a wound incurred by one of their comrades. Equal interest and amazement are displayed upon every use of my pocket-case. Almost every wound brought to me to dress has been previously plastered with mud or with some powder supposed to possess healing properties, and my first step in treatment must be to cleanse the part of its filthy incumbrances. The sight of blood for which he is responsible quite unnerves the Korean, and he looks with awe upon the temerity of the foreigner who works on coolly amid increasing streams of the red liquid which he himself draws, and which he seems able to stanch at will.

So it is that the Koreans have unbounded confidence in foreign surgical skill. They believe that we are quite capable of miracles and are amazed when we refuse to perform them. Not long since a man came two hundred miles in order that I might place new eyes in his empty sockets, and would not be put off with the first assurance of its impossibility. I have been asked to restore withered hands, sightless eyes, limbs deformed from childhood, fractured bones united in malpositions, and to remove countless scars and facial blemishes of various descriptions. So much confidence was felt in my surgical skill that I was allowed last month to attempt the removal of a needle broken off in the palm of a woman of rank. The hand was passed through an aperture in a screen, and held by her husband, while I sat on the floor beside him and wielded the scalpel. It was comical to see the puzzled faces of her two sons as they saw me draw blood freely, and heard her declaration that she felt no pain because of the cocaine I had applied.

In my medical work I have received most efficient aid from those who have previously became somewhat accustomed to our medical procedure. The Koreans are a very teachable people. They are a people without religion, for all forms of religion are proscribed among them, and only ancestor-worship is countenan-

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ced. They are open to instruction of every sort, and medical work as an introduction obviates the annoyance of the long ceremonious form of native acquaintance-making. As soon as I have sufficient familiarity with their language, I expect my profession to open to me many doors of intercourse with them.

THE OUTLOOK IN KOREA TO-DAY.

REV. HORACE G. UNDERWOOD, SEOUL.

The Evangelical Protestant force in all Korea—with its TWELVE MILLIONS OF SOULS—is represented by two married physicians, three married and two single clerical missionaries, two unmarried laymen and five single ladies. One-third of this number have but just arrived, many more have scarcely been on the field a year, and not a half yet consider themselves well equipped for the work. Moreover, it must be borne in mind that in the older mission lands there are a large number of well-trained native helpers, who are in many cases as effective in preaching the gospel as the foreign missionary, if not more so, but that such cannot be found in a new field like Korea.

Now as to what has been done: Hospitals have been opened, schools and a theological training class established, two churches* organized, Sunday-schools instituted and a system of lesson leaves prepared. Portions of the Bible and tracts have been distributed in many parts of the country, itinerating trips for the healing of both body and soul repeatedly made, translations of tracts, hymns and parts of the Bible accomplished, and a Korean religious tract society organized. In these our varied labors, God has been with us and wonderfully blessed us. All these are, however, as yet but in their infancy, they have been only begun—our schools are poorly manned; the translation of the Bible has been temporarily discontinued on account of absences; itinerating trips are possible only at rare intervals, two or three years sometimes elapsing between the visits; and whenever we do make these trips we find doors wide open, which we, with aching hearts, pass without entering, and places needing permanent ministrations where mission stations should be established, but which *lack of men and means* compels us to leave neglected.

We did not expect to find the natives from the very start ready to give a kindly reception to the foreigner, much less to the religion which he brought. A deaf ear, we thought, would be turned to all his entreaties, and only after the doctrines of Christ had been exemplified by Christian living for years among the people would they consent to listen to the story of the gospel. It was with great pleasure, therefore, that we found the Koreans hospitable, kindly disposed toward foreigners, anxious to learn of foreign customs and manners, ready to see some good outside of Korea and open to conviction on all subjects. In addition to this, God has in a most wonderful way opened the hearts of the people to receive the Word, and at the most unexpected places and in the most unlooked for ways gained us a hearing.

The willingness of the people to listen is really remarkable. On one occasion, when returning from the country, we sought shelter for the night in a Buddhist monastery, and here also we spent the next day which was the Sabbath. On the Saturday evening they showed us the temple and also many of their "Holy Books," as they called them. The following morning, after the rest of our

*Note. The first Protestant church in Korea was organized by the Presbyterian mission in September, 1887, with 23 members.

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party had gone out, I was alone with my pocket Bible, reading, when the ruler of the monastery, a monk of some years, entered and seeing me reading inquired the name of the book. "Oh," I replied, "these are our 'Holy Books,'" using the same term that he had used the previous evening, and he at once expressed a desire to hear at some time what the Bible contained. On my stating that I would read part at once, if he desired, he ordered all the monks to assemble, so that all might hear, and a more attentive audience I have never seen. There they sat while I read chapter after chapter from the gospel of St. John and tried to open to them the way of salvation through Christ. They stayed until the rest of our party returned, and the remainder of the day was spent in talking to one or more of them about Christ. Whether any of them have yet become followers of the Lord I do not know, but what a door was open to us, and we know that the seed sown will yield fruit. The harvest is "sure."

In like manner we have found open doors all over the land, and no matter where one may be he can always find those who will listen. In many cases as he travels through the country he will find willing and not infrequently eager hearers, who will come into his room at the roadside inns and sit down and listen to what he has to say by the hour. When he stops for his midday meal, while it is preparing, or at night while he rests outside, a large and for the most part respectful audience will give careful attention to his message, and he will generally find a ready sale for books and tracts.

While as yet in the great public thoroughfares no attempt at what is commonly called street preaching has been made, on the smaller and less frequented streets Christ has been proclaimed to audiences varying from five to thirty and more; and if one quietly seats himself on the roadside and, books in hand, commences to peruse the Scriptures it will, on any day in the year, be but a few minutes before he has a small gathering of appreciative listeners.

Space will not allow me to tell of the many, many touching and trying scenes that we have witnessed, nor of the wide doors that are inviting the church to enter.

The doors in Korea stand open. The church I fear, still waits, praying for open doors. Let her go forward where the way is already clear and then God will open more doors.

But what are the immediate wants of Korea?

Men, *men*, MEN.

What are the needs of the Presbyterian mission in Korea now?

Two more clerical missionaries to be learning the language and preparing to take up their duties in Seoul; one man to take up and develop the educational work in Seoul; *at least* one lady to assist Miss Doty in her school; two women to be learning the language preparatory to winning the mothers of Korea and thus the land to Christ; another minister to work with Mr. Baird at Fusan; a doctor, at least one minister and one lady each for two new stations.

These *fourteen* are *needed* to carry on the *present work* of the mission.

If they were all in Korea now, and had a good knowledge of the language, their hands would be full. Even if all these go now, at once, without delay, they have the language to learn and before they are ready the work will have doubled. Can the Presbyterian church send these now? She has the men; will they give themselves? She has the means; will she offer them for this great need? She *can*, but *will* she?

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CONTRIBUTED ARTICLES.

LOW CASTES IN THE PUNJAB.

REV. H. C. VELTE, LAHORE.

The two principal low caste tribes of the Punjab are the Chuhras or sweepers, and the Chamars or leather-workers. Above them in social rank stand the Mochis, Juláhas and Mazbi Sikhs. These three classes are supposed to have been originally sweepers and Chamars, who have risen in the social scale by leaving their former occupation and unclean habits, and taking to weaving or more skilled leather work. Their rise in the social scale has usually been attended, and often caused by a change of religion. Thus the Mochis and Juláhas are nearly all Mohammedans, and the Mazbi Sikhs, followers of Gurú Nának. We shall, however, confine our remarks to those who have not yet been absorbed by the higher religions of this country, *i. e.*, the sweepers and Chamars, of these the first class are numerically and economically one of the most important in the province, for the Chuhras are exceeded in number only by the Jat, Rajput and Brahman, while they occupy a very prominent portion among the agricultural laborers of the Punjab. Socially, they are the lowest of the low; their hereditary occupation is scavengering, sweeping houses and streets, removing night-soil, and working in the fields. They are regarded as polluted by all classes, and eat the flesh of animals that have died of disease or by a natural death. With regard to their religion a civilian of Sisa, writes in the last census report:— "Those who have not been converted from the faith of their fathers, have a curious religion, which, in doctrine, resembles Christianity more nearly than anything else we have in India. They worship one supreme deity without form or habitation, and believe that the good go to heaven as soon as they die, while the bad pass into punishment though a temporary one." But these remarks do not apply generally to the Chuhra throughout the Punjab. The Chuhra of the central districts believes in Bál Meg, or Búlâ Shah, supposed to be the traditional author of the Ramáyana. Worship is made to him at a small earthen shrine with a flag above it, where they offer up fowls and other gifts.

The Chamar stands above the Chuhra in social position, and some of the tribes are almost accepted as Hindus. In the Eastern districts and states where the sweepers are few in number, the Chamar forms a very large proportion of the population, and occupies there very much the same place that the Chuhra does in the central and western districts. He is not only a worker in leather, but a general coolie and field laborer of the villages. Like the Chuhra, he does the begár work, such as cutting grass, carrying wood and bundles, acting as watchman, and the like. Like the Chuhra he eats carrion, but does not do the work of a scavenger. As regards their origin, Mr. Ibbetson thinks that both Chamar and sweeper have sprung from aboriginal tribes, though there is little doubt that the aboriginal nucleus has received additions from other sources. The religion of the Chamar differs from that of the Chuhra. The former is practically a Hindu. He worships the Hindu deities, and offers at the

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ordinary Hindu shrines. Hence the Chamar often presents as much opposition to the missionary as the more intelligent Hindu and Mohammedan.

These two classes form a very considerable portion of the population of the province. Together they number nearly two millions out of a population of eighteen millions, the Chuhras being over one million, and the Chamars a little less than that. I am speaking of British territory only, and these figures do not include the native states.

Some of us will remember a very interesting article from the pen of Sir William Hunter, which appeared in 1888 in the *Indian Evangelical Review*. In this article, this distinguished Anglo Indian told us that there was a dense dark mass of fifty millions of human beings, lying on the outskirts or beyond the pale of orthodox Hinduism and Islam. Within fifty years, he thinks, these fifty millions will be absorbed into one or other of the higher faiths, and it rests, he says, in no small measure with Christian England, and, we may add, Christian America, whether these people are chiefly incorporated into the native religions or into Christianity. The idea that we must make a large number of converts from the established religions of India, before we can expect Christianity to get a strong footing in the country, does not seem to me a correct one. Sir William Hunter shows that the dissenting bodies of Great Britain have won their great successes, not by a large absorption of good churchmen, but by their noble laborers among the encompassing masses on the outskirts of religious life. In the same manner, he continues, in India, missionaries will chiefly make their converts not from well instructed Hindus and Mohammedans, but among the more backward races, and from the lower castes who are destitute of a high faith of their own.

The history of mission work in India, will, I think, confirm the truth of these remarks, and I believe that these fifty millions sitting abject on the outskirts of Hinduism, with little or no religion of their own, despised and uncared for by the higher races, have a special claim on the missionary, a claim even prior to that of the higher classes.

I am not able accurately to trace the history of the movement to evangelize these people, but so far as I can learn, it began a little more than five years ago. The mission which has had most to do with this work, is that of the United Presbyterian Church working in Sialkot, Gujrauorala and several other districts. I do not know at what time they began this work, but large accessions to the church began really about 1884. Since that year there has been an increase in the native Christian community connected with this mission of more than 8,000 souls, the total Christian population at the end of the last year, being 10,000. In 1885, the missionaries of the Scotch Established Church joined the movement, confining themselves to the district of Sialkot, in which they have now a membership of over 2,000. The Church Mission in the adjoining districts next took up the work. I believe they have a membership of about 1,500 or 2,000.

It is encouraging to notice that all those engaged in this work are full of hope, only from one brother, a native brother, comes a cry of regret. It resolves itself into this: By baptizing the low castes, the faith of Christ is coming to be despised as the religion of the outcast only. There is something in this, no doubt, and an enlightened native would feel it more keenly than we do. To be called "Chuhoon ka Gùrú," as I was told, Mr. Youngson is, seems certainly in this country, to be a very offensive designation. But for the sake of Christ we can be even the teachers of

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the Chuhras, and let us not think that the faith of Christ will be despised, because we stoop down to the very lowest, otherwise Christ would long have been the most despised of men, and Christianity the most despised of religions. If we thus judge, it is because of our near-sightedness. Christianity will gain, and we also shall gain in the estimation of all men, if we interest ourselves in the spiritual good of these despised and oppressed people. To an enlightened Hindu or Mohammedan it must certainly be an almost irresistible argument for the truth of the Christian religion when he sees a former commissioner of the Punjab stoop to these lowest of the people of India, and spend the remainder of his life in trying to make known to them the unsearchable riches of the gospel.

SIGNS OF THE TIMES IN INDIA.

J. C. R. EWING, D.D., LAHORE.

To one dwelling in India, the most significant circumstance belonging to the present condition of Indian society is the spirit of restlessness which characterizes the better educated classes throughout the country.

The conservative Hindu, having once permitted himself to be subjected to western influence, bids fair to pass, ere long, to the extreme of rejecting everything that comes before him in the name of religion, be that religion Hindu, Christian, or an ingenious combination of the two in the form of Brahmoism, Aryaism, or the more recent and provincial Deva Dharmism. Blind, unquestioning conformity to the old order of things has come to be regarded by many as an unmistakable sign of a deplorable lack of "civilization." This sentiment is causing feelings of alarm among what are known as the "orthodox." They are very naturally disturbed at the sight of such serious defection from the faith of the fathers. With the object of counteracting the workings of the modern spirit, the adherents of the old order of things have at last begun to organize. Sanatan Dharm Sabhas, schools under the control of orthodox Brahmans, societies for the preservation of the sanctity of the Ganges, anti-cow-killing societies are coming into existence throughout the country. It is not surprising that certain phases of advanced Hinduism and Mohammedanism should excite gloomy forebodings as to the future in the breasts of all earnest adherents to the older forms of faith. Practices which would have been impossible five years ago have come to be recognized as legitimate by a very large party.

A "prayer meeting" attended by Hindu students of the several colleges in Lahore is held in the Mission College Boarding-House every Sabbath afternoon. This is in no sense a Christian prayer meeting, and with it the college authorities have nothing whatever to do. The Mohammedan community too is similarly affected. A recent organization, called the "Young Men's Mohammedan Association," the secretary of which is a graduate of our college, announces as its object the spiritual and moral welfare of the young men of the community.

"Divine service" is regularly conducted in four or five different halls of this city, and the newspapers tell us of the "impressive sermons" and the "earnest prayers" offered on such occasions.

The sinfulness of idol worship, drunkenness, impurity, child-marriage, and general irreligion, and the importance of faith in God and the practice of virtue are per-

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sistently emphasized and with apparent fervor.

It was my privilege to preside, by invitation, at a temperance meeting held the other day. The occasion was the anniversary of a temperance club, the president and secretary of which are Hindus. The very large audience was composed almost exclusively of educated non-Christians. The addresses on the occasion were made by four Hindus and two Christian missionaries. Another meeting to devise means for the removal of certain objectionable people from the public streets of the city was the occasion of the coming together, in the Christian college hall, of the leading citizens of all classes. Earnest and eloquent speeches were made by barristers, doctors and college professors—all non-Christians.

A meeting of an unusual type was recently held in the Town Hall, Lahore, for the purpose of forming a Social Union. There were present Hindus, Mohammedans, Sikhs, Parsees and Christians. The *elite* of the non-Christian community were there. The proceedings were conducted in the English language. The presiding officer was a Presbyterian missionary, supported by the leading Mohammedans and Hindus of the city as vice-presidents, though the Christians had nothing whatever to do with the inception of the scheme of thus bringing together in a social way the various elements of the community. We are assured that this attempt is the first of its kind in India. It remains to be seen what the outcome will be. Religious and political topics are to be strictly avoided. Two hours' experience in controlling such an assemblage was more than enough to very fully convince one of the necessity of ruling out such questions. A European without such an experience would find it difficult to appreciate the disastrous consequences to all unity or friendliness of feeling and action which would certainly follow even the slightest reference, upon such an occasion, to distinctive creeds as possibly superior to others.

Willingness to listen with respectful attention to the presentation of Christian truth is becoming more and more noticeable. The building in which plain, earnest Gospel sermons are preached is crowded by attentive audiences of non-Christians every Sabbath evening.

But whereunto does all this tend? The above instances have been given to illustrate the changed conditions which meet us on every hand. The people themselves are beginning to see that they have entered upon a new era, and they are striving in a somewhat vague way to adapt themselves to their new environment. But let it not be rashly assumed that there is in all this any very great encouragement to those who long to see these men brought to a knowledge of Christ as their Saviour.

A Hindoo, but a few days since, remarked to me that in his opinion the great obstacle in the way of the highest good of this people is the sad fact that the number of those who entertain any just sense of their own sinfulness and the consequent need of divine help is infinitesimally small. My friend, the Hindoo, recognized what is, I believe, the real difficulty, the stubborn fact which the Christian Church does not perhaps sufficiently reckon upon. The door of entrance to this people is wide open; there is practically no limit to the opportunity for teaching or preaching the truths of Christianity. Thousands of men are familiar with the Word of God; but, alas, very few have learned to know themselves and to feel their need of a Saviour.

More preachers, teachers, books and tracts are sorely needed in this land, if the field is to be won for our King; but first of all, and more than all, to-day,

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there is a call for earnest, believing prayer on the part of the Church throughout all the world that this people be aroused from this terrible spiritual lethargy which rests like a pall upon them and which seems to be intensified rather than lessened by the intellectual activity which characterizes the present day.

SATSANA KIT TRA-CHU.

A SUPPOSED CONVERSATION BETWEEN BUNYANG, A BUDDHIST, AND SATCHANG, A CHRISTIAN.

[Rev. W. G. McClure, who sends us the following from Petchoburre, Siam, says,

"This is an extract from a tract prepared by Samean Ma, a native Christian, who possesses a good deal of intelligence and has manifested some ability as a writer. The idea of the tract originated wholly with himself, so far as I know. He has written a number of other tracts, some of which have not yet been received by the Mission because of certain tendencies to unorthodoxy. But in these extracts the historical points are reliable, and the reader may judge of the reasoning for himself.

The history of the Buddha and the character of his teachings are briefly and vividly set forth here, and coming from a former Buddhist will doubtless be interesting to many, and instructive, too, for I suppose that very few Christians in America, who have not read extensively, know all that is contained in these few paragraphs."]

Satchang: Will you please give me an account of the origin of Phra Khodom (Gautama or Buddha), the great Indian teacher?

Bunyang: It is recorded in the Bali scriptures that Phra Kodom was formerly a Thewabut (son of the angels) named Katumala, and dwelt in that part of heaven called Dusida (joy). He was born son of an Indian king named Sirasutotana, in the city of Krabinlaphat. His name was Sitat, and his mother's name was Simahamaya. When he was sixteen years old he was married to a woman named Pimpa, and a son was born to him whom he called Rahun Kuman. When Phra Khodom was forty years old, he understood the vanities of this life, *i. e.*, birth, old age, sickness and death. These he called the company of sorrow. Then he left wife and child and royal wealth and fled into the wilderness, where he remained for six years. After that he came out from his retirement and went about receiving alms and teaching the people various religious rites and precepts; and he dwelt in a temple called Chetawan. When Phra Khodom was eighty years old he ate some curry made from hog's flesh, in which there was poison. The poison caused a disease that the physicians could not cure; so he died in the city of Kosinari. He died on Wednesday, near daybreak, at the time of the full moon, the middle of the sixth month, in the year Maseng. So Phra Khodom died, the five senses were quenched, and he entered Nepan (Nirvana). All his disciples assembled and burned his body in the city of Kosinari. All this occurred long ago, and is recorded in the sacred Bali scriptures of Phra Khodom, called Tri-peedok, which his disciples collected and arranged, and which still exist.

Satchang: What is meant by Phra Khodom's entering Nepan?

Bunyang: When Phra Khodom entered Nepan his senses were quenched, so that there remained no seed nor leaven, and he became insensible both to pleasure and sorrow.

Satchang: Will all the disciples of Phra Khodom enter Nepan as their master did?

Bunyang: Yes, the disciples of Phra

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Khodom obey his teachings in the hope that they too will enter Nepan; that their spirits, too, may be quenched, and they may thus escape pleasure and sorrow as he did; for they believe his doctrine that where there is pleasure there will also be sorrow. Pleasure and sorrow are inseparable companions. For this reason he preferred to enter Nepan, and fail of pleasure that he might thereby escape sorrow also.

Satchang: What religious observances are necessary in order to enter Nepan?

Bunyang: Phra Khodom taught that if any one would enter Nepan, he must set his heart to one purpose; he must neither love nor hate; rejoice neither in good nor evil; and be perfectly assured in the good way. Phra Khodom taught that this is the way to Nepan, where the spirit —the five parts of man's nature—is quenched.

Satchang: Which is the greatest of all the precepts of Phra Khodom?

Bunyang: Greatest of all is the command not to kill animals, especially man.

Satchang: Was he who taught it to be a sin to kill animals accustomed to drink water? If he drank water, he thereby destroyed many living creatures. Why then did he forbid the killing of animals as being a sin? He could not have known that water is full of very small living creatures.

Bunyang: He taught that any one desiring to drink water, should first strain it. Then he may drink it; because it is free from animals.

When Satchang heard this, he said: It is very laughable indeed that he should have taught his disciples, that by a process of straining, water may be freed of living creatures. He certainly did not know the nature of water: for as a matter of fact, water contains creatures so small that they can not be wholly removed, though it should be passed through cloth of the finest texture. If you do not believe it, take some water and strain it carefully: then examine it through a lens —such as are made in Europe and America for the purpose of examining objects that are too small to be seen with the naked eye—and you will see that living creatures still remain in the water. Whoever drinks water destroys life, so that those who believe that it is a sin to kill animals should refrain from drinking water. Phra Khodom did not know the nature of water, and, therefore, taught as he did. His own words confound and condemn him. This one example proves that he was not omniscient.

You say that Phra Khodom uttered many precepts and commandments. But we see that he first forbade and then praised the thing that he had forbidden. Such teaching is unreliable. There is not time to consider all his various precepts; but one more example will suffice to show how contradictory his teachings are: *e. g.*, He taught that men should not take pleasure in form, or sound, or taste, or smell, or feeling: for these five senses are the enemies of all good. But afterwards, when giving instructions in regard to offerings, he said that whoever should offer valuable and beautiful things would greatly please him (Phra Khodom) and would receive a great reward. He should become a king in the world of angels, and when he should be born into the world again, he should be a human being, rich and honorable, in proportion to the character of his offerings. For there are three classes of offerings: *i. e.*, of things more valuable than one is accustomed to use himself, of the same as he himself uses, and of such as are less valuable than he uses for himself.

Observe that he first forbade the taking of pleasure in sight, or sound, or taste, or smell, or feeling. Why then did he turn about and command the offering of valuable and beautiful things, and promise

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rewards proportional to the offerings? Such teaching is unreliable and deceiving. So every wise man will say. Consider thou if it be not so.

From this, Satchàng proceeded to instruct Bunyang in the Christian religion; and exhorted him to believe in the true God, whose teachings are wise and consistent, not self-contradictory, as those of Buddha.

ENGLISH-SPEAKING PEOPLES AND FOREIGN MISSIONS.

WILLIAM A. M'CORKLE, D.D., DETROIT.

In the third chapter of Romans, the Apostle Paul affirms that the chief advantage of the Jews was in the fact that the oracles of God were *committed* to them. That form of phraseology, in the light of other Scriptures and the after-dealings of God's providence, conveys to our minds the conviction that it was not an exclusive inheritance, but a *sacred trust*, that was committed to the Jews. As the ark of the covenant was to preserve in unsullied purity the treasures committed to it, so the Jewish people were to keep in immaculate perfection the infinitely precious treasure which had been committed to them. But as the way into the holy of holies was opened wide, and all its precious possessions made available to the world at the rending of the vail of the temple, when the Lamb of God bowed His head in death on Calvary; so, in the Divine economy, as a thesaurus wide open to all, the Jewish people were to reveal to the world the treasure which had been committed to their keeping. The grandest mission that a people could have was theirs—a mission that would have set the angelic hosts of heaven in eager agitation—the mission of proclaiming the "good tidings of great joy which shall be to *all people*."

We need not dwell on the unfaithfulness of the Jew to his trust, and his utter failure in the commission given to him.

The question which concerns us is, To whom has the commission, once so peculiarly the Jews', been given? It received a new phrasing and an impressive emphasis from the lips of our risen Lord, in the words "Go ye into all the world, and preach the gospel to every creature." There is breadth enough in these words to include all men. Whosoever hears them may properly enough take up the cry, and go forth proclaiming salvation to the lost. But while God's commands may be equally applicable to all men, His providence sometimes lays them with special imperativeness upon particular men—sometimes upon particular bodies of men.

We affirm that with such imperativeness Divine providence has laid, and is now laying the commands of God concerning the propagation of the Gospel upon the English-speaking peoples of the world; and that they, more than any other living people, stand related to the Gospel and to the world as did the Jews.

In the first place the oracles of God, in their purity, are disseminated more widely among them than among any other people. Other peoples have their Bibles, but it is safe to say that there is no rendering of the original scriptures that surpasses, in accuracy, the translations in our tongue.

And it is quite sure that there is no language spoken in which the Word of God is so generally read by the people, as in the English language. It is the *vade mecum* of the English-speaking people—the foundation of English civilization—the exponent of English character—and the palladium of English liberty.

Look now at the extended colonization

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and widely prevalent political supremacy of the English-speaking peoples.

Starting from a little point in that hand's-breadth of country that we call Schleswig, they first conquered for themselves a footing in Great Britain. Gradually, as the generations went by, through many vicissitudes and by many hard-fought battles, they made themselves masters of the island; assimilated the various peoples that inhabited it; constructed the British government and built up the British power. Their mastery upon the seas made their island home invincible and gave them vast power among the nations of the earth. They have surpassed all people of modern times in planting and maintaining colonies; and to-day their people inhabit every clime under the sun. Great Britain holds the keys of the Mediterranean at Gibraltar and the keys of the Holy Land at Cyprus. The marine highway between Europe and the East is in her grasp. She holds a protectorate over Egypt; India is hers; Australia and islands of lesser note scarcely numerable in the Pacific Ocean acknowledge her sway; she holds the key of east Africa at Zanzibar, and has colonies at no less than three different points on the mainland, Cape Colony being, as yet, the chief. In the western world, with the exception of Mexico, our government and the Dominion of Canada dominate the North-American continent. You can draw but few parallels of latitude around the world which will not, somewhere, touch a region where English-speaking people are found. And these widely scattered countries are not simply conquests; they are largely homes where the colonists have taken up their abode. They are there to build up institutions like those of their mother country —to plant and disseminate the principles in which they were themselves educated.

Again, the English-speaking peoples are more a world-wide power than any other people on the face of the earth. Russia is a great power, but chiefly local, and far below the level of English civilization. Germany, Austria, France, and Italy are powers of great consequence, but their rivalries allow them to be little more than balances to each other. Spain has gone into her dotage. England, by reason of her girding by the sea, and her floating ramparts of oak and iron, is less entangled with continental affairs and the better qualified to relieve her plethora of inhabitants by sending them forth to various inviting portions of the earth. And thus her system of colonization and her maritime supremacy give her a presence and make her power to be felt in all portions of the habitable globe. Our Government, with a kindred people on the north, a weak people on the south, and an abundance of room within our own territory for expansion, has little occasion for embroilments, and none for aggressiveness upon the outside world; yet in matters of concernment to our people or our nation its moral and political power command respect the world over.

The proposition is easily demonstrable that the English-speaking peoples are more a world-wide power than any other people now living on the globe.

A last thought in this line of remark relates to the English language itself. The widespread colonization, and the consequent universally present power, of the English-speaking peoples are tending rapidly and strongly to give our language predominance over all others in the transaction of the world's affairs. This thought, because of the *manifest* drift in the direction indicated, will be left with a simple statement.

And now is any Calvinist so far wanting in consistency with his faith as to imagine that the state of things we have been depicting is the result of accident or the

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outcome of mere human achievement? The believer in Divine Providence, if he be a student of English history, will be able to point you to innumerable instances when English liberty and the principles of a pure Christianity trembled upon the pivot, or when they went through fire and flood to a favorable issue, which human wisdom could not have foreseen, and which human power unaided never could have reached. Even under the reign of Queen Elizabeth, when a pure Christianity really gained its final establishment, the policy of the throne was tentative, regardless of truth, purely selfish, and favored Christianity only because so to do was wise state-craft in the eyes of the crafty and far-seeing sovereign. The people were in earnest; and the moulding hand of Providence, as plainly visible to the eye of faith as if it were clothed in flesh, so guided affairs that great and vital interests were secured, concerning which the Queen, aside from their political importance, was wholly indifferent.

But we can not further follow the remarkable history of the English-speaking peoples of the earth. Suffice it to say that the English-speaking peoples of the earth are in character and in widespread diffusion what the Bible and the providence of God have made them.

Now look at the possibilities. England is losing nowhere, and in Africa, a land to which the eyes of all nations are turned, she is gaining wide and permanent dominion. This, since that country has been opened up as never before by the explorations of a Scotch missionary and a Welch-American, she has a right to do. Our government, from principles of State policy, is seeking closer alliance with the governments of Central and South America. The bloodless revolution in Brazil has removed the last vestige of imperialism from that continent, and the Brazilians, as their neighbors have already done, are moulding a government after the pattern of our own. Every government south of us will then be in harmony with ours, and the carrying out of the principles and plans of the late Congress of American Republics, will, because of our superior civilization, broader intelligence and purer religion, give us a scarcely calculable influence over those Spanish nationalities. Combining the influence of the Dominion of Canada with our own we ought to be able, with our open Bible, our superior civilization and our spiritual life, to mould the religious character of the two American continents.

Combine the moral and physical force of all the English-speaking peoples in the world, with Great Britain and America in the van, and what they determine will be beyond the successful opposition of any combination the remaining nations can make. Inspire them with the spirit of the wonderful Book that has made them what they are and they are capable, in no long period of time, of winning the world for Christ.

Surely the proposition is established, that the English-speaking peoples of the earth, more nearly than any other people, stand related to the oracles of God and to the world as did the Jews. And since accidents do not happen in the orderings of Divine Providence, we must accept the fact that God has put upon them, as upon no other people, the responsibility of giving the gospel to the world. Grand beyond conception is their mission: awful beyond the power of utterance is their responsibility.

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RIOT AND MASSACRE IN CENTRAL CHINA.

REV. D. N. LYON, SOOCHOW.

We are passing through a season of unusual excitement. During the past six weeks various riots have occurred, attended with burning and destruction of property, and in one case with the brutal massacre of two British subjects—a revenue collector and a missionary.

ALLEGED CAUSE OF THE RIOTS.

The alleged cause of the first outbreak was the charge of witchcraft brought against the Roman Catholic native women at Wu-hu, on the Yiang-tse above Nanking. The mob, incited by rumors of enticing children for evil purposes, attacked and utterly demolished the Roman Catholic mission property at Wu-hu. This seemed to be a signal for a general movement against the Romanists throughout the district bordering on the Yiang-tse river. Riots followed at Yiang-chow, Nanking, Sonyiang, Wu-seih, and at other points.

MASSACRE OF ENGLISHMEN.

The only one in which foreign lives were lost was at Wuyuih, where two Englishmen were overpowered and their heads crushed with large stones. Their wives and children, after a night of terror, were rescued by a passing steamboat, and the bodies of the dead were recovered next day. When the wave of excitement reached Wu-seih, only thirty miles north of us, we began to feel somewhat apprehensive; though, on Monday, June 8, the day the Roman Catholic mission at Wu-seih was burned, I preached to a quiet, well-behaved audience at my Chang-men chapel.

THREATENED OUTBREAK AT SOOCHOW.

On Tuesday, by 10 A. M., the news of riot at Wu-seih reached Soochow, and the excitement was intense. A telegram from U. S. Consul Leonard at Shanghai warned us of danger and suggested the removal of ladies and children to Shanghai. The excitement of calling boats and moving personal baggage attracted a crowd at the Methodist mission, and there were indications that there were roughs among them ready to make trouble.

A letter had been sent to the magistrate by Dr. Parker, but no response had come. So Dr. Parker and I thought best to go in person and appeal for help. We called chairs and reached the local magistrate's office about 7.30 P. M.

The magistrate sent orders for soldiers, took a hasty bowl of rice, and hurried to the scene of disturbance. By the time he arrived, the crowd had increased to several thousands, and already brickbats had been thrown through some upper windows.

TIMELY HELP FROM OFFICIALS.

The timely arrival of the magistrate, and after him of several companies of troops, prevented this riot from going further. The day following, Wednesday, a large crowd gathered, and several arrests were made for insolence. When I was about sitting down to my noon meal a messenger came, saying that my chapel at Chang-men was being looted. I took my dinner and walked to the neighboring chair-stand and hired a sedan to take me to the Wu-yuen (district magistrate). Just before reaching the office, some very bad fellows came running after my chair, shouting, "Kill the foreign devil!" The chair-coolies remonstrated, but only got cursing for their pains.

Reaching the Wu-yuen, I found that the magistrate, having heard of the disturbances, had gone in person to do what he could. So I sat in the reception room until he came back. He had arrested one and beaten another, who refused to go home when told to do so, and he thought

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there would be no more trouble. He advised me not to go to the chapel, as it would only attract a crowd and make matters worse. After taking the conventional sip of tea, I left, after requesting a couple of runners to follow me for a short distance to rebuke any insolence that might be offered.

A hole was broken in the rear wall of the chapel grounds, and many stones were thrown on the roof, breaking some tiles. A few dollars will repair the damage done, so we may congratulate ourselves in having escaped a serious outbreak, by the good hand of God in raising up defenders for us in the very time when most needed.

CAUSE OF RIOTS.

There is a widespread conviction that a secret society of "Elder Brothers" is at the bottom of all these troubles. This society was organized after the Tai-ping rebellion, and was composed of discharged soldiers, pensioned by the government. A year or so ago the pension was withdrawn in the interest of economy, and naturally discontent followed. These "Brothers" seem determined that the government shall not replenish its wasted exchequer by cutting off their pensions. So they destroy property to the value of millions of dollars, knowing that the government will have to pay damages or go to war.

ASHEVILLE HOME INDUSTRIAL SCHOOL.

REV. L. M. PEASE.

The fourth year of this school closed June 10th. These years have passed so rapidly, and, in the main, so pleasantly, I can scarcely realize it has been so long. Like the years of Jacob's service they have seemed but a little while. During these years we have witnessed the roughest of our mountain material taking on goodly, and in some instances, beautiful form. The work is worthy of better workmen. I would there was more of the Divine therein. The day of closing was one of varied experiences. Some had their trunks all packed ready to go, while those of others remained to be packed. Some who came with all they had in a bundle or bag had a trunk to carry home with them. Some hundred of these had to be gathered from the various rooms of the house and most of them required to be roped. This fell to me as my part of the work. Some of the girls leaving were joyful and anxious—others were sad and sorrowful and tearful, as if in dread of something just before them. I think I more than half divined what that something was from which they shrank. It was not from father, mother, sister, brother, toward these a wonderful affection has always been manifested—sometimes notwithstanding their shame and intemperance. But it was the want, privation and hard work in the corn or cotton fields they were sure to encounter. Could we journey with some of these girls in an old lumber wagon from thirty to forty miles, over our rough mountain roads to their log huts in some cove or on some hill side, with only one room, or at most two, we should not wonder at this manifest dread. I have known families of nine or eleven thus living. This was the vision that darkened the future and caused these girls, possessed of natural refinement and sensitiveness, to shrink from encountering the consequences of such a home. For such a home two of our girls who had been with us for eighteen months, quiet, orderly, intelligent, obedient, with unusual native refinement and modesty, re-

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luctantly left us. They were two out of a family of eleven. Some years ago their father had purchased a little farm of fifty acres on the side of one of the mountains in Transylvania. It had been only partly paid for, though it cost but $100, because so much was required to support such a family. Our mountain inhabitants are rich in children if in nothing else. Here in a log cabin of 18 by 20 ft., with only two rooms, these two girls, one seventeen, the other fifteen, had been reared from childhood. This is a representative home. From such come hundreds of pressing applications for admittance to our school. Mothers putting all a mother's heart into their applications, again and again and yet again have written, begging that we would take one or two of their girls, only to be told there was yet no chance for them.

I have often thought how the silent heart-cry of the Syro-Phœnician mother was responded to by the dear Saviour, though it cost Him a long and weary journey, and wondered why the cry of these mountain mothers for their daughters did not meet with a more ready response from the followers of the loving Nazarene. The reason may be that the followers are human while He was divine.

The three Chapel day-school teachers, with Misses Stephenson, Johns, Cameron and Calvert, left for their vacation when the day school closed. Our family so noisy and bustling in the morning was marvellously shrunken and quiet in the evening. Only some twenty-five or thirty remained, and they mostly the little ones. Our Chapel seemed quite deserted at evening prayers. Some who were with us in the morning and had been with us since the opening of school had left not to return again. Our thoughts and prayers followed them into the relations they had gone to occupy. These four years had changed their entire life current and had awakened hopes and prospects which but for these they would never have had.

During the year the school has been quite free from serious sickness. We have had about fifty cases of grippe. These lasted but a few days each.

In connection with our school we have to record three deaths during the year—one by being run over by an express train, one from being bitten by a snake, I suppose a rattle-snake while down in the ravine, and one by sticking a stub into the foot causing tetanus. The first was a little one-eyed fice, which had quite outlived his usefulness; the second was an active, intelligent, watchful shepherd dog that saved us many steps after cows and chickens. The third was our clay bank horse, twenty-five years old, a faithful, trusty servant, which had answered our uttermost expectations. We had had her for more than twenty-one years. In all these losses we were consoled by the thought that it was a brute and not a child we were called to part with under such circumstances of affliction.

PASTOR-AT-LARGE is a title which we do not remember seeing before. But we like it, as applied to Rev. J. P. Gerrior, on page 252. We assume that he undertakes to do, as thoroughly as he can, all the proper work of a pastor for the scattered members of Christ's flock, who have not pastors installed by Presbytery. This is our idea of pastoral work. It is the faithful and obedient doing of that work which Christ committed to Peter, when he said, with such tender and solemn reiteration: "*Feed my lambs; tend my sheep; feed my sheep.*" This is His perpetual charge to His ministers—the only proof He will accept that we *love Him*.

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EDUCATION.

LITTLE MONEY; SPEND WITH CARE.

When money is tight prudent men feel bound to spend what little they have very economically. They get only what is most needful and that of the best kind. This is what the Board and all its co-operating officials in the Presbyteries should feel bound to do in the present emergency. Funds designed for the increase of the ministry are comparatively scanty; a debt must be paid, and in the business of aiding candidates it becomes all concerned to proceed warily, looking out for and helping only the most promising ones. Such is the obvious duty of the hour. But the question is, how can it be ascertained who the most promising are. We cannot read the mind's construction in the face so that we can tell it at a glance. There is many a face that looks very intelligent and attractive at first sight which disappoints afterwards; also, beneath a rough exterior there often lurk, unsuspected, some of the finest qualities of mind and heart. How shall we determine the real worth in such a case. Evidently there must be more than a surface examination prosecuted through a few questions put in presence of Presbytery or at a private sitting of the Committee, such as some are too apt to be satisfied with. There should also be *investigation* in the full sense of that term, meaning, as it does, the tracking out of a person's footsteps. The past must be inquired into. It should be ascertained what the candidate's early training has been; what evidences of interest he has shown in the work of evangelization; whether he has taught in the Sabbath-school and how he has managed his class; whether he has been active in the Y. M. C. A. "By these *fruits* shall we know them," said our Lord; not by their professions only. Superior scholarship is indeed a sign of excellent ability, and may be tested by questions; but it alone does not tell what those abilities are devoted to, or what they are fit for. A good classical or mathematical scholar may prove but a poor preacher. Quite lately, at our boarding-place, we propounded to the very intelligent company at table the question what they deemed the greatest lack in the ministry at the present day, so far as they had observed. The first answer given by a lady—of large acquaintance with ministers and the niece of one—an answer which all endorsed, was: "They are too much in their study. They do not labor sufficiently with their people personally. They deal with them mostly from the pulpit at arm's length." This judgment coincides with what Dr. Cuyler writes in one of his "Thought-Hives": "After all," he affirms, "the great power of a good pastor over his people is *heart-power*." And he quotes in support of this the remark of, what he styles, "a very sensible parishoner": "The sermon always sounds better to me on Sunday when I have had a shake of my minister's hand during the week." Of course it cannot be expected that this handshake can be given all around each week, even by a Briarean pastor; but the assertion tells the story of the happy effect upon his charge of direct personal interest on the part of a minister. Now, what ought to be sought for in our candidates is some indication of this "*heart*-power," which is so essential to the winning of souls. And this is a quality which will be sure to display itself somehow, if it exists at all. It cannot be

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hid. We regard it as the main moving force in the ministry, the possession of which makes the candidate a prize worth having.

Another quality which enhances the candidate's value is a readiness to enter upon any field of service to which Providence may call him. This is the characteristic of a genuine servant; and above all should it mark a servant of the Lord. He is one who does not *seek* for honors and emoluments, but trusting to the care of the Master, his governing purpose is to do what the Master bids, however severe the task. This is the kind of men our country needs—men who will count it greater glory to gather and build up a church where one is needed that to take a strong one already built. This, it is true, requires some self-abnegation. But this sort of self-losing is self-finding, as the history of many of our home missionaries testifies. High positions and an abundance of good things may come sometime, but it will be a satisfaction to feel that they were not obtained by ambitious climbing, but by the call of the Master bidding us come up higher. This servant temper of mind precludes that idleness which follows from not being able to "find a place to suit." Educating it is sure to pay. Let it be laid hold of and improved.

And the candidate will be all the better if taken from the sphere of active life. Another suggestion at our table was, that some knowledge of business was very beneficial to every minister and ought to be had. Not a few suffer from lack of it. Engaging in business brings a person into contact with a great variety of characters, and makes him acquainted with that human nature in its manifold aspects to which he will have to apply the truth in after years. It also helps to develop common sense, sharpens tact, and enables the minister to aid creditably in the secular affairs of the parish as he is sometimes called upon to do. The disadvantage of starting upon study a little late in life is thus counterbalanced by the experience gained through the delay. It is a compensation not to be slighted.

These hints are thrown out by way of indicating the sort of men on whom the Board could spend its scant funds most profitably.

A REMINDER.

According to the vote of the Board of Education all renewals and recommendations of candidates must be sent in before the 28th of September, so that arrangements may be made for the wise distribution of funds and the payment of the debt. There will be no after consideration of applications unless perhaps warranted by a large increase of contributions, and no applications should be made save under the pressure of great need.

D. W. P.

MINISTERIAL RELIEF.

REPORT OF THE SECRETARY'S ADDRESS.

[*From the Tribune Monthly for May, containing the Proceedings of the General Assembly.*]

Dr. Cattell said that for six successive years he had stood before the General Assembly to plead with the Commissioners, and through them with the churches, on behalf of his worn-out brethren in the ministry and their dependent families. Year by year, the duty seemed to him more sacred and the privilege more prized. Yet he would have rejoiced if the honored President of the Board, Elder George Junkin—a member of the Assembly—had consented to occupy this morning the whole of the time allotted by the

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courtesy of the Assembly to the Secretary. He spoke in enthusiastic terms of the great service which, for many years, Mr. Junkin had rendered to the work of the Board, and expressed the hope that the Assembly would yet hear from him upon the subject.

He then turned to the report of the Board which was before the Assembly and which, he said, was the glad record of an advance in contributions all along the line—from churches, from Sabbath-schools and from individuals. Nevertheless, he called attention to the fact which the statistical tables in the report made only too plain, viz.:—that the churches had not yet fully appreciated the importance of the work of the Board, and, therefore, had not come up to the full measure of their duty to contribute to its treasury. More than one-half of the churches upon the roll of the Assembly took no collection whatever for the Board last year, and many of the contributing churches sent what was a mere pittance compared with their ability to give.

It was also evident that the opinion still widely prevailed throughout the church that the Board of Relief was merely an organized charity. This he contended was dishonorable both to the churches and to the ministry. To be sure, the appropriations of the Board are sent only to those who are poor—and it is indeed a sad and pitiful story that comes day after day to the office in Philadelphia from many homes where scholarly men and refined, cultured women, who have known happier days in the manse, are now looking forward with sharp agony to the morrow that may bring with it no bread. But the Board of Ministerial Relief is not an agency which the church has established to discharge its sacred duty to the poor. It is the agency by which the church discharges, though in part only, its no less imperative and sacred duty to the support of the ministry. This truth, he contended, could not be stated too often or emphasized too strongly.

Though the sacred plea for the poor is one to which no disciple of Christ can ever turn a deaf ear, and though all who are upon the roll of the Board are Christ's poor, yet the plea of "compassion for the poor" is not the one to be made on behalf of the disabled minister, except in so far as it intensifies and strengthens the just claim upon the church of its worn-out servant. It is sometimes said that the Board of Relief has a monopoly of the tears of the church; but, I repeat, its appeal is not first of all or even mainly to the generous sympathy with those in want which is natural to the human heart, and which the grace of God ever strengthens and ennobles. The appeal to God's people on behalf of the worn-out ministers and their dependent families is an appeal for equity and justice. The appropriations of the Board are, as the venerable chairman of your Committee has just said in his report, "The payment of debts to legitimate creditors—debts which the church is bound by every obligation of honesty and of honor to pay."

After further emphasizing this point, the Doctor turned to the New Rule adopted by the Assembly two years ago. He said that there were now fifty-eight ministers receiving aid from the Board under the provisions of the Act—all of them over seventy years of age, and Honorably Retired by their respective Presbyteries from the further discharge of the active duties of the ministry. Each one of them had served the Presbyterian Church in its pastorate or on its mission fields at home or abroad for a period in the aggregate of not less than thirty years.

I hold in my hand, he said, the roll of these veterans, whose long and useful lives have been spent in the service of the church at salaries barely sufficient, as you all know, for their support from year to year. Their average age is seventy-eight years. The average number of years in which they have preached the gospel is forty-nine.

Moderator, suppose these venerable men to-day were all here upon the floor of the Assembly to which, in years long gone by, they were often sent as Commissioners by their Presbyteries; suppose you were to take this roll and call out the honored names, and these fifty-eight patriarchs, one after another, should rise and with feeble steps pass along these aisles, and take

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their places upon this platform. Would not the whole Assembly rise to do them reverence? The youngest of these men is over seventy. Many of them have passed that period of four score years when their strength is but labor and sorrow. The oldest is ninety-seven. Some of them have preached the gospel for more than sixty years; the majority of them for more than half a century. Where will you gather an array of aged men of whom it can be so truthfully said, that *they have not sought their own?* They have led lives as unselfish as they were pure!

And now, in their old age, they are all poor. There is no humiliation or shame to them in this. Their Master was poor. We do not forget that many of these able and scholarly men, had they chosen in early life one of the money making professions or occupations, might have secured a competence for their old age; some of them might have been rich. But, in return for half a century of hard and faithful work, they have been content with a bare support, while, like their Master, they went about intent only upon doing good to others. Among all these good gray heads, you will not find a man but is ready to say with "Paul the aged,"—I thank Christ Jesus, our Lord, for that He counted me faithful, putting me into the ministry. The Master, whose gospel they have preached to a dying world, has blended all their self-denial and toil with many benedictions. You will rarely find a happier family than that in the Manse when the minister, in the fulness of his health and strength, is giving himself unreservedly to the work he loves so well; and when, though his salary be small, there is bread enough for the family, and some to give to the poor.

But now these good gray heads are bowed. Their eyes are dimmed and their steps are feeble. They have come to a helpless old age. And these men, whose long, unselfish and pure lives have been devoted to the noblest of callings could not, without neglecting their sacred work, make an adequate provision for their support in the helpless old age which has come upon them. Shall it not be to the people of God a great privilege and joy, as well as an imperative and sacred duty, to place in their trembling hands what may be needed to supplement their little savings, so that they may have a comfortable support in the few remaining years of their lives?

And, brethren, it is my testimony to you today that in many of their homes the appropriation from the Board of Ministerial Relief is the only support for the patriarch and his aged wife. I will not ask you the question whether the maximum appropriation from this Board, which is only $300, will furnish "a comfortable support" for an aged couple, needing in the helplessness of their declining years many things which in their earlier life they were able to do without? I only emphasize the fact that very often the meagre appropriation from the Board is their entire dependence. Here is a postal card, written to me by one of these veterans—I give it entire, just as I once printed it in the columns of THE CHURCH AT HOME AND ABROAD, for it briefly states what is true of many of these worn out servants of the Church:—

DEAR DR. CATTELL:—Now in my ninetieth year, I am able to report that we are still alive and in the same needy condition. By increasing feebleness we are compelled to board at the lowest possible rate. We have no aid except what we receive from the Board, and that is all expended. Thus ends the year!

Such letters come to me often, written by the tremulous hands of these aged men or dictated from sick beds by their feeble lips. But I know more about these homes than what I have learned from such letters. Many of them I myself have seen. I told the last Assembly at Saratoga of one of these visits, and I must tell you this morning of another—though I never refer to such cases without a fear lest I may obscure the true ground of our appeal on behalf of these servants of the Church, by seeming to appeal to your personal feelings and sympathies, rather than to your sense of justice and of right. Yet the fact ought to be known that, side by side with the comfortable homes of God's people all over our land, there are homes of God's aged ministers in which there is pitiful want. And how great would be the suffering, if it were not

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for the help sent from the Board, I dare not trust myself to think.

After attending a meeting of one of our Western synods, the moderator drove me from his home, across the prairie to the house, ten or twelve miles distant, of an honored minister of our church, who had upheld the banner of the cross in that place when it was a wilderness. Nearly fifty years ago, young and scholarly, he, with his refined, accomplished wife, had joined the great throng of emigrants from the Eastern and Middle States, who went out to seek their fortunes in what was called the far West. They settled in that part of the territory of Wisconsin which was then but little better than a howling wilderness. There they built for themselves a log house, and the brave young scholar began his life work. But mark you; this was not to make money like the great multitude which, in those days, left the comfort and refinement of an Eastern home to brave the hardship and self-denial of pioneer life. No; it was to preach the gospel—and his salary never exceeded four hundred dollars! For nearly half a century he gave himself to the sacred and self-denying work, in season and out of season, riding a circuit of thirty or forty miles through the almost trackless woods, fording upon his horse the swollen streams, in peril from the beasts and the red men of the forest. There this devoted man, and his no less devoted wife, toiled for the Master, with no thought whatever of how they might better their worldly fortunes. Now, old age had come with its many infirmities. He could no longer perform the arduous duties of a pioneer missionary; and out of his salary of four hundred dollars what, think you, could he have laid up for his support in helpless old age, and for the support of his wife grown old with him, and two invalid daughters still dependent upon him? Ah, if it had not been for the remittance from the Board, how cruel and bitter would have been the want in that aged minister's home!

Brethren, I have said "home," a word that to you and me is associated with every convenience and comfort. But the home of this aged couple was that same old log house, for which they had broken ground in the wilderness fifty years ago, and it was to visit such a home of an honored minister of our church, that my friend had taken me. As we drew near it, he pointed out to me the patriarch in an adjoining field, following with tottering steps the plow—for he was trying feebly to wrest from the few acres that remained of the ground he had pre-empted, a little to add to the meagre support he received from the Board. And what shall I say of the house, into which the venerable man, with old time courtesy, bade us enter? I had already been told in a letter from the pastor who took me there, that it was "not fit for the shelter of cattle," and I found it to be so. It was simply a forlorn log cabin containing four little rooms, and crumbling to ruins! And there lived this missionary, who had given nearly half a century of self-denying service to the church; there lived his aged infirm wife who, like all ministers' wives, had borne her full share of privation and labor; and there lived those two grown daughters, both invalids, though one of them was able to render some assistance to her aged mother in the household work. The other, afflicted with spinal disease, had been lying in her bed a helpless sufferer for years. The old man took me into her darkened room. It was, I should think, about six feet by eight in size. The day was a bleak one in autumn, and the wind moaned through the crevices in the walls of the dilapidated old house. I held the thin hand of the poor sufferer in mine, as she told me of the long and weary days that she had passed in such helplessness and pain, and of the still longer nights when, said she, "in the winter it is so cold here, that though my sister kindly rises and replenishes the fire in this little room, the water by the side of my bed is often frozen solid."

Brethren, I could not restrain my tears as I looked upon her pale face, as white as the pillow upon which it lay, and she told me of the long years in which the family had gone on in this sad way, their comforts growing less and less. One of these comforts had been a cabinet organ, which her sister had got a year or two ago, ex-

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pecting to pay for it upon the instalment plan, and hoping that, by giving music lessons, she might add a little to the support of the family. For more than a year their little savings had been put aside toward paying the hundred dollars for this organ. I think they had paid five dollars! "But now," said she, "we are utterly unable to pay another penny on it, and the owner has written that he is coming to take it away; and I shall no longer hear my sister play the dear old hymns that have cheered me in so many lonely hours." Brethren, you may be sure the man did not come and take that organ away!

But I dare not trust myself to dwell further upon that interview, nor to describe the bare and comfortless room in which the helpless, but gentle and patient sufferer had passed the long years of pain. Why, it was such a room as you would associate with the thought of outcasts in a tenement house of some dark alley in a great city—except for one thing. The loving sister's hand had framed and hung upon the wall at the foot of the invalid's cot, these three words, "*Looking unto Jesus.*" A smile lit up the face of the invalid as she saw me looking at this frame—the only thing approaching ornament or bric-a-brac that the old house contained! "Yes," she whispered, "It is a great comfort for me that I can see every hour those precious words, and every hour be *looking unto Him.*"

Oh, fathers and brethren, think of your own homes! of your own loved ones! with their abundant and manifold comforts in health or in sickness; then think of that wretched old log house, the house of an aged servant of the church and his invalid family:—one of those homes to which the appropriations from the Board have been sent in the name of the church and in payment of its debt to its honored servants. Was *yours* one of the churches that sent last year to its Treasury such a pittance—or nothing at all? Ah! we hear and we read about such poverty-stricken homes of aged and honored ministers, but not until we see them are we suitably impressed with the sacred work which the church has committed to this Board. Before I rose from my knees where I prayed by the bedside of that patient sufferer, I resolved that this family *should have a new house.* And there is not one of you, had you been there, but would have made the same resolve.

Of course, the Board could make no appropriation—for it was as much as we could do, out of our impoverished treasury, to send our maximum appropriation of $300 a year for the support of the family. But I told to a few friends the story of my visit; and one gave me a hundred dollars, and others fifty or twenty-five, and I soon had enough to send word to the good pastor who drove me over to the log house that day, to prepare the plans and go on with the building of a new house. Neighbors and other kind friends lent their aid, and the very day before I left home for this Assembly, I received a letter from my friend in which he says, "The new house is almost complete, and the family will soon leave their old quarters and move into it; and I imagine their feelings will be something like those of the Israelites when they crossed over Jordan from the Wilderness into the promised Land."

And now, Moderator, before I conclude I must refer once more to that organ—for shortly after my return to the East, in the parlors of your daughter at Princeton where some ladies were gathered to hear me tell of my work, I told about the man who was coming to take away the organ from this humble home. Generous hands were at once reached forth, and a check for the entire hundred dollars was soon upon its way to that missionary's home, and oh! the glad and grateful answer that came back—"Now the organ is all our own! God bless those ladies!"

And so, Fathers and Brethren, as I turn to the hundreds of families upon our roll who look to the Board of Relief for the aid which, in many of them, will at best only take off the sharp edge of want in their comfortless homes, I say, "God bless" all those who help inthis great and sacred work.

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COLLEGES AND ACADEMIES.

THE FIRST CASE IN HISTORY.

Did anyone, before this year 1891, know of as many as thirty-six co-existing colleges and academies so administered by their denomination that the whole of them should balance their working accounts?

The early experience of all schools except those that have from the start the backing of special and able founders, includes nothing more certainly than debt. A new church school has always meant a new beggar;—and not a lusty, well-fed beggar; but oftener a feeble, hollow-eyed beggar, that never begins to get flesh on its bones till it has attested its good constitution by surviving years of starvation. Then someone begins the feeding process. It gains a little. That encourages its patron, and he adds to its larder. When it begins to be fat, it keeps begging, to be sure; but with assurance, and at length with magnificence;—accepting into its jeweled hand at a single gift what would have saved it from all the horrors of its hungry youth.

Meanwhile, for many of the starving experiments, there is no survival. They starve to death;—and not always because they do not deserve to live; but often because no single giver is found that is both able and willing to decide the case on the living side. The willing who have small ability, and the able with little willingness, are all afraid to invest in so doubtful a venture; and the long starvation goes on till, some day, it ends with collapse.

The problem in the wise and successful distribution of a Church's schools is to get them *believed in* from the start. There must be belief in their needfulness;—they must be put in the right places. There must be belief in their excellence;—they must do, up to their grade, thorough Christian and educational work. Their permanence must be believed in. It must be seen that there is no danger of sinking the money that is put into them; and in order to this, they must have property to start with, and then must pay as they go.

On these lines this Presbyterian Board of Aid has wrought; and now, in view of nearly forty institutions, under the management of one church, with property returned at nearly a million and a quarter, with nearly 4,000 pupils of all grades, with their year's accounts all squared, and scores of thousands yearly adding to the wide investment, we dare to say that such a spectacle of voluntary denominational work in school extension was never seen, till it is shown by the Presbyterian church to-day.

This is said in no boastful tone. It would not be said at all, if the signs were seen of the Church's just apprehension of the responsibility which such a condition of things entails.

For this condition has not resulted from a wide and hearty concurrence of the church in this work. That concurreuce has been very considerable. On the part of not a few churches it has been very generous, and of some individuals it has been munificent. But the aggregate of contribution to this cause would by no means have produced these balanced accounts, except for a stringent pressure put upon the schools in restriction of their yearly outlay. That restriction is carried to the last limit of prudence. It even threatens, in frequent cases, the loss of teachers whose service our church cannot

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afford to lose, while it has no right to retain it at such meagre rates. But the Board has no choice in the matter. It must bring its policy of avoiding debt and of solid advancement to be understood and believed in. In that effort it has apparently succeeded. The attestations of faith and approval which its course is commanding are as clear and strong and general as could be desired. Now, then, let those who have that faith show it by their works! We have pinched trustees and teachers to the narrowest conditions in order to put before men and women, whether of large means or of small, a scheme of frugality and good management that is safe to trust. They can see that our schools are not unthrifty or precarious beggars. They are economists working to a plan. But that plan, unless it be approved by something solider than good opinions, will as certainly starve those schools to death as though it were devised for that end and no other.

If any large-minded Presbyterian reads this article let him attend with candor to these words:

We discourage these schools from sending canvassers into your homes and offices; at the same time we require them to keep out of debt by living within their own income and the aid which we can add to it. Our plan is succeeding. The schools are living by it—though some of them at the hardest. We are showing that it is as safe for givers to unite upon aiding these growing schools as it is for any single man to found a school of his own by his gift of millions. Are you aiding this great, safe and lasting work as largely as your own estimate of it requires?

Let it be understood that the income from church collections is by no means supporting this large undertaking. That income has not even carried out the rigid, restricted scheme of the past year. But for gifts of individuals solicited by the Board's officers, the Board would now be in debt. How should an aggregate of less than thirty-five thousand dollars keep life in the teaching work of nearly forty colleges and academies? And why should a few individuals be won by personal solicitation to make up, for the advantage of the whole Church, that Church's lack of duty to this branch of her work? At this moment when we are arranging to proclaim by this article that the schools' accounts for the past year are balanced, the exact truth would be that in a very few remaining cases (involving about two thousand dollars) the President of the Board has pledged that they shall be balanced. That means, that to that extent he will make further resort to individuals—a tax both upon him and upon them from which, if the cause be good and its management approved, the giving of the past year ought to have saved them. Will not the dutiful readers of this magazine make them safe from it hereafter?

There are two sets of current facts which no friend of Christian education can bring into consistency. On the one hand, wise men, with the highest commendation of other wise men, are making their separate personal gifts of millions for the advantage of single colleges that will educate their several bands of three or four or, possibly, five hundred students. On the other hand, the teachers in nearly forty colleges and academies which are already educating nearly four thousand pupils, and many of which have a perfectly reasonable outlook to proportions as large as any of their older sisters have reached, are held down in self-sacrifice, and in the heart-sickness and half-helplessness of hope deferred, by the failure of an entire able and spirited Church to give to the entire forty, in an entire year, a hundreth part of one of those single men's single gifts. See note, page 202.

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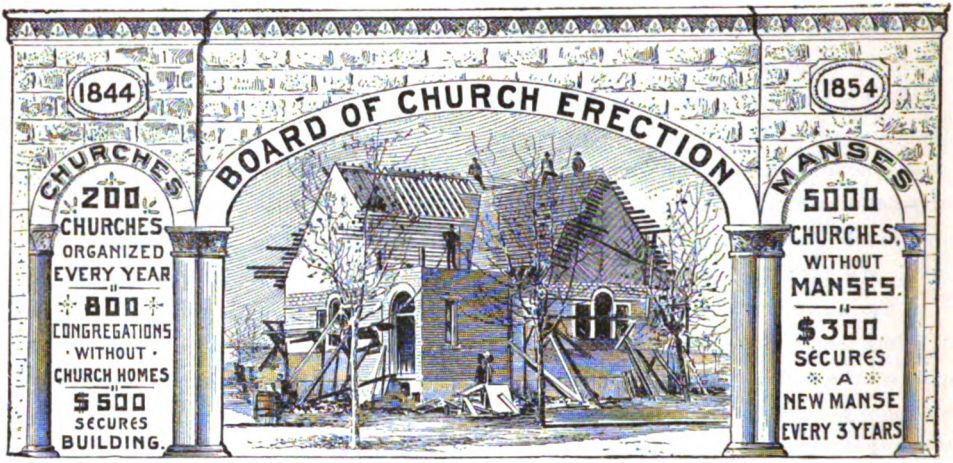
CHURCH ERECTION.



AN APPEAL TO BE ANSWERED.

There is one department of this Board that is certainly not wanting in either romance or pathos. The missionary and his family need a home as certainly as any reader of this page. Let such reader consider how largely the sunshine would be withdrawn from his life were it certain that no home would be his. Yet in the case of scores of our missionaries it is true that the hope of a home is year after year that "hope deferred" which maketh the heart sick.

To meet this want the Manse Fund has accomplished much, but now and then a case appears that without help from friends outside even the Manse Fund cannot meet. Very wisely for all ordinary instances that Fund is administered under certain distinct conditions which the Board cannot set aside. Now what shall be done in such a case as is described in the following letter from one of our veteran missionaries among the freedmen in Georgia.

The story so simply told is as entertaining and touching as one of Miss Wilkins' pathetic New England tales.

DORCHESTER, Liberty Co., Ga.

DEAR BROTHER:—The writer graduated from the Theological Seminary in 1852 and has been in continuous ministerial service ever since; nineteen years of this time in the work of Freedmen's missions, and seventeen of the nineteen minister at Medway, Ga.

In the mission there was no house to rent and I was compelled to purchase one, the only one to be had within five miles of the church, at Dorchester, the only place free from malaria for a white family.

From this distance we labored at Medway in church and school, a horse and buggy being necessary. Early in 1881 our residence was burned by the thoughtlessness of a colored boy. There was no insurance. Mrs. Waite invested a small legacy in a plantation which has not proved profitable, and built a commodious and comfortable home and filled it with the accumulations of many years and gifts of friends. On the night of May 1, last, the pleasant house with everything in it, except a blistered sewing machine, was mysteriously consumed by fire. The loss was over $4,000. A small insurance and that reduced for assumed deterioration was paid to Mrs. Waite.

And now our condition is as follows:

1. We are temporary guests of our son (Elder of Dorchester church), embarrassed and embarrassing.

2. A house is necessary and important to the minister of Medway—myself or any other.

3. There is no house within ten miles of Medway that can be rented. White families

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are few, and Negro houses are usually little huts of two rooms; but all are occupied. It is all country except Dorchester, a village of fourteen white families.

4. If there was a suitable house to rent, a minister of Medway has not salary enough to rent one after deducting the necessary expense of a horse, necessary in a parish radiating five miles from the church.

5. I am not able to build another house, and Mrs. Waite is not willing to put the little she has saved in another house. Very reasonably, she desires to keep it for old age, disability or for an emergency. It looks now, at our time of life, as though we shall very much need it in a few years, if we live so long.

6. Medway church is not able to build us a manse. The membership is large, but more than two-thirds are women and children, who have no property nor income, and seldom a dime of their own. The men have these to support, horses to support, church service to support, church rent to pay, and usually a list of about twenty helpless members to assist, besides contributing a little to their minister and a little to the Boards. And all this to be done on an average farm income of less than $100, and almost every man among them burdened with a debt for necessities.

This is the condition of the church that makes it impossible for them to build a manse or contribute more than a trifle to me. The most of them have not a house of their own fit to live in.

For these reasons we are totally dependent, and urgently dependent, upon the generosity of the great Presbyterian Church, represented by the Board of Church Erection, for a minister's house to live in, to do the Master's work among these poor freedmen. The nearest lumber-yard is at a saw-mill twenty-one miles distant, making the hauling a costly matter. The few men who have wagons strong enough to haul will do what they can. The other materials for a house have to be brought from Savannah.

All the crops of this year promised to double the farm incomes, until extraordinary rains in June scalded much of the corn and blighted much of the cotton. It has rained almost every day for six weeks; and yesterday was the heaviest downpour of the year, making everybody look blue.

We do not ask for such a house as we lost. But a one-story house of four rooms and a kitchen (a parlor, dining-room, bedroom and kitchen—an extra bedroom is desirable), would cost about $1,000. I can get exact estimates. A friendly builder in Savannah will *give* the plan and specifications and reduce the cost of labor; and Mrs. Waite will give a large lot of land for a permanent residence.

A house is necessary, not only to the comfort of the present and future minister, but necessary for a minister to live and labor in this interesting field—this important church.

You will see how entirely dependent we are on the Board, or the Presbyterian Church, if we are to have a manse for Medway church. And you will see how very important and necessary it is for the work of Christ among the freedmen of this county, to have a minister's dwelling place. And you will see how urgent it is now, since the flames consumed the residence we built ourselves.

It is useless for us to fill out the blank you have sent, if you cannot modify the conditions in this case. Perhaps you can for a Freedmen's church. Or perhaps you can make a special plea for this important necessity.

I will have to await your reading and answer of this letter. And I pray that some plan may occur to you to relieve the difficulty.

Yours fraternally,

J. T. H. WAITE,
Minister of Medway.

PROGRESS IN LINCOLN, NEBRASKA.

DEAR SIR AND BROTHER:—Pardon me for intruding once more on your time, as a few more statements in regard to our application seem called for:

1. Our enterprise is much more a purely *missionary* one than is usual. Whilst there is in this part of Lincoln, a sprinkling of Presbyterians and Americans, a large part is foreign and non-evangelical. The few Presbyterian families have undertaken a work, which is Christ-like, in trying to give the gospel as

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they understand it, to those around them who are virtually pagans, though perhaps nominally members at one time of the dead state churches of continental Europe. We are surrounded by Germans, Austrians, Hungarians, Danes, Swedes, a few of whom are Romish, but the majority protestant. We are succeeding in getting their children at least, in many cases. And this suggests a second point, namely—

2. Whilst we report over 30 members, yet this gives an erroneous view of our financial strength, because they are mostly young people and children, who cannot help us in building. But we rejoice to know that these are equally as precious to Jesus as children of a larger growth.

3. You can hardly appreciate the amount of self-sacrifice which the few who have come to us from the mother church in this city are practicing. Men and women who have shared in all the early struggles of the first church, and have occupied positions of the highest honor in it, and who might well sit down now to enjoy the fruits of their labors and their liberality, have voluntarily, for Christ's sake, severed their connection with the Old Home and its luxuries, to enter upon a new and humble enterprise, in spite of encroaching age, ill health, etc. God will smile upon such self-denial—but the church and the Board should know it and join in the smile.

4. Since we have begun our work here the Baptists, the "Christians" and others have been looking over the ground. We wish them God-speed, but, nevertheless, want to keep a little ahead in the race, as behooves those who form the spinal cord of God's Church.

5. What the several Boards have done for Lincoln was a good investment. The first church has nearly 500 members, the second nearly 300, and is but three years old. Both contribute liberally to all the Boards. Give US a good lift NOW, and by the help of God we will try to keep up the reputation.

6. I have fifty more reasons why your Board should grant us the amount humbly asked for, but will let this suffice, as "Allzustark gespannt zerspringt der Bogen." May God bless your-our work, through the blood-bought merits of Jesus Christ.

Very respectfully,

C. G. A. HULLHORST.

BUILDINGS COMPLETED WITHOUT DEBT IN JULY, 1891.

State.	Church.	Value.
Arizona,	Florence,	$ 4,764
California,	Red Bluff 1st,	10,600
Colorado,	Rankin Church of Brush,	1,600
Iowa,	Greenfield (Manse),	1,800
Kansas,	Scammon,	1,625
Minnesota,	Hallock (Manse),	1,600
"	Tabor Bohemian,	1,245
North Carolina,	Bethel Church of Union Co.,	275
" "	Rockingham,	1,700
" "	Oakland,	875
Oklahoma Ter.,	Stillwater,	1,620
Ohio,	White Oak of Mowrystown,	2,230
Oregon,	Gervais 1st (Manse),	1,100
Pennsylvania,	Upper Octorara for Pomeroy Chapel,	2,180
Washington,	Anacortes, Westminster,	4,150
		$37,364
	Previously reported since April 1, 1891,	91,265
		$128,629

PUBLICATION AND SABBATH-SCHOOL WORK.

THE ASSEMBLY AND THE BOARD.

The Board has again passed successfully through a most trying and painful ordeal. It is not purposed to present either a history or a discussion of the investigations of the last two years; it is deemed proper, however, to lay before our readers the result. The Special Committee of Seven, of which Judge Hand, of Scranton, Pa., was chairman, appointed in 1890, and the Standing Committee of the present year, the chairman of which was the Rev. J. Glentworth Butler, D.D., made exceedingly elaborate reports, which were adopted by the General Assembly with remarkable unanimity. The reports will be found in

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full in the forthcoming minutes of the Assembly. From the former we quote as follows:

We also remark further, that so far as the Board of Publication and its Business Committee is concerned, we find no single fact or mistake which is of sufficient moment to shake the confidence of the Church in either their business or Christian character or management. To say that mistakes have not been made, or that in minor respects they may not be subject to a proper criticism, would be to say that they are more than human, and to place them above not only every Board of our own Church, but every Board of every kind composed of human beings. We feel constrained to say to the Church at large, that in criticising a Board engaged in a distinctive religious work, which Howard Crosby, in his last report, declared to be "one of the most important agents of home evangelization," and at the same time, unlike any other Board, carrying on a distinctive business enterprise for success and profit, and one which every business man, clerical or lay, in the Church, feels competent or at liberty to criticise, we should indeed be careful how we complain of and criticise every supposed error or mistake. This Board in the last ten years has been investigated six times by a Special Committee. We know of no business enterprise which could succeed under such fire, and we doubt if any religious organization can continue to thrive under it. And yet, does it not speak well for the business management, notwithstanding these investigations and their depressing effect, that the Board has more than maintained its ground, and steadfastly prosecuted its work? This may be seen from the following figures:

The gross sales in 1871 were $126,538; in 1891, $274,124.

The gross sales in 1880 were $151,577; in 1890, $266,327. . . .

The work of the Board is a comprehensive one, including the religious and missionary work, the Business Department of never-ending details, the care of the building, and the contact with the Churches, pastors, and members in various ways. The growth of the business has been gradual and healthy, as may be seen in the Annual Reports made to the Assembly. It has kept pace with the times along the new lines of periodicals and pamphlets. Its Real Estate was well located, and has increased in value rapidly, and has always been well cared for, with ample rooms for various Boards of the Church free of rent. No financial blunders have been made to jeopardize the trust committed to the Board. Above the wreck and disaster of uncounted mercantile and other houses, during the last fifty years, it still stands financially strong. The growth of all the interests, committed by your Assemblies to the Board, has been remarkable in many respects. Its balance sheet has shown the profit and loss account on the right side. The contributions of the last year have exceeded those of any previous year, indicating that if there has been any "irritation" in the Church, there has not been distrust generally. . . .

Your Committee is firm in their opinion that the Church should give their *entire* confidence to the Board and their general management; many of the members have been on the Board for years; their acquaintance with the whole business, its scope and aim, which demand peculiar adaptability and experience in order to meet its many and varied details, is invaluable to the Church. The Board is ever ready to receive and adopt suggestions which commend themselves to the judgment of the Church, but it must be remembered that so far as these are experiments, the responsibility of their success or failure, when ordered, must rest with the Church.

The Standing Committee, after incorporating in its own report a full synopsis of the annual report of the Board, adopting to a large extent the language of that report, thus concludes:

The history thus succinctly reviewed, in the judgment of your committee, indicates marked and healthful progress, and encourages all interested hearts with its large and hopeful promise for the future. Especially do we press upon the thought of Presbyterian pastors and flocks the rapidly deepening demand of the Sabbath-school Missionary Work

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in the vast states of the Centre and the West, now being so swiftly populated by the Old World emigration. This work in the estimate of a true piety and patriotism, is intrinsically of supreme importance, and ought to be so represented by the pastors of the stronger churches in all the land. And in our judgment no other missionary theme is capable of more effective statement, as no other missionary work presents more forceful and impressive grounds for appeal.

Your committee further recommends the adoption of the following:

Assuming that the recent investigation of the publishing work of this Board is merely an agitation for improved methods and enlarged usefulness, this Assembly desires to put upon record its unqualified confidence in this Board, and, with thanks to the gentlemen constituting its membership, expresses its warm appreciation of their faithful and efficient services in connection with this vital interest of the church.

MISSIONARY WORK.

Among the recommendations of the Standing Committee adopted by the Assembly occur the following:

1. That the Assembly approves the plan of the Board for providing a practical system of Normal Class instruction for teachers and advanced scholars, that they may be adapted for use in connection with our Sunday-schools.

2. That the Assembly approves the proposed effort to include in the sphere of Sabbath-school instruction, with the children, the adult membership of the church, so far as practicable.

3. That the Assembly approves the employment of theological students as Sabbath-school Missionaries during the summer vacation.

4. THE ASSEMBLY RECOMMENDS AN EFFORT ON THE PART OF ALL INTERESTED IN THE SABBATH-SCHOOL MISSIONARY WORK TO RAISE THE SUM OF $150,000 FOR THE COMING YEAR.

WORK AMONG THE FREEDMEN.

The following report from two of our most faithful colored missionaries will be read with interest:

Mr. W. A. Yancey sends us the following from Virginia:—

During the last three months I have had the opportunity of visiting, and seeing in their homes, the colored people in the rural districts of one of the darkest counties in Virginia. There are some who need everything that is required to make them good Christian citizens. They are without hope and without God in the world—they are *Poor*, *Ignorant*, *Wicked*. A missionary has hard work at first, to convince this people that he is their friend and that he desires to do them good. By persistent, prayerful effort, however, I have been enabled to organize the following schools: At Whitmell with 30 scholars; at Ringgold with 40; at Strawberry with 45; and at Piggs' Mill with 30.

In the time covered by this report I have traveled 491 miles; visited 476 families; visited and addressed 14 schools, delivering in all 46 addresses; written 26 missionary letters; distributed 5,292 pages of papers and tracts, and 178 books, of which 34 were Bibles.

Some of the schools I have visited bid fair to become good churches before long.

In conclusion I would say that careful observation leads me to regard the Sabbath-school Missionary Work as the best mode of reaching the people in these rural districts that has ever been devised.

Want of room compels us to postpone letters from Rev. David Brown, of North Carolina, Mr. H. C. McBurney, one of our missionaries in California, and Mr. L. H. Sibbet, one of our student missionaries in Nebraska.

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OFFICIAL COMMUNICATIONS.

CAMPAIGN FOR FOREIGN MISSIONS.

REV. THOMAS MARSHALL, *Field Secretary.*

[To the Presbyterial Committees on Foreign Missions.]

DEAR BRETHREN: Eleven hundred thousand dollars is the sum asked for in the interest of Foreign Missions during the current year. With six thousand public speakers to advocate the cause from the pulpit; with nearly one million workers in the churches; with vast resources of wealth at our command; with the door to every nation open, and a multitude of waiting laborers, it ought to be a delightful task to meet the requirements the General Assembly has set before us.

We trust that you will lose no time in awakening in your Presbytery a renewed interest in Foreign Missions. Organize that interest in each church, and then direct it to the most advantageous results. The following are some of the means that can be used:

1. Call your committee together at once and organize for vigorous, systematic work.

2. Enter into direct correspondence with every church, through its pastor and session, Ascertain the time they will carefully canvass the church and, having earnestly presented the subject of Foreign Missions, take up the annual collection for the Board, reporting back to you the amount of the collection when so taken. Urge that the money be sent at once to the treasurer of our Board in New York.

3. Arrange for a convention to be held in each church on some prayer-meeting night, with the nearest neighboring pastor to help. At this convention thoroughly organize the church, the Woman's Society, the Y. P. S. C. E., and the Sabbath-school, so as to reach every member of each department of the work. Seek to gather a gift from all those who have been non-givers.

4. Arrange a system of exchanges between neighboring pastors at which time they will be expected to present the cause of Foreign Missions with all the force that it is possible to give to the subject.

5. Distribute in connection with this exchange, such leaflets and cards of information as you may be able to secure for that purpose, from the Board.

6. On the next Sabbath after the exchange, encourage the pastors to preach to their own people on Foreign Missions, and take the annual collection.

7. Engage the Y. P. S. C. E. to systematically canvass the church, the congregation and the Sabbath-school and, as far as is possible, secure a weekly, systematic offering to be collected monthly from every member of each organization in the church, and also from all friends, for Foreign Missions.

8. By way of enlisting the interest of the Young People's Society in this work of securing subscriptions of the largest amount from the greatest number, it may be well to recommend that the churches allow to the Young People's Society at least *ten per cent.* on the collections they make from month to month, with the understanding that this commission is to be sent to the Board of Foreign Missions of our church.

9. Send to each church a comparative statement of its gifts for the past two years as gathered from the Annual Report of the Board of Foreign Missions, and not from the Minutes of the General Assembly. Send to 53 Fifth avenue, New York City, for the Annual Report.

10. Note the sum given last year by each giving church, and add to it half as much more and make that the sum that you request it to raise this year, with the cry for the campaign: *Fifty per cent. increase dur-*

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ing the current year for the cause of Christ in Foreign lands!

11. Stimulate the non-giving churches, and non-giving members to come up to the blessed enjoyment of glorious privilege; to the discharge of pleasant duty; to the full measure of obligation in sending the Gospel to those for whose salvation Christ says, "*Go and preach.*"

12. Seek so to discharge your duty on the Committee of Foreign Missions for your Presbytery, that God may add the energy of the Holy Spirit to your work.

HOME MISSION SUPERINTENDENTS.

Of the Home Mission Work in Nebraska, Rev. T. L. Sexton, D. D., Superintendent, writes much that is interesting and encouraging. He tells of the Knox Church, Omaha, "organized October 30, 1887, with twenty members, now a strong and vigorous church with a good substantial building; a number of installations in different churches; of a home missionary and a Sabbath-school missionary, together making a tour among vacant churches "for the purpose of encouraging them to hold on and not despair because they remain unsupplied, ["confirming the churches," after the manner of Paul and Silas, Acts xv, 31.] He suggests the commissioning of "a circuit-rider," and thinks "he could do an important work in southwestern Nebraska," and adds: "We must do something for those feeble churches, or they will die." The vacant fields are so many that the synodical missionary cannot reach them all even once a year. He speaks of "using elders to good advantage in some fields," of one church "in which there have been no regular services for eight months, yet the elder and his wife keep up the Sabbath-school and on Sabbath evening read to the people one of Talmage's sermons." We do not see but those are *regular* services. Yet we join our brother in the hope "that the new theological seminary at Omaha will be helpful in supplying needed workers" for that needy and important field.

MINNESOTA.

Rev. R. N. Adams, D. D., *Superintendent:*—Aside from the lack of money to take up new work we never had a brighter outlook as a church in Minnesota. Notwithstanding the financial pressure, we have ventured to organize three churches during the quarter: "The First Presbyterian Church of Alden," in Winona Presbytery, with twenty-five members; "Presbyterian Church of Atwater," with twenty-one members; First "Norwegian Presbyterian Church of Anoka," with fifteen members. We will supply Alden and Atwater without any additional expense to the Board.

In addition to Alden, we have three excellent mission fields in Winona Presbytery. Rev. J. P. Gerrior from Nova Scotia, has been faithfully at work now for four months, and has proved himself to be a very devoted and efficient man.

We have some new blood now in Winona Presbytery, namely: Cryor, at Albert Lea; Bailey, at Ruston, Mitcher, at Rochester; Meoner, at Owatonna and J. P. Gerrior, as pastor-at-large, and if you do not see signs of advance in that Presbytery during this year, I will be greatly disappointed.

Brother D. E. Evans is pushing his work nicely in St. Paul Presbytery, and by the happy arrangement the Board of Publication and Sabbath-school work. Mr. S. R. Ferguson has been licensed by Red River Presbytery, and directed to look after Home Mission and Sabbath-school work unitedly. We have no vacant churches now in Red River Presbytery, and so the Sabbath-school work and developing new mission fields will occupy the attention of Brother Ferguson. We have no better worker in Minnesota than Ferguson, and in that Presbytery where there will be so much new work, is the very place for him. We have but two vacancies in Duluth Presbytery; Barnum, Grand Rapids and Eden Prairie, and both these fields are supplied

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with middlers from McCormick. Rev. Mr. Withington has taken charge of the "House of Faith" in this city, and I think will soon be installed.

There are six fields vacant in Mankato Presbytery. One of these, Pipestone and Jasper, is provided for during the summer, Mr. Henderson, a middler from McCormick, being on the field. I hope to make this union of the two churches permanent, and spare the Board any further expense on that field.

Lakefield, Swan Lake and Kasota are now supplied by the pastor-at-large. The latter may soon have a pastor.

The third field has called Rev. A. V. Brasheay, and I hope he will accept.

Slayton and Woodstock have called a graduate of McCormick Seminary, who is on the field, and will soon be ordained and installed.

Delhi is an excellent field and very anxious for a pastor.

We have thought it best to discontine the Norwegian, Mr. Norman, and put in his place a Swede by the name of Chas. Erickson. We can do more with the Swedes that with the Norwegians, and therefore we must employ Swede workers. We received one graduate from Princeton, Mr. E. S. Bates, who has accepted a call to Winnebago City. I expect one student from Auburn and two from Allegheny, which will make fourteen in all.

We have fifty thousand Bohemians in Minnesota. These people present a wide open door to us. We have as yet barely entered it.

MISSOURI.

REV. ALEXANDER WALKER, *Superintendent:*—

The following new churches have been organized during the year: *Maryville Second*, 101 members, now 124; *Sedalia Central*, 141 members, self-supporting from the start; *Enterprise*, 16 members; *Belle Porter Memorial*, 16 members; *Lagonda*, 9 members; *Grace*, 27 members; *Linwood*, now 35 members.

A new work is started at South Joplin, but not yet organized.

We have been held back in organizing churches by the admonition—"No new work."

NEW ORGANIZATIONS NEEDED.

Platte Presbytery at its meeting just held, appointed committees to organize at Polo and Bosworth. *Polo* on the C. M. St. Paul, to form a group with Kinston and Lincoln. P. is a new town and a fine farming country. *Bosworth* is on the Santa Fé—$750 subscribed to build a new church. A great many Ohio and Pennsylvania farmers around here. It is needed to group with Lina. *South Hannibal* has 4,000 people with their own municipal government, water works, lights, &c., and not a church of any kind. There is a union Sabbath-school. A live man can make a good church here. At *South Joplin*, Mr. Malcolm, a lay worker, is laboring and has congregations from 75 to 250, with Sabbath-school and Y. P. S. C. E. The first church is paying $28.00 per month on rent of dwelling and store used as a chapel, and he takes what kind people give him. When organized he will go elsewhere. People are flocking into these lead and zinc regions.

Carterville, near Webb City, with 5,000 population, growing rapidly, needs work and an organization. It will soon rival Joplin as it is in the rich zinc belt.

A third church is needed in *Springfield*, and Dr. Cleland and his session have taken steps to procure lots for it.

On the Frisco Railroad there are several towns all in a fine fruit, farming and mining district, with a good many Presbyterians in them. We could readily organize several promising churches in some of them.

The Missouri, Pacific, Frisco and K. C., Ft. S. and Memphis are pushing lines into North Arkansas, and new towns will spring up and should be cared for.

Our hope for churches in Arkansas is in the north and north-west part, as it is healthy, with good material among the people.

Shrewsbury Park, a new suburb of St. Louis, is a good opening. I went to the land company, they promised a lot, building stone and some cash, and a committee has been appointed to see to it.

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St. Louis is growing rapidly. Several churches could be organized there with fine prospects. Then there are quite a number of towns of 2,000 people and upwards in North Missouri, and several new towns on C. St. P. & K. C. & C. M. & St. P. & Santa Fé Railroad that should be laid hold of for our church.

In Kansas City, *Waldron Avenue* should be organized and have a man in connection with another point, thus allowing the Fourth Church all of Brother Everett's time.

Missouri, according to the last census, has a population not far from 3,000,000, and only an increase of about 8,000 colored people in ten years.

Something should be done with the 12,000 Bohemians in St. Louis. If a good live, prudent Bohemian minister could be found to undertake the work great good might be accomplished.

Churches attained to self-support: *St. Charles, De Soto, Poplar Bluffs, Trenton, Chillicothe, Hamilton, Joplin, Mound City and New Point Group, King City Union Group and Union Star, Maryville 2d, Sedalia Central and Cameron* is likely to by June. *Warrensburg* is not receiving any aid, so far as I know. Several churches will ask a great deal less for the ensuing year. *Unionville* has made splendid progress and will ask a great deal less. It was about dead a yeur ago.

Church buildings erected: West Church, St. Louis, cost $15,000; Grant City, Platte Presbytery, $2,800; Macon, Palmyra Presbytery, $4,500; Enterprise, Palmyra Presbytery, $1,500; Lagonda, Palmyra Presbytery, $1,500; Linwood K. C. with lots, $7,000; Golden City, $1,200.

Cameron spent $2,600 on alterations and improvements, and it is all paid for but $600, and they can handle that. *Hopkins* has purchased a fine manse for its minister, and several other churches are getting ready to help their pastors in the same way. Osceola, dedicated April 5, cost $6,000. Free of debt.

We need fourteen men on the old fields. We could put six men on new work.

I am more and more impressed with the importance of helping this great central state. She is awakening in a way many would never have dreamed of. The legislature just adjourned, appropriated $647,000 to the State University, and $150,000 to the world's fair in 1893. Men who have grown up since the war, and without its prejudice, are taking hold of matters. The rush through our state to others has stopped. We are not burdened with previous state, county and municipal debts as some other commonwealths. People are discovering that life and property are as safe here as anywhere in the Union. Our inexhaustible mines of coal, iron, lead, zinc; our quarries of limestone, sandstone, granite and marble; our magnificent forests; our fertile farming and grazing lands; our herds of sheep, cattle, hogs, horses and mules; our healthy climate; our great fruit industry, placing Missouri as third in rank among the States; our varied manufacturing interests in our larger cities, as yet only in their infancy; these and many others not even hinted at go to show ample reasons why Presbyterian Christianity should mould and fashion her great future for the Lord and His work.

Home Mission Letters.

WASHINGTON.

Rev. S. S. Meyer writes from what he calls "this corner of Washington"—and Washington, we all know, is the north-west corner of the United States. What a pity that they gave it a name which seems to mean the political *centre* of the United States! The town he writes from is named *La Camas*, and he writes in the cheerful and hopeful strain of one who is too wise to despise the day of small things. He is young yet—"so young that," he says, "if I were to address the Moderator of a synod I would tremble in my boots." This consciousness of youthful timidity is avowed in his letter by way of explaining the lively interest he takes in "a Christian Endeavor Society" in which his young people are united with those of several other evangelical churches in their

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little town. He says, "They meet every Sabbath evening in our church, one hour before the public services commence. We hope ere long that most of the churches will be strong enough for each to have its own society."

He speaks also of the weekly prayer-meeting in his own church (of thirty-eight members), which, he says, has usually been well attended "ever since the week of prayer last winter;" of the Woman's Missionary Society, which now has a membership of eleven, and is especially interesting, and, he thinks, "a *useful auxiliary*." No doubt of that. No pastor can have but one help more "meet for him" than a Woman's Missionary Society.

We like the tone of this young home missionary's letter. We bid him God-speed. "Be strong and of a good courage." If you do sometimes "tremble in your boots," never mind; let your steady feet hold the boots firmly in their tracks where you stand sentry, or guide them along the straight path of duty in which the Great Captain may have ordered you to march.

COLORADO.

Rev. J. R. Cooper, *Lake City*:—My people, at the expiration of the year, have requested me to remain with them. The other denominations, four in number, closed their churches and gave up trying to hold even Sabbath-school, yet they have not helped us in any way. The field has been for almost a year practically ours. It would have been better if one or more of the churches could have held regular services.

Our future as a town, which has been so long in doubt, is becoming more and more bright. Valuable mines are gradually developing, giving evidence that in a few years we will be a great silver and lead producing district. What we have discovered the past three months would create great excitement in new mining districts, but not so with us. Our camp was a failure before the railroad, and swallowed up many fortunes, and, therefore, a bad report went east against us; in Western parlance, we got "a black eye." Confidence in us is being slowly and surely won, yet we have to contest the ground inch by inch.

Our camp is certainly a synonym of abounding sin and uncleanness. The people are not brutish, but pleasant, respectful and polite. The saloons are palaces. Houses of infamy are richly furnished; the inmates as a rule well dressed and well behaved in public, yet in like proportion contaminating and damning. The great danger is that the community excuse any form of evil so it wears a mask of respectability. Extreme covetousness and indulgence in earthly pleasures predominate. A church cannot but suffer from such pestilential moral atmosphere. Glad am I to say that most of our membership lead an orderly and godly life. But to make any progress in gathering in recruits in such ungodly places is a difficult work.

There has been considerable increase of population lately. The people are of the laboring class. Many are emigrants from Scotland and England. All are poor and mostly given to dissipation to some extent. We make effort to draw the children to Sabbath-school, and with some success prevail on the older to attend church.

There is much work to do in the field, against fearful odds, humanly speaking, yet we are never without encouragement.

INDIAN TERRITORY.

PARK HILL MISSION.

Rev. J. M. Leiper:—Encouraging progress has been made in many ways. Although the discouragements have been great at times—no one greater than the irregularity of the scholars—yet good results are shown. Those who have been most regular have made commendable progress.

Children's day was observed in all three schools connected with my field. A joint celebration in which all three schools were represented was observed at Park Hill, the mother church.

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The people commenced to gather early; they came on horseback, on foot, in large wagons holding all the family, in buggies, etc.; horses and mules were tied all around the grounds, and the house was soon full to overflowing.

The children brought a profusion of flowers on Saturday, which were beautifully arranged about the church, and with the bright happy faces made a very attractive scene.

Scripture recitations, songs, addresses, etc,. made a very enjoyable programme. Mr. Henry, Sabbath-school missionary from Union Seminary, was present, and gave valuable assistance in carrying out the exercises. Two services were held, morning and afternoon, with short interval for lunch. An offering amounting to $10.12 was made by the home school. At Elm Spring the exercies were carried on in Cherokee and English.

The children earned their money in various ways: by picking berries, hoeing corn, sewing, scrubbing, and work of any kind which their parents or the mission teachers could give them. There was rejoicing on all sides when it was announced the collection amounted to $10.80. This sum, with Park Hill and Woodall's added, makes an aggregate of $27.28 from our field.

We have a new church building in process of erection at Rabbit Trap, and expect to complete the organization there very soon.

The Ladies' Presbyterial Missionary Society at its late meeting voted to give their offering received on "Ladies' Night" during Presbytery, to help the people in building this church. Fifteen dollars, the amount contributed, will about furnish what was lacking, the rest of the material (logs and boards cut out of the woods) and all the work the people give themselves.

We have made such arrangements of services at Park Hill as to allow me an extra Sabbath for full-blood work, making three in the month—one here.

During the quarter I have been able to reach new points and preach the gospel to those who seem eager to hear, and in neighborhoods where it is certainly needed.

On my last tour, leaving home Friday morning, I met with the people of a neighborhood twenty miles away that night; visited another settlement Saturday; held service Saturday night and Sabbath morning, and at the close of morning service received two invitations to other points, one of which was very pressing, and which we accepted for the next trip. A ride of several miles brought us to a third house, where we found the people waiting for service.

Rain set in just as we were through, but mounting our horses, and well protected with "slickers," we made our dripping way into the woods, through the streams, over the mountain, taking the shortest trail for home. The storm interfered with the service appointed at Elm Spring, which we reached just at dark. Home was reached Monday A. M., having ridden between sixty and seventy miles and held four services.

My elder at Elm Spring, my interpreter, was one of the commissioners to the General Assembly; he has a new and enlarged view of the work of our Church; and from the interest shown in his people among Christian people in the States, is much impressed with the duty of the people here to do more to help the missionaries in their work.

NEBRASKA.

SELF-SUPPORTING.

REV. ASA LEARD, *Omaha:*—Our congregations have been larger than usual; our house of worship is well filled. We have received about twenty new members during this qnarter. Our contributions to the Boards of the Church have been larger than usual. We have also contributed largely to other objects. Our week-day prayer-meetings are also better attended than ever before.

Above all other blessings for which we have to be thankful, however, is this: that God has put it into our hearts and pockets to relieve the Board of Home Missions from any further financial help. At a congregational meeting held on the 20th of May, it was unanimously voted to become self-supporting June 1, 1891.

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It would not be natural for me to send to you this our last report without expressing, in behalf of Knox Church, our heartfelt gratitude for the parental care and nurture that we have received.

I know very well that the raising of four hundred dollars more this year than last, when we have lost almost as much wealth from our church as we have gained, means self-denial to many of our faithful people. But we feel that a religion without self-denial is not very deep.

This action was taken not because we felt that the church was especially *able* for self-support, nor yet because of the great debt hanging upon the Board; but because we see other fields about us needing the help much worse than we.

HOME MISSION APPOINTMENTS FOR JULY.

K. McKay, Houlton, Littleton and Monticello,	Me.
D. Macdougall, Taunton 1st,	Mass.
M. D. Kneeland, D. D., Roxbury,	"
J. M. Craig, Newport 1st,	R. I.
J. Montgomery, Lonsdale,	"
J. Willis, West Milton,	N. Y.
W. S. Brown, Sand Lake 1st,	"
D. W. Cameron, Cato,	"
J. G. Lovell, Northampton,	"
C. Bergen, White Lake,	"
S. Ordway, Marathon,	"
M. B. Angier, Preble,	"
G. H. Miller, 5th German of Brooklyn,	"
F. W. Cutler, Wood Haven,	"
C. W. Remington, Ellicottville.	"
J. F. Humphreys, Peru,	"
J. Burkhart, West Fayette,	"
A. E. Wirth, Nyack, German,	"
F. E. Allen, Selden,	"
J. S. Brockinton, Brookfield and Speonk,	"
S. Nelson, Fairville,	"
T. M. Hodgman, Ontario,	"
W. M. Grafton, Whitestone,	"
W. H. Ayers, Colchester of Downsville,	"
G. F. Walker, DeKalb & DeKalb Junction,	"
Z. N. Bradbury, Howard,	"
O. T. Mather, Collamer,	"
A. R. Vosburg, Constantia,	"
A. H. Fraser, Jamesville,	"
S. C. McElroy, Alder Creek and Forestport,	"
R. M. Wallace, D. D., Little Valley,	Pa.
G. Chappell, Kylertown and stations,	"
S. Mitchell, D. D., Mt. Carmel,	"
J. H. Graybeill, Austin and vicinity,	"
V. Losa, Bohemian and Moravian of Baltimore,	Md.
E. F. Eggleston, Grace of Baltimore,	"
W. C. Brown, Knox of Baltimore,	"
A. M. Jelly, D. D., New Windsor, Mt. Paran, Randallstown and Granite,	"
J. Frazer, Sparrow's Point,	"
W. M. Hyde, Fallston,	"
A. Blackwell, Bridgeville and Federalsburg,	Del.
S. T. Wilson, D. D., Auburndale and Winter Haven,	Fla.
J. Bassett, Noble Street of Anniston,	Ala.
H. A. Mullen, Thomas 1st,	"
C. E. Jones, Sherman Heights and Welsh Union of Sale Creek,	Tenn.
J. M. Hunter, Kismet and Wartburg,	"
B. F. Guille, South Pittsburgh 1st,	"
W. R. Dawson, South Knoxville and New Prospect,	"
E. C. Mason, Washington,	"
D. Blyth, Pikeville,	Ky.
A. J. Thomson, Kuttawa and Marion,	"
G. J. Reed, D.D., Columbia, Edmonton and sta's,	"
C. B. Taylor, Presbyterial Missionary,	Ohio.
C. W. Wallace, " "	"
S. D. Taylor, New Lyme,	"
J. B. Miller, Grove City and Scioto,	"
S. P. Herron, Worthington,	"
T. P. Johnson, Enon Valley,	"
C. D. Hoover, Wapakoneta,	"
J. Giffen, Fairfield 1st,	Ill.
J. Weston, Presbyterial Missionary,	"
J. N. Boyd, Tenth of Chicago,	"
W. Wylie, 60th Street of Chicago,	"
J. A. Mackelvey, Ridgeway Avenue of Chicago,	"
W. S. Davis, Central Park of Chicago,	"
M. May, Cabery,	"
W. R. Scarrett, D.D., Morgan Park,	"
F. G. Moore, Gardner,	"
T. Hunter, Chrisman,	"
J. F. Martin, Newton and Toledo,	"
W. S. Morrow, Earlville,	"
J Moore, Kewanee,	"
M. M. Cooper, New Salem, Perry and Fairmont,	"
J. D. English, Norris,	Mich.
T. G. Smith, Mission Wood of Grand Rapids,	"
F. Z. Rossiter, Plainwell,	"
J. A. Greene, Tekonsha and Eckford,	"
A. W. Dodge, East Jordan,	"
J. Redpath, Boyne City and Boyne Falls,	"
L. J. Eymer, Elmira,	"
G. Huyser, Kalamazoo, Holland,	"
N. J. Geyer, Grayling,	"
J. P. Mills, Lakefield, Corinne and eight sta's,	"
A. V. Gulick, Kilbourn City,	Wis
P. J. Leenhouse, Pierceville,	"
J. F. Jungeblut, 1st German of Milwaukee,	"
W. T. Hendren, Greenwood and stations,	"
W. Lattimore, Slayton and Woodstock,	Minn.
S. A. Jamieson, Luverne 1st,	"
W. T. Hall, Madelia,	"
J. S. McCornack, Red Lake Falls, Euclid and Angus,	"
H. O. Noyes, Buffalo and Rockford,	"
C. C. Christianson, 1st Swedish of Minneapolis,	"
H. H. McCreery, Wilmar 1st,	"
L. H. Hayenga, Winona German,	"
W. H. Ware, Le Roy,	"
F. C. Bailey, Preston,	"
J. J. Ward, Kasson 1st,	"
I. O. Sloan, Glencoe,	N. Dak.
J. M. Anderson, Bismarck 1st,	"
C. W. Cable, Casselton,	"
M. Moore, Mapleton and Durbin,	"
S. Andrews, Wheatland Howe and station,	"
J. C. Linton, Osnabruck, Milton and two stations,	"
J. Ellicott, Inkster and Elkmont,	"
A. MacIntosh, Beaulieu,	"
W. J. Mitchel, Minot,	"
P. W. McClintock, Minnewauken and stations,	"
A. Carrick, Ardoch,	"

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J. A. McGreaham, Roscoe, Faris and Zion, S. Dak.
S. Millett, Andover, Huffton and Pierpout, "
E. Brown, White, "
C. H. Johnson, Pierre, "
G. E. Gilchrist, Artesian, "
A. Kalohn, Germantown, "
W. J. Bollman, Springville, Iowa.
T. J. Hedges, Adair and Casey, "
F. L. Hayden, Marne and Neola, "
J. F. Hinkhouse, Lennox and station, "
A. B. De Long, Yorktown and Norwich, "
J. E. Stewart, Milo, "
M. E. Barakat, Grand River, Hopewell, Seymour and Promise, "
J. McCahan, Bloomfield and Moulton, "
D. M. Stuart, Lucas, "
G. Ainslie, Dexter and Earlham, "
E. Schuette, D.D., Rowley, German, "
W. H. McCuskey, Frankville and Mt. Hope of French Creek, "
S. H. Noel, Hazleton and Oelwein, "
J. Stickel, Lohrville, Churdan and stations, "
A. J. Burnett, Manning and Manilla, "
W. Graham, Meriden and Liberty of Cleghorn, "
L. S. Boyce, Beaver City, Neb.
L. V. Nash, Scotia and North Loup, "
M. M. Travis, Republican City, "
J. G. Schaible, Omaha 1st German, "
C. H. Mitchelmore, Ord 1st and Wilson Memorial, "
J. A. Bardill, Buffalo Grove and Salem, "
W. T. Findley, Winnebago, Indian Mission, "
A. Aston, Emerson and Pender, "
C. F. Graves, Ponca, "
J. D. Kerr, Ambler Place and Grace of Omaha, "
C. G. Sterling, Lowe Ave. of Omaha, "
W. Asdale, Tipton, Mo.
L. T. Iobe, Kingston, "
W. F. Shields, Sharon and Drexel, "
J. I. Hughes, Lockwood and White Oak, "
W. A. Smith, Savannah, Rosendale and Hackberry, "
W. H. Roberts, Ironton, Marble Hill and Cornwall, "
J. A. Annin, Rolla and Cuba, "
R. H. Jackson, Jonesboro and Ridge Station, "
R. G. Carnahan, Hamilton, Mt. Pleasant and Neal, Kan.
M. Williams, Mulvane 1st, "
J. H. Byers, Elmendaro and Madison, "
V. C. Byers, Phenis Creek, "
D. G. Richards, Argonia, Ewell, Mayfield and Silver Creek, "
F. H. Gamel, Harmony and Wright Mission, "
J. S. Grimes, D. D., Westminster of Eureka, "
C. P. Graham, Grand Summit, New Salem and Walnut Valley, "
S. Ward, Welcome, "
S. G. Clark, Liberal, Meade, Greensburg, and stations, "
J. P. Fulton, Crisfield, Danville and Feeport, "
J. S. McClung, Altamont, Edna, Mound Valley and three stations, "
M. C. Long, Fredonia 1st and New Albany 1st, "
H. W. Marshall, Galena and Baxter Springs, "
W. S. Wilson, Lone Elm, "
J. Baay, Smith Centre, Prairie View and Crystal Plains, "
S. S. Wallen, Russell and Fairport, Kan.
T. Bracken, Colby, Hoxie, Logan, Bow Creek, Long Island, Zion, Norton and Calvert, "
A. T. Aller, Hays City, "
D. Wallace, Fountain, "
F. E. McGillivray, Herington, "
J. Patterson, Wilson, "
T. W. Harris, Westminster of Topeka, "
C. W. Hays, Western Highlands, "
E. B. Evans, Muldrow, Sallisaw and Vian, I. T.
L. Dobson, Wilson Springs, Webber Falls and Buckhorn, "
J. B. Peterson, Fleetwood, Mt. Zion and Walnut Grove, "
J. R. Ramsay, Wewoka and stations, "
J. Dyer, Mountain Fork, "
J. Anderson, St. Joe and Adora, Tex.
B. F. Stone, Baird 1st and Windham, "
W. J. Thompson, Silver City, N. Mex.
H. M. Bainton, North Park Circuit, Col.
A. F. Randolph, Yuma 1st and Otis 1st, "
W. R. Scott, Akron, "
Chas. Fueller, Pitkin and stations, "
T. Crowl, Salida, "
C. H. DeLong, West Colorado Springs, "
D. B. Whimster, Walsenburg, "
S. L. Gillespie, Box Elder, Utah.
R. P. Boyd, Paris, Idaho.
D. D. Allen, Kendrick, "
T. J. May, Central of Helena, Mont.
E. W. Rankin, Westminster of Tacoma and Edison station, Wash.
W. H. Cornett, North Yakima and Natcheese, "
J. A. Stayt, Blaine 1st, "
R. F. Reasoner, Port Hadlock, Dungenness and stations, "
H. V. Rice, Port Townsend Bay, "
J. M. Hughes, Welsh of Seattle, "
J. McMillan, White River, "
S. Cook, Waitsburg, "
A. McLean, Prescott, "
J. M. Morrison, Grass Valley and stations, Oreg.
G. A. McKinley, Sellwood and Fulton Mission, "
S. Sayre, Clatsop Plains and stations, "
J. A. Townsend, Pleasant Grove, Octorara and Marion, "
W. H. Darden, Petaluma, Cal.
J. L. Woods, Sanger, "
O. Diaz, San Gabriel, Spanish, "
J. M. Smith, Santa Maria, "
A. Parker, Orange, "
W. B. McElwee, Madera 1st, "
R. Dodd, Glendale and Burbank, "
R. H. Hartley, Calvary and Riverside, "
D. R. Colmery, Los Angeles 3d, "
E. R. Mills, San Pedro and Wilmington, "
J. W. Parkhill, Long Beach, "
W. Clyde, Roseville, "
E. H. Jenks, Red Bluff, "
A. Eakin, Boulder Creek, Ben Lomond and Felton Station, "
A. H. Croco, Sonora and Columbia, "
G. A. Hutchison, Baker City, Oreg.

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FOREIGN MISSION LETTERS.

CHINA.

AFTER MANY DAYS.

REV. W. J. MCKEE, *Ningpo*:—I returned a few days ago from a tour of six weeks in the Tong Yang region, with four native preachers and two young medical helpers. I went to Teo-su-dreh. This is the center of another division of our Tong Yang church, consisting of forty members.

Here we have Rev. Leo-Ping-Fong, an evangelist, and a native of the place, living and preaching in the old home. Thirty years ago, Rev. Dr. Nevins of our Board, and Rev. W. Gough of the C. M. S., visited this region and preached the gospel. Mr. Leo was then a small boy and formed a desire to come to Ningpo to attend the boarding-school and learn the truth. After a time he ran away from home and presented himself here with an application to be received into the school. His parents were notified and finding him so persistent, they gave their consent to his remaining in the school. He was converted and resolved to carry the gospel to his own home. This resolution God permitted him to carry out. He had the joy of seeing his old mother throwing away the merit supposed to have been gained by abstaining from the use of animal food many years, and trusting in the merit of Christ Jesus. I spent a week with Mr. Leo visiting the church members. Some of them are earnest, some are very weak and ignorant; most of them are very poor. In some the Word seems to be choked by the cares of the world. Some have been suspended for not keeping the Sabbath. As the members were very much scattered, we were able to combine visiting them with preaching to the heathen, many of whom listened with apparent interest. Returning to Loh-rih-keo, I spent a week with the members there. The elder and wife were sincere and zealous, and set a good example to the other members; several of whom also are quite earnest.

POWER OF A GODLY LIFE.

Five miles distant from the village is a group of 15 or 20 Christians, and most of these are the fruits of one man's holy life. This man, Zi-liu-hae I baptized eleven years ago and I well remember how at the very first he impressed us all as "a good man, full of the Holy Ghost and of faith." I was the first foreigner he had seen, and he told me how he reverenced me almost as one who had come from heaven. While he has all these years lived a blameless life and been active in the Lord's service, he has suffered much persecution from his relatives on account of his religion. Once when they were trying to compel him to worship the ancestral tablets, he said: "kill me if you will but I shall never engage in idolatry." They concluded to let him alone, and ever since he has been famous as the man who conquered his whole clan without carnal weapons. His aged mother is very happy in the gospel received from her son.

CONVINCED BY READING LUKE.

I want also to speak of one of the members at Dyiang-loh. His name is Waen Nyiioh, and he is a painter. Ten years ago he heard the gospel at our chapel and, procuring a copy of the gospel of Luke, he read it through at his home and was convinced of the truth of Christianity, and accepted Christ as his Saviour, though he found much in the book which he could not understand. Being a man of fair mental calibre, he is also a man of energy and influence among his fellowmen. He has done voluntary preaching as he was able, though not able to point to as much fruit as Liu-hae.

BUSY NATIVE WORKERS.

At Tong-Yiang I found the native brethren hard at work preaching, selling books and dispensing medicine to the sick. Patients were not very numerous as this is a healthy region and the season was healthy. Most of the cases were chronic though some were quite fresh enough.

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For instance a woman in a quarrel, for spite, had cut off her own finger, and a physician was called in to stop the bleeding. Also cases of attempted suicide by swallowing opium, these caused by quarrels There were plenty of hearers or sightseers while the foreigner was there; the majority were doubtless moved by idle curiosity, but we were encouraged to believe that some were genuine inquirers, as shown by their interest in listening, their sincere questioning and in the case of educated men, their desire for our books. Not a few purchased a copy of each book we had and it was not an uncommon thing for a person to pick up a book and read it through before laying it down. I was surprised at the number of readers, and learned that though it is a poverty stricken town, yet great encouragement is given to learning.

Rev. Joseph Bailie, *Suchow:*—This city is somewhat disaffected. The American consul told the ladies to leave the city. In a previous letter I stated that I might soon be calling on the Treasurer to provide a dwelling and chapel at the Tsong-men. Now, that these disturbances have arisen, I may have to ask, instead, for a Gatling gun, in order that I may be a defender of the faith. The Tsong-men chapel was somewhat injured, but not seriously. The official came on before any great damage was done.

BRITISH PROTECTION.

When the trouble commenced, the British consul telegraphed to the Governor to be careful of any English subjects and property in Suchow. The Governor telegraphed back that he wanted the names of the British subjects, that he might take especial care of them. The consul answered by stating that I would hand in the names and addresses. Though I am an Irishman, and am supported in this work by the American Presbyterian Church, still I am a British subject, and so is my wife, who was born in London. Well, the Governor is taking care of me (my wife being at Shanghai). I am in bigger style now than ever I have been in before. Just think of my having ten soldiers stationed about ten rods west of my house, for the purpose of my interests, and two soldiers stationed all night at each of my gates, with drawn swords. I might have lived half a century in New York, and the authorities would never have thought me worth half that notice. The fact of my being a British subject will do me no harm at present, and I think won't make your property here less secure. America is a great nation; but England is the power here in China, and the British consul's telegrams weigh most with the Governor.

I don't believe there is any danger now in Suchow. The people are more quiet toward us than they have ever been before. The Governor has issued a proclamation calculated to make a Chinaman afraid to look at a foreigner, lest the foreigner should look at him or make some statement that would endanger the Chinaman's life.

HOPEFUL OUTLOOK.

Rev. B. C. Henry, *Canton:*—Last Sunday was the time for the Summer Communion service at the church in connection with the hospital (the Second Church). In the absence of the pastor, I was invited to conduct the service. There were eleven received on profession of their faith, ten of whom were baptized. It was a day of good things, and we feel much encouraged at the increasing number of hopeful inquirers and of earnest seekers after the truth. The great wave of tumult and violence that has been sweeping over Central China and assailing our missions in so many places has not reached Canton. There is no outward indication as yet that the people here will follow the lead of those along the Yang-tse. On the contrary, the country here seems very quiet and peaceful, and the reports from most of our interior stations and outstations are very encouraging. Thus far about fifty adults have been received into the churches in connection with our mission this year.

The native pastor, Rev. Kwan Loy, is holding special meetings for the instruction of the adult church members. He has formed them into classes, and gives them daily instruction for a month. He expects to gather them this way for a month three times a year.

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WORK IN VIRGIN SOIL.

REV. GEO. S. HAYS, *Chefoo:*—My itineration this spring covered thirty-eight days. My work was entirely different from that of previous journeys. I made a point of attending markets only, and preaching to the heathen entirely, avoiding churches and places where we have members. In all, I attended twenty-five markets, and distributed hundreds of books. I am confident that a great change is taking place in this end of the province. Everywhere I had crowds of attentive listeners, and many were eager to buy my books. Seed sown years ago is springing up. About fifty miles from Chefoo is the district city of Chi-Hia. Heretofore we have had no converts from that city, and none from all that region. I spent three days there, attending a large fair. Many of the teachers of the city came to make my acquaintance and to get books. I am so thankful that we have books like Dr. Martin's *Evidences of Christianity* to put into the hands of these literary students.

THE TRUTH HEARTILY WELCOMED.

I met with over twenty different persons who are evidently interested in the truth and who seem determined to live it. It was with great fear and trembling that I started out this spring, for I had never done work of this kind before, and didn't know how to go about it; besides, I didn't expect to see any immediate results, and I did expect harsh treatment and reviling. But nearly everywhere I went I was treated with the greatest respect, and for three whole weeks I didn't have a single word of reviling. It reminded me very much of a journey made to Ching-cheo-foo two years ago, when I took with me five cart-loads of silver for famine-relief, and had a guard of several soldiers with me. When we reached the famine region, we were treated with profound respect, persons sitting by the roadside, villagers sitting on door-steps and along the streets, seeing us coming in the distance, would rise and remain standing while we were passing by. If they get over the notion that we are veritable "foreign devils," surely something is gained. One young man came running into a crowd when I was preaching one day, and asked me to tell him about Jesus. He seemed so eager to learn that I had him come to Chefoo to study a few days. He remained here four or five days, and gave evidence of deep interest, and went away, promising to return in the Fall to study. This young man told me there were fifty or sixty persons in his neighborhood who are ready to study the Gospel, and thought he could lead that many to a knowledge of the truth. He said they would say to him, "Now you go and learn this 'doctrine,' and try these foreigners, and if they don't revile you or abuse you, we will go too." So, as we didn't have occasion to revile him or abuse him while with us, perhaps others will be led to seek light through us.

TROUBLE NOT YET OVER.

REV. CHAS. LEAMAN, *Nanking:*—The extent and duration of the trouble here is as far off now as at the beginning. Nothing can be done but stand still and see to what length it will go.

Prompt action of officials has saved much property, fully $100,000. Mr. Nichols, of the M. E Church, saved their hospital. The leader of the riot was in the building, and was calling for help to burn it. He and the crowd were ejected, and for more than an hour Mr. Nichols kept the crowd outside the gate with his revolver, until the officials came. The leader was arrested who had threatened Mr. Newton's life with a knife, and they were about to behead this man when Mr. Nichols pleaded for his life.

At the other Methodist place there was an attempt to set fire to the buildings, but little damage was done. The house and school buildings were looted. Our own premises were not disturbed, being reached by soldiers before mobs came.

THREATS CONTINUE.

Since then there have been only threats, while the wave of riot still goes on, and we hear that they have been successful in various places.

There seems to be no immediate danger to our property or lives. The officials and the Governor-General seem disposed to do all they can. But the trouble is not settled. There is a strong dis-

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turbing element, but apparently not well organized, and how far it reaches up and down the empire is uncertain. Some of the Emperor's own family belong to it. High officials are in it, and all would be in it if they were not afraid of foreigners and their gunboats. Shanghai and other ports along the river would be destroyed were it not for foreign gunboats. The greatest threats are against the Roman Catholics.

The strange thing is, the soldiers are largely the disturbing element. It is properly called a soldiers' uprising, though there are evil disposed ones to join them.

THE CONVERTS FAITHFUL.

Our Christians are all holding on to their faith, and to us. There has been no panic among them, and none have gone back. They are easily managed and guided, and seem to take in the situation. The general effect is to strengthen their faith and make them stronger in the Lord than in the help of man. Of course we cannot do much regular work now. Our chapels are kept open and our out-station services are kept up, and we are going on as if no calamity was hanging over us Only our ladies are all away, and we are trying bachelor missions in the city. To-day eight of us dined together—all the Protestant missionaries in the city. While we think there is no immediate danger, yet none of us felt we could be responsible for the return of any of the ladies.

ENCOURAGING GAINS.

Rev. John Murray, *Chinanfu*:—A few days ago I returned from my itinerating trip in the country. I have baptized six women, two men and one child. Six persons are deferred till Fall. Over forty persons are enrolled as inquirers. Three of my boys have entered the boys' school in the city. The Sunday audiences at Chang-li-tier have been well sustained and even increased, while the general order and tone of the worship is much improved. Prayers have been held in eleven different villages, in the houses of our Christians. In each of these places outsiders have been present who have generally been respectful, and most of them have kneeled down in the time of prayer, at their own inclination.

NO PERSECUTION.

I know of no case of severe persecution. The worst thing we have to fear is indifference and this is much harder to counteract than persecution. The father of an applicant for baptism died because his son would not go to the temple, and would not carry out other heathen ceremonies. The neighbors rose *en masse* and said a great many ugly things, but they could not move him. At one time they made him bow at the temple, but he claimed the right of always bowing to the south; the temple was on the north side of the road, so he had his back to the images, thus he saved his conscience a little. It was a curious case of trying to save his own "face" and give them some too. He did not tell me what the people thought of such a case of dodging.

"NO BETTER WAY."

Many of the women said in piteous tones, "We do not know any other or any better way." This seems to be true in all new districts. When closely questioned as to their worse than useless methods of gaining peace, they admit the folly, but never think of changing and seeking a better. An old woman, eighty-three years of age, who first heard the truth from us nearly ten years ago, but had not seen us since, came into the inn where I was stopping. She inquired after the big baby who is now at school in America, and then began to tell of the truth she had heard ten years before. She was earnest in her manner then, more now, weary of her long life of incense burning and her many prostrations. She heard me speak again of Jesus and of heaven, and asked with emphasis: "Do you think I could get to that land of rest?" A sweet smile passed over her face as I told her "Yes."

Mrs. Murray has been able to do more work among the women than usual. At two of the out stations she had classes of ten, fifteen and twenty women studying daily over a month. There seems to be an increased awakening on the part of many of the women. The outlook is more encouraging than in any previous year.

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CHILI.

NOTES FROM VALPARAISO.

REV. JAMES F. GARVIN, *Valparaiso:*—The Escuela Popular is fuller than ever; no more room in some of the classes, and for but six or eight more in the intermediate class. Rev. Jesse C. Wilson is slowly recovering from a severe attack of typhoid fever. He was at death's door. We feel very thankful that God has spared his life.

The political troubles interfere with our work; yet attendance at Sunday-school, prayer-meeting and church has been as good as could be expected. Business is in a bad way. Some few, of course, are making money out of the present situation; but for the many there is present loss and forthcoming financial ruin. I anticipate very much suffering among the poorer classes this winter.

INSTITUTO INTERNATIONAL.

REV. S. J. CHRISTEN, *Santiago:*—We have just closed the year with one hundred and sixty pupils on the roll, fifty of whom were boarders. This is the utmost we can receive in our present quarters. I am sure if our new building were ready we might have almost double this number.

It was particularly necessary at this juncture that we should have been able to show a beginning of a new building, but as this was not possible I fear many may go to a government Lyceum, near by, where they have fine accommodations and all modern improvements, or to the German school newly opened this year.

We have been promising better fittings and improvements so long, that people will at last get tired of mere promises. On my part, I have done all I can to hold the pupils, but if we cannot get our new home with proper arrangements the school will suffer. If an institution like this is allowed to go down, it will be very difficult, and take a long time to build it up again.

WHOLESOME INFLUENCE.

The religious and moral training of our school is not fruitless. I have received repeated thanks from parents for the seriousness of character which has been imparted to their boys in this school. A fact that means much in countries like this where men of character and of serious stamp are seldom to be found.

One gentleman writes: "You merit the warmest thanks from all parents who have trusted you with their children, I especially must confess that I owe you an immense debt of gratitude for what you have done with my son in forming his character and heart." One young man from Bolivia, after returning home writes me, that the religious fanaticism and intolerance of his country people filled him with sadness and displeasure. Another pupil writes, "Can't you send us some missionary to bring us the truth of the gospel. There is so much darkness here." These facts are cheering, showing what an influence this school exerts over the youthful mind.

During the coming year I am planning to make the Bible a regular text book of the school.

REV. WM. H. LESTER, *Santiago:*—I am glad to write that Rev. Mr. Wilson was able to preach last Sabbath. It was the first time for over three months. He was taken down in February with typhoid fever, and for a time we feared he would not recover; he has almost entirely regained his strength, and seems to be on a fair way to better health than when we arrived in Chili. During these months Mr. Diez has supplied the Spanish Church and I the English. The Spanish congregations have been much smaller since the revolution broke out, never exceeding eighty persons at the principal service. For some reason or other our meetings are regarded with suspicion by the Governmant, although, of course, no reference is ever made to the political condition of affairs.

GOVERNMENT ESPIONAGE.

About three weeks ago the church doors were broken open by the police and the building searched from cellar to garret, even the backs were taken off the organs and the instruments examined. We suppose the police were looking for an edition of a revolutionary proclamation

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that appeared the day before. We feel very thankful that the church has not been closed entirely, for, with the exception of the theater, it is the only place where public meetings are allowed. This liberty is continued to us doubtless because of the position taken by Mr. Kennedy, the English Minister.

The schools have opened with larger numbers than we anticipated. The Escuela Popular is full to overflowing and the Instituto has 135 scholars, as against 160 of last year. I am afraid we will have to report a deficit in this department for the coming year on account of the increased expenditure in currency. The prices of everything have gone up fully 100 per cent. in paper, and although the Instituto charges about fifteen per cent. more for tuition this increase will not cover the much larger expenditure. We are working as close to the wind as possible, and will do our best to make accounts come out even. I know it is not well to borrow trouble, but I cannot help mentioning this fact that has been burdening us a good deal of late.

HELPS AND HINDRANCES.

Last month I had a very pleasant visit in the south. Mr. and Mrs. Boomer are well and very proud of their baby boy, a fine, healthy little fellow. The day before I arrived Jorquera had been released from prison, where he had been confined because of his political ideas. On Sunday the chapel was full, and the service very enjoyable. This was the first service that had been held in the church for nearly two months. I think Jorquera will have no more trouble, and that we may look for better things in the little church. Boomer and I went down to Coronel, but found it impossible to hold a service, the town being full of soldiers. We made arrangements to have a chapel fitted up, and Mr. Boomer will hold his first meeting this week. We also made the acquaintance of Mr. Elkin, the Anglican clergyman of Lota, who is different from many of his persuasion in that he is interested in Chilian work He offered to help Mr. Boomer find a room in Lota for regular services, and give him all the assistance in his power. My trip was in every respect pleasant, and I hope some good was done.

POLITICAL OUTLOOK.

The political condition has not changed materially since I last wrote. The Congress in the north is evidently preparing for the southern campaign, but when the blow will be struck no one can tell. It seems most probable the war will not be over before September at the earliest. Of course everything is paralyzed; the duties have been doubled on all imported articles; there is no work to be had, and we look forward to a winter of extreme distress. Scarlet fever and small pox are at present epidemics here in Santiago, so the cup of misery seems almost full. We can only wait and watch and pray.

THE BIBLE is the only book in the world which is probably capable of being transferred into all spoken languages, and is certainly capable of interesting, in its contents and by the sweep of its spirit, all tribes and kindreds and peoples of the earth—all persons, indeed, of every degree of culture, in every social position, and of every age. I look upon the Bible as the book for the world, and I see its divine authorship as plainly as I see the authorship of God in the stars, which I know no human mechanic could have built in his workshop and flung out into space; and when the critics pick away at the Bible, I say, Well, it is no great matter; if it gratifies them, it does not hurt me; and as long as all the universities in the world cannot combine to make another Bible that shall be so cosmical in its range of appeal, and so mighty in its power over men and women, over mind and heart and life, and over the growing civilization itself to which it ministers, I rest assured that this is God's book, and not man's—as certain as I am that this is his globe under my feet, and not something which human carpenters have builded.—*R. S. Storrs.*

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Ministerial Necrology.

☞ We earnestly request the families of deceased ministers and the stated clerks of their presbyteries to forward to us promptly the facts given in these notices, and as nearly as possible in the form exemplified below. These notices are highly valued by writers of Presbyterian history, compilers of statistics and the intelligent readers of both. If more convenient, they may be sent to Rev. W. H. Roberts, D. D., Stated Clerk of the General Assembly, Lane Theological Seminary, Cincinnati, Ohio.

MARSHALL, LYMAN—son of Moody Marshall and Sarah Beard; born at East Weare, N. H., June 20, 1823; twin-brother of Rev. Elbridge Marshall, of Garnett, Kan.; graduated, Dartmouth College, 1850; Andover, 1856; ordained City Missionary, Oct. 8, 1856; in charge of the (now) Third Cong. Church, Manchester, N. H., 1856–60; pastor, Cong. Church, Greenfield, N. H., 1860–63; Harrisville, N. H., 1864–65; Presbyterian Church, Le Sueur and St. Peter, Minn., 1866–71; Presbyterian Church, Lebanon, Ill., 1871–80; supply, Greenfield, Ill., 1880–81: Lebanon, Ill., 1881–87; pastor *emeritus*, 1887–1890. Died suddenly at his home, Nov. 16, 1890. Married, Nov. 25, 1851, Eliza, daughter of Stephen Wingate, M.D., of Great Falls, N. H., who, with two sons and four grandchildren, survives him.

PORTER, GEORGE J.—born, near Belfast, Ireland; graduated, Lafayette College, Pa., 1860; studied theology in Columbia, S. C., where he was ordained; pastor, at Hendersonville and Aiken, S. C., Slatington, Pa., and Newark, Del.; chaplain, Sixth North Carolina Regiment until the close of the war; pastor, Newark, Del., eleven years; died, Newark, Del., July 7, 1891. Married, 1868, Miss Louise Averill, of South Carolina, who died in 1870, leaving one daughter and a son who has since died. Married, 1874, Miss Helen Cooch, of Delaware. Two sons and one daughter survive him.

ROOF, GARRET LANSING, D. D.—Born at Canajoharie, N. Y., September 8, 1811; graduated at Union College, 1831: practiced law: 1840, District Attorney for Montgomery Co.; Union Theological Seminary, 1845; ordained by the Classis of Montgomery, December 1, 1846; pastor of Reformed Churches of Auriesville, 1846–50; Port Jackson, 1850–5; South Church of West Troy, 1855–65; Presbyterian Church of Lowville, 1865–79; received into Presbytery of Troy, February, 1879, H. R.; D. D., Union College, 1879; died Troy, N. Y., July 15, 1891. Married at Canajoharie, 1835, Julia A. Brown, whose only child, Mrs. Clinton H. Meneely, survives her father.

Gleanings At Home and Abroad.

February 8 of this year was considered by the orthodox Hindus an auspicious day for washing away sins by bathing in sacred rivers. The special period recurs once only in twenty-six or twenty-seven years. The city of Calcutta was full of pilgrims, and the crowds at the rivers immense. The day was cold, and the bathers shivered, but in this way showed the intensity of their desire to get rid of their sins.—*Chinese Recorder.*

In the city of Bombay a social and literary club for Hindu women has been organized by an American lady. Forty Hindu, Parsee, Mohammedan and Eurasian women attended the first meeting, and two hundred are now members. Twenty minutes is devoted to a lecture on some distinguished woman, and some time is devoted to music and recitations. They have adopted as their motto: "*The world was made for women too.*"

This American lady, who came from New York City, opened a class of ten Hindu and Eurasian women, to learn book-keeping. Two of the class, who had been as helpless as the majority of women in India, now receive twenty dollars a month.—*Missionary Link.*

The negro that goes around hunting for enemies of his race or is ready to imagine that every white man's hand is against him and his people simply because he doesn't hypocritically pretend to be more than friendly, is a far greater enemy to his race than the most open and outspoken foe that we have. A race struggling for acquirement of rights denied need in a most peculiar degree all the friends they can possibly have. They of all others can least afford to court the enmity of anyone, least of all, of those who are in possession of all the avenues to power. As a people we would do well to pay a little more attention to such matters.—*The New South.*

THE KING OF BELGIUM AND HIS HEIR:—Yes, I will tell you how my interest began.

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I had only one son, my heir, the pride of my eyes, and he fell sick, and his sickness was unto death. It pleased God to take my darling boy to himself, and I was left alone. In my grief my thoughts were turned to that dark continent in which were millions upon millions orphaned and friendless. And while I meditated, God seemed to say to me, "There is your child;" and I adopted Africa from that time, and whatever I can do to lift the burdens and let in the light upon the poor people of Africa, that I will do. All my private revenue is devoted to that object, and I have provided that when I die Africa shall be my heir.—*Children's Record of the Free Church of Scotland.*

President Thwing writes us: "Mrs. Samuel Mather, of Cleveland, has given $75,000 to the Woman's College of Western Reserve University at Cleveland. This college and the whole university are rapidly growing."

These wheels, flying at the rate of forty miles the hour; these ships, crossing the ocean in five or six days, these messages by lightning—they all mean something! They mean, to my judgement, and heart, and imagination, that the time of preparation is rapidly passing, and the time of consummation is coming; and that we, perhaps, are to see, at any rate, the beginning of that final glory?—*R. S. Storrs.*

"When the microscopic search of skepticism, which has hunted the heavens and sounded the seas to disprove the existence of a Creator, has turned its attention to human society, and has found a place on this planet ten miles square where a decent man can live in decency, comfort and security, supporting and educating his children, unspoiled nnd unpolluted; a place where age is reverenced, infancy respected, manhood respected, womanhood honored and human life held in due regard—when skeptics can find such a place ten miles square on this globe, where the Gospel of Christ has not gone first and cleared the way, and laid the foundations, and made decency and security possible, it will then be in order for the skeptical *literati* to move thither and there ventilate their views."—*James Russell Lowell.*

The Christian Endeavor Society is wisely adapting itself to somewhat new conditions, and recognizes and affiliates with other bodies of Christian young people. A Christian Endeavor Convention, in session at Owatonna, Minn., last week, sent fraternal greetings to the State Convention of the Epworth League, meeting in Faribault, of the same state. The two societies, the Epworth and the Endeavor, have arranged in several places for joint jubilees or conventions this summer. This is as it should be. There are other large and prosperous societies of young people organized for Christian work, and they should stand on the same footing, without exclusive claims or unwillingness to promote and participate in what tends to true Christian unity. We are glad that the Endeavor Society is thus cordially taking its place as one of the many, and remaining one of the best of the societies of young Christians.—*Herald and Presbyter.*

HILARIOUS GIVING.

"God loveth a cheerful giver." Have you studied the precise import of the word translated cheerful? It came to me with wonderful force a few days since, as I was reading my Greek Testament. The word is "hilaron." There is no mistaking its import. God loves a whole-souled, "hilarious" giver—one who is not ashamed of the cause for which he gives—one who, with a strong, buoyant, joyous confidence in the cause, in the men who are working with him for it, and, above all, in the God who directs the work, give freely, heartily, and with a swing! To the sense of duty from the law of Christian service, shall we not, by God's help, add this crowning grace of spontaneous, hearty, hilarious Christian giving of time and money for the cause of our Master?—*M. E. Gates, L L. D.*

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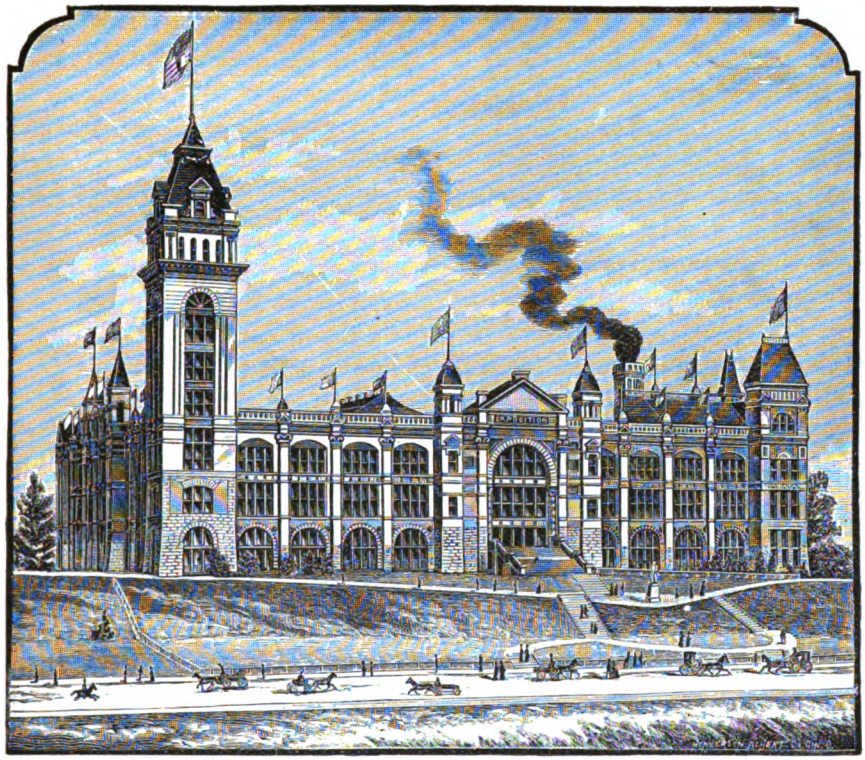

Young People's Christian Endeavor.

[Rev. M. L. R. P. Hill, D.D., of St. Paul, at our request, made some notes of the convention of Young People's Societies of Christian Endeavor, held in Minneapolis, July 9–12, 1891, and has sent us the following. Our readers are also indebted to him for the above cut representing the building in which the convention met.—ED.]

THIRD ANNUAL CONVENTION.

The Young People's Society of Christian Endeavor closed its Annual Convention in the city of Minneapolis, the third in its history, Sunday evening, July 12th. The tide of interest and enthusiasm began with the opening sermon, Thursday afternoon, and continued unabated till the close. The meetings were held in the great Exposition Building, and never was such a grand and inspiring company gathered there before, all intent on winning trophies for Christ's cross and crown.

Great speeches and elaborate music had been heard before in the vast auditorium, but never had its walls echoed to such strains, for there was the touch of an unparalled inspiration in all hearts. A convention of young Christian Endeavorers it was called, but here were old men and matrons, young men and maidens, fathers and mothers, boys and girls, all drawn together under one common impulse. With greetings from resident pastors and responses of others from abroad, the great convention was ready for business. "Father Endeavor" Clark, as he is called, was in the chair.

There were representatives from every part of the country, and it was hard to realize

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that a movement that had sprung up so recently could have grown to such proportions. This is the largest delegated body in the world, representing a million young hearts, in thirty evangelical denominations, in every part of the world. There were greetings, by wire, from Australia. A telegram of congratulation from Natal, South Africa, was read, and it aroused the most enthusiastic applause. Of the more than one million members, eighty-five thousand have been received into churches as communicants in the past year. Our Presbyterian church reports four thousand and nineteen societies. The convention was characterized by great spiritual fervor. Sun-rise prayer meetings were held with not less than twenty-five hundred in attendance. The singing was led by a grand chorus, and when the congregation joined in this part of the service in "All hail the power of Jesus' name," or "Blest be the tie," all hearts were uplifted in one overflowing tide of feeling. Not less impressive was the effect when Ira D. Sankey was heard in his tender solos.

One of the most interesting services was the free parliament of Friday afternoon, when, in one-minute speeches, reports were given telling how the work is going on all along the line. In every community from Maine to Texas it was doing everything to make people better and happier, and to break up some popular form of iniquity. The convention was noteworthy in the large number of women present, who took part in the discussions.

A bright boy about twelve years old stood on a chair and said: "I represent the Junior Society of Galesburg, Ill. We have been organized about a year, and have added ten membefs to the church." His remarks were one of the events of the afternoon, and we hope he will live to make a preacher.

On the whole, this great body of young Christians connected with our evangelical churches has impressed us (1) as an instrumentality well adapted under God to gather in our children and youth and lead them early to become Christians; (2) as a training school whereby our Christian young people are being educated into habits of systematic service for Christ and His cause; (3) as an agency to promote practical unity among all evangelical churches.

HAND-TO-HAND WORK.

The wife of a pastor, writing to a lady friend, says:

We feel that our church is reaping large benefit from our Christian Endeavor Societies. We have about two hundred members. Over sixty of these are in the Junior Society, from which some graduate at each Anniversary into the older Society. With the earnest, spiritually-minded young men and women who are leaders at present, the young people are rising to a higher level of Christian living. It is not so much the "organization" as such, which, under God is working out the result, but the personal, hand-to-hand work of the faithful members—not the meetings, etc., but the quiet under-current of prayer and effort, which is certainly more wisely directed in combined effort than it would be if the organization were lacking.

The Lookout Committee send a note to the pastor, frequently stating some perplexity—asking advice, or, oftener still, asking him to unite with them in prayer for some special object.

Last month I had a sweet little note from the "Lookouts," saying that they had been especially discouraged about the associate members, and, instead of praying for them in a body, they had decided to be responsible for them individually, and then telling me a little about the one whom they asked me to care for, so that I might have some hints how best to reach her.

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The Lookout and Prayer-meeting committees are to meet with the pastor Friday night, having requested an opportunity to talk over with him some plans for work, especially with reference to the associate members. I am sure the sense of personal responsibility is being deepened and broadened among our young people, and many who might have taken very little to themselves of the question: "Am I my brother's keeper?" have it brought home to them in a most practical way by serving on the committees.

Children's Church At Home And Abroad.

LOVE—SERVE.

Almost six years ago a dear old man died in England whom thousands of people, old and young, rich and poor, had learned to love for the kind, patient, brave way in which he lived out his family motto—"Love—Serve."

He was what I call a hero, though he never drew a sword on a battle-field, and never led a regiment of soldiers to victory. He had the true courage of the man

> "Who dares defend the right,
> When right is miscalled wrong;
> Who shrinks not from the fight
> When weak contend with strong;
> Who, fearing God, fears none beside,
> And dares do right, whate'er betide."

I wish that I could tell you of all the great and good things that the Earl of Shaftesbury did for England and English people during the long life of eighty-four years that God gave to him in this world; how he proved that poor lunatics need not be treated like dangerous wild beasts or even like criminals; how he found out that even thieves and pick-pockets have hearts that sometimes can be touched by a kind word, and that they are sometimes ready to take the friendly hand that is stretched out to lead them back to an honest life; how he spoke brave, earnest words in the English Parliament against the opium trade in China; how he worked for the suffering soldiers of the Crimean War, for the poor and helpless and suffering wherever he found them.

But I want particularly to tell you about some of the things that this good Earl, who had not a great deal of money to give away, even if he was an Earl, but who had a great, loving heart, did for the children of England.

Sixty-five years ago, when Lord Shaftesbury, or Lord Ashley, as he was called until his father died, became a member of the English Parliament, some very cruel things were going on in England. In the mines and in the factories very little children were put to work at tasks far beyond their strength, kept at their work many long hours each day, with little sleep and little food, and many cruel blows and harsh words, when the little fingers grew too weary to work fast and the little eyes drooped with sleep. Down into those mines and through those mills the good Earl went, to be sure of the truth, and then on the floor of the Parliament he told the story and persuaded the law-makers to make laws that should protect the little ones. When he was going to make his speech about the little children in the mines, he felt very nervous with the fear that he might not succeed in making the other Lords listen; but he wrote in his diary afterwards, "Just before I opened my mouth, the words of God came to my mind, 'Only be strong, and of a good courage.' I was as easy after that as though I had been sitting in an arm-chair."

Another class of children whom the Earl wanted to help were the "climbing boys" of London, who were sent up the chimneys to brush down the black soot. Tiny little fellows, sometimes not more than four or five years old, some of whom

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had been stolen from their loving mothers' homes or hired from parents who cared more for money than for their little children's lives, would be forced to climb up and up the black chimneys, rubbing the skin from elbows and knees, sometimes falling and breaking their limbs or being choked to death with smoke and soot. People said that there was no other way to clean the chimneys; but when Lord Ashley had persuaded Parliament to make a law forbidding the master sweeps to send any child up a chimney, it did not take a great many years for them to find out that a broom could be made that would do the work just as well.

All through the crowded parts of London were hundreds of hungry and ragged boys and girls, many of them homeless and friendless, for whom the Earl's heart ached. He hunted them up in their dirty lodgings and in their nooks and hiding places in alleys and under bridges, and gathered them into schools where they could learn to read and write and sew, and where many lessons from God's Word were taught them, that would help them to live better lives on earth and to find a happy home some day in heaven.

One day as the Earl was visiting one of these Ragged Schools, he found a little girl crying over her book, and on inquiry learned that she was too hungry to study. Another and another on the same bench told him that they had had no breakfast. The Earl could not keep his own tears back as he thought of the poor starving children, and hastening home he had a quantity of soup made in his own kitchen to feed four hundred hungry children. Even the boys in the Ragged Schools were taught to patch their clothes, and when they came home with clean faces their mothers scarcely knew them, but were sometimes encouraged by the improvement in their children's looks to try to make the home a little neater.

I think that perhaps one reason why the Earl of Shaftesbury took so much interest in children was because he had not had a very happy childhood in his own home, where his father and mother were too much taken up with their own business and their own pleasure to pay much attention to the lonely little boy in the nursery. I am glad that he had a good kind wife who loved to help him in his work, and I am sure that his labors for the little mining and factory children, and for the "climbing boys" and waifs of London, did not make him any less tender and loving to the sons and daughters in his own home.

Do you wonder that, when at last the Earl of Shaftesbury lay in his coffin at Westminster Abbey, there were crowds of poor workmen and bootblacks and needlewomen and little ragged children to weep for him? With little bits of black crape on their sleeves they crowded about the Abbey to say their good-bye to one whom they loved for his great unselfish love to them.

After the Earl became an old man he had said, "I find myself at the end of a long life, not a philosopher, not an author, but simply an old man who has tried to do his duty in that state of life to which it has pleased God to call him." Could he wish for anything greater than that?

People had laughed at him and opposed him and said unkind, bitter things about him; he had often had to deny himself real comforts that he might have money for the poor who needed his help. But I am sure that he forgot all about that when, on that October day, the call came for him to go to meet "the King in His glory," and he heard those sweet words of welcome, "Enter thou into the joy of thy Lord; for inasmuch as thou hast done it unto one of the least of these my brethren, thou hast done it unto me." F.

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RECEIPTS.

Synods in SMALL CAPITALS; Presbyteries in *italic;* Churches in Roman.

☞It is of great importance to the treasurers of all the boards that when money is sent to them, the name of the church from which it comes, and of the presbytery to which the church belongs, should be distinctly written, and that the person sending should sign his or her name distinctly, with proper title, *e. g.*, *Pastor*, *Treasurer*, *Miss* or *Mrs.*, as the case may be. Careful attention to this will save much trouble and perhaps prevent serious mistakes.

RECEIPTS FOR THE BOARD OF CHURCH ERECTION, JUNE, 1891.

BALTIMORE.—*Baltimore*—Baltimore Brown Memorial, 96 65; — Light Street, 5 69. *New Castle*—Wilmington Rodney Street, 6. *Washington City*—Washington City 1st, 9 29; — Metropolitan, 15. 132 63

COLORADO.—*Boulder*—Fort Collins, 9; Boulder Valley, 16 cts. *Pueblo*—Pueblo 1st, 3 14. 12 30

ILLINOIS.—*Bloomington*—Piper City, 5 73. *Cairo*—Carmi, 11 71; Saline Mines, 2. *Chicago*—Lake Forest, 160 89. *Freeport*—Prairie Dell German, 15. *Mattoon*—Ashmore, 7; Mattoon, 10. *Schuyler*—Warsaw, 2 59. *Springfield*—Pisgah, 2 35; Unity, 75 cts. 217 99

INDIANA.—*Crawfordsville* — Bethel, 4. *Fort Wayne*—Auburn, 2. 6 00

IOWA.—*Cedar Rapids*—Cedar Rapids 1st, 74 13; Lyons, 4. *Des Moines*—Chariton, 5; Winterset, 17 15. *Iowa*—Mount Pleasant German, 14. *Iowa City*—Columbus Central (incl. sab-sch, 1 43). 5 19; Union, 3. 122 47

KANSAS.—*Emporia*—Conway Springs, 4 45. *Topeka*—Leavenworth, 25. 29 45

MICHIGAN.—*Detroit*—Detroit Jefferson Avenue, 132 45. *Flint*—Akron, 4 50. *Monroe*—Adrian, 16 25. 153 20

MINNESOTA.—*Red River*—Angus, 4; Western, 5 66. *St. Paul*—St. Paul Westminster (incl. sab-sch, 1 40), 4 47. *Winona*—Kasson, 25. 39 13

MISSOURI.—*Palmyra*—Brookfield, 12 *Platte*—Maryville, 2d, 18 70. *St. Louis*—Kirkwood sab-sch, 7 05. 37 75

NEBRASKA.—*Nebraska City*—Alexandria, 5; Lincoln 1st, 56 83; Meridian German, 5. *Omaha*—Wahoo, 4. 70 83

NEW JERSEY.—*Elizabeth* — Dunellen, 5 76; Plainfield Crescent Avenue, 212. *Jersey City*—Paterson Westminster, 6. *Monmouth*—Barnegat, 2; Calvary, 15 20; Forked River, 2; Lakewood, 35 50; New Gretna, 1; Oceanic, 10. *Morris and Orange*—Madison, 6 94; New Providence, 9. *Newark*—Newark Park, 8 31. *New Brunswick*—Frenchtown, 16. *Newton*—Harmony, 14 91. *West Jersey*—Cedarville Osborn Mem'l, 2. 346 62

NEW YORK.—*Albany*—Albany State Street, 54 82; Ballston Centre, 3 78. *Boston*—Roxbury, 11. *Brooklyn*—Brooklyn Bethany, 4. *Cayuga*—Port Byron, 7. *Hudson*—Good Will, 2 40; Greenbush, 5 42. *Long Island*—Setauket, 21. *Lyons*—Sodus 1st, 11 07. *Nassau*—Jamaica, 31 19. *New York*—New York 1st Union. 16 21; — 14th Street, 23 97; — Christ, 12. *North River*—Millerton, 3. *St. Lawrence*—Potsdam, 12 50. *Syracuse*—Syracuse 1st, (a member,) 20. *Troy*—Green Island, 16: Troy Westminster, 17 06; Waterford 1st, 66 50. *Utica*—Alder Creek and Forestport, 5. 343 92

NORTH DAKOTA.—*Fargo*—Sheldon, 6 45

OHIO.—*Cincinnati*—Avondale, 49 35; Cincinnati 2d, 91 83. *Cleveland*—Guilford, 6 61. *Columbus*—London, 5 05. *Dayton*—Springfield 1st, 34. *St. Clairsville*—Crab Apple, 6 55; Pleasant Valley, 1 75. *Steubenville*—Yellow Creek, 5. *Wooster*—Perrysville, 4 65. 204 79

OREGON.—*South Oregon*—Roseburgh, 3 00

PACIFIC.—*San Jose*—San José, 45. *Stockton*—Fowler, 8. 53 00

PENNSYLVANIA.—*Allegheny*—Natrona, 3. *Chester*—Downingtón Central, 7 30. *Erie*—Cambridge, 9; Edinboro, 5; Warren, 69 58. *Huntingdon*—Beulah, 5. *Kittanning*—Saltsburgh, 26 93. *Lackawanna*—Harmony, 45; Herrick, 7; Langclyffe, 15; Scranton Green Ridge Avenue, 23 75; Wilkes-Barre Grant Street, 11 31. *Lehigh*—Lower Mount Bethel sab-sch, 3. *Northumberland*—Hartleton. 5. *Philadelphia*—Philadelphia Calvary, 101 13; — West Spruce Street, 222 59. *Philadelphia Central*—Philadelphia Bethlehem, 12; — Cohocksink, 30. *Philadelphia North*—Neshaminy of Warwick, 15 35. *Pittsburgh*—Pittsburgh East Liberty, 69; — Shady Side, 59 50. *Redstone*—Rehoboth, 7; *Shenango*—North Sewickly, 2; Westfield, 22. *Washington*—Limestone, 2 85; Upper Buffalo, 42 20; Wheeling 1st. 29 17. *Wellsboro*—Port Allegheny, 25 cts; Wellsboro, 4 32. 857 28

TENNESSEE.—*Union*—Caledonia, 2: Spring Place, 1 40. 3 40

TEXAS.—*Trinity*—Glen Rose, 1 00

WASHINGTON.—*Spokane*—Spokane Falls Westminster, 9 00

WISCONSIN.—*Chippewa*—Rice Lake, 2 92. *Lake Superior*—Marquette 1st, 59 72. 62 64

Total from Churches and Sabbath-schools... ... $2,712 80

OTHER CONTRIBUTIONS.

"C, Penna," 4; "Cash," Philadelphia, 1; Mrs. M. E. Palmer, New Brighton, Pa., 15; Rev. Henry F. Scholl, Big Flats, N. Y., 4; Rev. W. L. Tarbet and wife, 1 28..... 25 28

$2,738 08

LEGACIES.

Estate of James Gladden, late of Kelsey, O., 3,500; Estate of David Young, late of Warsaw, N. Y., 953 02; Estate of Rev. Solomon J. Tracy, late of Springfield, N. Y., 100..... 4,553 02

MISCELLANEOUS.

Interest on Investments.....	136 01	
Payment on church mortgage.....	900 00	
Sale of church property.....	60 00	
Book of designs	1 25	
Partial loss recovered.....	3 80	
Premiums of insurance.....	220 73	1,321 79

SPECIAL DONATIONS.

Chas. G. Wilson and wife, Rose Hill, Fla. 250 00

$8,862 89

CHURCH COLLECTIONS AND OTHER CONTRIBUTIONS.

Three months April-June, 1891..... $8,722 16
Three months April-June, 1890..... 9,378 72

MANSE FUND.

PENNSYLVANIA.—*Blairsville*—Poke Run, 9 00
"Cash," Ohio 5 00 14 00

MISCELLANEOUS.

Installment on loans.....	142 75	
Premium of insurance.....	4 50	147 25

$161 25

If acknowledgment of any remittance is not found in these reports, or if they are inaccurate in any item, prompt advice should be sent to the secretary of the Board, giving the *number* of the receipt held, or, in the absence of a receipt, the *date, amount and form* of remittance.

ADAM CAMPBELL, *Treasurer*,
53 Fifth Avenue, New York.

RECEIPTS FOR COLLEGES AND ACADEMIES, JUNE, 1891.

BALTIMORE.—*Washington City*—Washington City 1st, 7 74. 7 74

COLORADO.—*Boulder*—Valmont, 12 cts. *Pueblo*—Pueblo 1st, 2 35. 2 47

ILLINOIS.—*Springfield*—Pisgah, 2 35; Unity, 74 cts. 3 09

INDIANA.—*Fort Wayne*—Auburn, 2; Fort Wayne 1st, 69 36. 71 36

IOWA.—*Des Moines*—Chariton, 6 92. *Iowa City*—Union, 3. 9 92

MISSOURI.—*Platte*—Maryville 2d, 18 70. 18 70

NEBRASKA.—*Hastings*—Hansen, 25 cts; *Nebraska*—Alexandria, 1. 1 25

NEW JERSEY.—*Elizabeth*—Dunellen, 3; Plainfield 1st, 26 78; *Monmouth*—Freehold, 19 07; New Gretna, 1. *Morris*

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and Orange—Madison, 5 21; Mendham 1st, 6 65. *Newark*—Newark 1st, 20; Newark Park, 6 21. 87 92

New York.—*Albany*—Albany State Street, 41 11; Ballston Spa, 10; Kingsboro, 15; Schenectady 1st, 48 71. *Brooklyn*—Broyklyn Greene Avenue, 13 18; Brooklyn South Third Street, 64 31. *Cayuga*—Auburn Central, 9 65; — sab-sch, 3 45; Aurora, 7 06. *Hudson*—Good Will, 1 80; Ridgebury, 1. *Nassau*—Freeport, 6. *Troy*—Waterford 1st, 7 63. *Utica*—Rome 1st, 11 72. *Westchester*—Hartford, 21. 261 62

Ohio.—*Cincinnati*—Cincinnati 2d, 71 36. *Zanesville*—Newark 2d, 7; Newark Salem German, 4 65. 83 01

Pacific.—*San Jose*—Santa Clara, 4. 4 00

Pennsylvania.—*Allegheny*—Natrona, 3; New Salem, 1; Vanport, 2 40. *Blairsville*—Buelah, 15 78. *Clarion*—Licking, 3. *Erie*—Edinboro, 5; Erie Chestnut Street, 7 28. *Huntingdon*—Buelah, 1 25. *Lehigh*—Lower Mount Bethel sab-sch, 3. *Northumberland*—Muncy, 5; Williamsport 3d, 13 18. *Philadelphia*—Philadelphia 3d, 18. *Pittsburgh*—Mount Washington, 2 50; Pittsburgh East Liberty, 69; Pittsburgh Shady Side, 29 75. *Wellsboro*—Wellsboro, 3 24. 182 38

Tennessee.—*Kingston*—Chattanooga Park Place, 8 41

Total receipts from Churches and Sabbath-schools, $741 87

PERSONAL.

Chas. G. Wilson, Rose Hill, Fla., 50; Mrs. Mary E. Palmer, New Brighton, Pa., 5; "C. Penna," 3; Rev. W. L. Tarbet and wife, 1 28; Rev. Henry T. Scholl Big Flats, N. Y., 3..... $62 28

LEGACIES.

Estate of Solomon J. Tracy, Springfield, N. Y.. $500 00

Receipts for June, 1891..... $1,304 15
Previously reported..... 18,172 72

Total from April 1st, 1891..... $19,476 87

C. M. Charnley,
P. O. Box 294, Chicago, Ill.

RECEIPTS FOR EDUCATION, JUNE, 1891.

Baltimore.—*Baltimore*—Baltimore Brown Memorial, 99 08. *Washington City*—Washington City 1st, 9 29; — Assembly, 22; — Covenant, 125 01. 255 33

Colorado.—*Boulder*—Valmont, 10 cts. *Pueblo*—Pueblo 1st, 1 96. 2 06

Illinois.—*Chicago*—South Evanston, 35. *Freeport*—Prairie Dell German, 10. *Rock River*—Sterling 1st, 5 07. *Springfield*—Pisgah, 1 76; Unity, 56 cts. 52 39

Indiana.—*Fort Wayne*—Auburn, 2. *Logansport*—La Porte, 45 05. *White Water*—Liberty, 4; Richmond 1st, 30. 81 05

Indian Territory.—*Muscogee*—Wewoka, 5 00

Iowa.—*Dubuque*—Lansing 1st, 5. *Iowa City*—Mount Union, 2 35; Princeton, 4 15; Union, 3. 14 50

Kansas.—*Topeka*—Lawrence 1st, 18 21

Michigan.—*Detroit*—Detroit Jefferson Avenue, 186 21

Minnesota.—*St. Paul*—Delano, 4; Maple Plain, 6. 10 00

Missouri.—*Platte*—Gallatin, 2 00

Nebraska.—*Hastings*—Hansen, 25 cts. *Kearney*—Buffalo Grove German, 2. *Nebraska City*—Alexandria, 1. 3 25

New Jersey.—*Elizabeth*—Dunellen, 3; Elizabeth Westminster sab-sch, 57 69. *Monmouth*—Farmingdale, 50; New Gretna, 1; Oceanic, 32. *Morris and Orange*—Madison, 4 34; Mendham 2d, 14. *Newark*—Newark Park, 12 87. *New Brunswick*—Trenton Prospect Street, 50 49. *Newton*—Asbury, 20. 245 39

New Mexico.—*Santa Fe*—Taos, 2. 2 00

New York.—*Albany*—Albany State Street, 34 26. *Brooklyn*—Brooklyn Throop Avenue, add'l, 114; — Westminster, 110. *Champlain*—Port Henry 1st, 40 73. *Geneva*—Seneca Castle, 3 48; Waterloo, 10. *Hudson*—Good Will, 1 50; Hopewell, 10; Ridgebury, 50 cts. *Lyons*—Wolcott 1st, 4 13. *Nassau*—Freeport, 10; Jamaica, 41 54. *New York*—New York 4th Avenue, 70 34; — Scotch, 117 85; — University Place, 199 90. *North River*—Cold Spring, 12. *Troy*—Brunswick, 7 35; Waterford 1st, 7 63. *Westchester*—Poundridge, 10. 805 21

Ohio.—*Bellefontaine*—Forest, 4. *Cincinnati*—Cincinnati 2d, 7 75. *Columbus*—Westerville, 4 50. *Steubenville*—Wellsville, 45 74. 61 99

Pennsylvania.—*Allegheny*—Natrona, 3. *Blairsville*—Plum Creek sab-sch, 6. *Erie*—Edinboro, 5; Pleasantville, 8. *Huntingdon*—Beulah, 2; Mount Union, 20. *Lehigh*—Lower Mount Bethel, 3. *Northumberland*—Jersey Shore, 40; Montoursville, 3; Muncy, 3 50. *Philadelphia*—Philadelphia 10th sab-sch, 6 15; — Woodland, 140 78. *Philadelphia Central*—Philadelphia Mantua 2d, 5. *Pittsburgh*—Pittsburgh East Liberty, 69; — Shady Side, 74 37. *Shenango*—Little Beaver, 2 66. *Wellsboro*—Wellsboro, 2 70. 394 11

South Dakota.—*Aberdeen*—Groton, 3 00

Texas.—*Trinity*—Glen Rose, 1 00

Washington.—*Walla Walla*—Moscow 1st, 5 50

Receipts from churches, June, 1891.....$ 2,078 36
Receipts from sab-schools, June, 1891..... 69 84

Total.....$ 2,148 20

LEGACY.

Estate of Rev. Solomon J. Tracy, Springfield Centre, N. Y.....$ 3,000 00

INCOME ACCOUNT.

262 50; 33; 408; 84 50; 33; 300; 60; 3; 63; 52 50; 21; 90; 72..... 1,432 50

MISCELLANEOUS.

Rev. Chas. G. Wilson, 50; Rev. Robt. Gamble, 5; Cash, 6; Isaac Walsey, 50; C., Pa., 2; Rev. W. L. Tarbet and wife, 96 cts; Rev. H. T. Scholl, 4..... 117 96

Total receipts in June, 1891.....$ 6,698 66
Total receipts from April 15, 1891..... 19,110 69

Jacob Wilson, *Treasurer.*
1334 Chestnut Street, Philad'a, Pa.

RECEIPTS FOR FOREIGN MISSIONS, JUNE, 1891.

Baltimore.—*Baltimore*—Baltimore Brown Memorial, support of Wm. Langdon, 120. *Washington City*—Washington City 1st, 42 12; — 4th, 6 70. 168 82

Colorado.—*Boulder*—Valmont, 66 cts. *Denver*—Littleton Y. P. S. C. E., salary of W. A. Carrington, 10 16. *Pueblo*—Hastings, 10; Pueblo 1st, 12 94. 33 76

Illinois.—*Cairo*—Tamaroa, 11. *Chicago*—Chicago 1st, 91 50; — 2d, 900; — 3d, 66 96; — 5th, 19 91; — 6th for Dispensary at Ichow-fu, 100; Peotone for Dispensary at Ichow-fu, 100. *Freeport*—Foreston Grove, 50; Prairie Dell German, 25. *Mattoon*—Effingham sab-sch, 6. *Ottawa*—Park Y. P. S. C. E., sal'y of V. F. Partch, 10. *Peoria*—Lewistown Y. P. S. C. E., for Candor Orphanage, 22 17; Princeville, 10 65; Prospect, 25 51. *Rock River*—Morrison, 16 50. *Schuyler*—Good Hope, 1 80; Hersman Y. P. S. C. E., 5 72. *Springfield*—Pisgah, 8 20; — support of A. M. Cunningham, 100; Unity, 2 57; — support of A. M. Cunningham, 36 50. 1,609 99

Indiana.—*Crawfordsville*—Delphi Y. P. S. C. E., 7. *Fort Wayne*—Auburn, 2; Elkhart, support of Mr. McDowell, Persia, 105 50. *Logansport*—Altoner, 1; Granger, 5; Hebron, 10; Union, 12 50. *New Albany*—Orleans' "Widow's Mite," 12. *Vincennes*—Evansville Walnut Street, 55; — sab-sch, 13 32; Smyrna sab-sch, 18. *White Water*—Lawrenceburgh, 24; Liberty, 2. 267 32

Iowa.—*Cedar Rapids*—Cedar Rapids 1st, 2. *Des Moines*—Leighton, 7; Olivet, 5; Perry sab-sch, 10. *Dubuque*—Independence 1st, 108; Jesup, 1; Waukon German, 30. *Iowa*—Bloomfield, Grandma Steele, 2; Keokuk Westminster sab-sch, 7 15; Kossuth, 1. *Iowa City*—Union, 3. 176 15

Kansas.—*Emporia*—Union 1st, 5. *Neosho*—Paola, 4 75. 9 75

Kentucky.—*Ebenezer*—Lexington 2d sab-sch, 57 83. *Transylvania*—Harrodsburgh, 23 80. 80 63

Michigan.—*Detroit*—Detroit Central, W. M. S., 25; — Covenant, 26 55; East Nankin, 7. *Kalamazoo*—Kalamazoo Holland, 3 10. *Lansing*—Windsor sab-sch, 6 29. *Monroe*—Monroe, 47 24. *Petoskey*—Harbor Springs, 10 50. 125 68

Minnesota.—*Mankato*—St. Peter's Union, 6 65; Winne-

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bago City Y. P. S. C. E., support of V. F. Partch, 4 68. *St. Paul*—Minneapolis Stewart Mem'l Y. P. S. C. E., support Sotaro Oshima, 12 50; Oak Grove Y. P. S. C. E., sal'y of V. F. Partch, 21; Red Wing Y. P. S. C. E., 17; Stillwater, 2 68. 64 45

MISSOURI.—*Ozark*—Eureka Springs Y. P. S. C. E., support of Robert Irwin, 5. *Platte*—Gallatin, 2 65; Lathrop, 14 63. *St. Louis*—Kirkwood sab-sch, 105 63; St. Louis Cote Brilliante Miss. Soc'y, 9 75. 137 66

NEBRASKA.—*Kearney*—Salem, 4. *Nebraska City*—Alexandria, 5; Hickman German, 25; Tecumseh sab-sch, 5. *Omaha*—Wahoo, 7. 46 00

NEW JERSEY.—*Elizabeth*—Dunellen, 38 81; Elizabeth 1st, 265; Plainfield 1st sab-sch, 50. *Jersey City*—Arlington sab-sch, 20; Hoboken, 4 14; Jersey City 1st. 162 71. *Monmouth*—Beverly, 11 93; Burlington, 38 83; — sab-sch, 87 51; — sab-sch support scholar Chefoo, China, 45; Englishtown sab-sch, 10 31; Farmingdale, 100; Forked River, 5; Freehold, 7 81. *Morris and Orange*—Chester sab-sch, 9 20, Madison, 28 64; Morris Plains, 12; Orange Brick, 73 78. *Newark*—Caldwell, support of Wm. Lane, 2'0; — Fewsmith Mem'l, Mrs. Bolles, dec'd, 12 50; — Park, 30 46; — Woodside, 34 28. *New Brunswick*—New Brunswick 1st, 250; Trenton 1st, sal'y of C. A. R. Janvier. 33 33; — Prospect Street, 45 19. *West Jersey*—Cedarville 1st, 10 20. 1,636 63

NEW YORK.—*Albany*—Albany State Street, 226 12; — sal'y of W. H. Hannum, 200; Greenbush, 7 06; Schenectady 1st, 78 99. *Boston*—Lawrence German, 15. *Brooklyn*—Brooklyn Arlington Ave. Y. P. S. C. E., support of W. A. Carrington, 3 75; — Bethany, 15; — South 3d Street, 27 11. *Buffalo*—Buffalo 1st, 2,000; Jamison, 2 75. *Chemung*—Watkins, 56 34. *Columbia*—Catskill, 6; Durham 1st, 12 32; —2d, 1 68. *Genesee*—Batavia, a member, 50; LeRoy sab-sch, 64 46. *Geneva*—Bellona sab-sch for work in Mexico, 12. Geneva 1st, 25. *Hudson*—Good Will, 9 90. *Nassau*—Freeport, 30; Islip sab-sch, 7; Jamaica, 99; Roslyn sab-sch, 4 56; Woodhaven, 5; a pastor, 5. *New York*—New York 1st, Earnest Workers for China, for Lawrie High School, 700; — Brick, 250; — Faith, 10; — Grace Chapel Y. P. S. C. E., support of F. L. Snyder, 30; — North, 105; — Riverdale, 162; — Rutgers Riverside Y. P. Asso'n, for support of H. Jacot, 100; — University Place, Mrs. Mott, 5; — West 51st Street sab-sch, 10. *Niagara*—Tuscarora, 4 25. *North River*—Lloyd, 18; Newburgh Calvary, 19 48; Pleasant Plains, L. Lamaree, 200; Rondout sab-sch, 24 08; Wappinger's Creek, 5. *Rochester*—Livonia, 9; Mount Morris, Y. P. S. C. E. sal'y of V. F. Partch, 1 59; Rochester 3d Y. P. S. C. E., sal'y of W. J. Drummond, 3 75. *St. Lawrence*—Oswegatchie 1st, 74 20; Rossie, 3. *Syracuse*—Skaneateles, 12 60; Syracuse 1st, a member, 20. *Troy*—Troy Woodside sab-sch, 100; Waterford 1st, 30 55. *Utica*—Oneida, 42 18; Utica 1st, support of Dr. Van Schoick, 197 50. *Westchester*—Patterson, 11 15; Peekskill 1st, 31 79; Yonkers Westminster, for student Kanazawa school, 40. 5,174 18

OHIO.—*Cincinnati*—Cincinnati 2d, 194 59; — 5th sab-sch, 26 11; — 7th, 25; Venice, 14; — sab-sch, 12; Williamsburgh, 9. *Cleveland*—Cleveland Woodland Avenue support of D. L. Gifford, 2 50. *Marion*—Brown, 6 50. *St. Clairsville*—Buffalo, 20. *Steubenville*—Yellow Creek, 10. 567 20

PACIFIC.—*Benicia*—Point Arena, 4; San Rafael, 15. *Los Angeles*—Los Angeles 3d sab-sch, 6; National City sab-sch, Infant Class, 1 33. *Sacramento*—Elk Grove, 4 45. 30 77

PENNSYLVANIA.—*Carlisle*—Harrisburgh Pine Street Y. P. S. C. E. 12; Lebanon 4th Street, 85 70; Shermansdale, 7 25. *Chester*—Ashmun, 15; Honeybrook, 118 05; Media, a friend, 75. *Clarion*—Beech Woods Child. Miss'y Band, 20; — — Church, 80 30; Licking church, 10; — sab-sch, 9 77; Mill Creek, 3; Mount Tabor, 9. *Erie*—Erie 1st, 108 10; for work in Japan, 500; Fredonia, 11. *Huntingdon*—Beulah, 6; Lewistown Y. P. S. C. E., support of W. A. Carrington, 15; Milroy, 15. *Kittanning*—Elder's Ridge, 31 61. *Lackawanna*—Carbondale, sal'y J. A. Fitch, 73 90; Scranton 1st Y. P. S. C. E., sal'y of W. A. Carrington, 103 50, Tunkhannock, 22 50; Wilkes-Barre Westminster, 11. *Lehigh*—Lower Mount Bethel sab-sch, 4; Upper Lehigh Y. P. S. C. E., sal'y of W. A. Carrington, 8 55. *Philadelphia Central*—Philadelphia Cohocksink sab-sch, 8 40; — 2d Street Mission, 1 55; — Covenant, 21; — Hebron Memorial Y. P. S. C. E., 5. *Philadelphia North*—Germantown 2d, 487 12; — sab-sch, 50; Manayunk, 70. *Pittsburgh*—Pittsburgh 2d, mon con, 5 45; — 6th sab-sch, sal'y Mr. Chang, 15; — East Liberty, 204; — Shady Side, 178 50. *Redstone*—McKeesport sab-sch, 5 57; Stewart Plan, 1 34; Union Street, 3 16. *Washington*—Upper Buffalo sab-sch, 9. *Wellsboro*—Wellsboro, 17 82. *Westminster*—Chestnut Level, 1; York 1st Y. P. S. C. E., sal'y of R. Irwin, 5. 2,538 14

SOUTH DAKOTA.—*Aberdeen*—Aberdeen, 7 47

TEXAS.—*Trinity*—Glen Rose, 1 00

UTAH.—*Montana*—Dillon, 3 60

WASHINGTON.—*Olympia*—Fourth Plain, 2 00

WISCONSIN.—*Lake Superior*—Menominee, 10. *Madison*—Platteville German, 12. *Winnebago*—Stevens Point, 68 66. 90 66

WOMAN'S BOARDS.

Woman's Board of New York, 3,145 41; Woman's Board of North Pacific, 125; Woman's Board of Philadelphia, 440 49; Woman's Board of the Southwest, 323 41..... 4,034 31

LEGACIES.

Legacy of Mrs. Merah Mains, dec'd, 50; Interest on James Graham legacy, 12; Bequest of Rev. Solomon J. Tracy, dec'd, 3,000; Legacy of Benj. F. Roe, Richmond Co., N. Y., 950; Lapsley estate, 500..... 4,512 00

MISCELLANEOUS.

Mrs. Mary E. Rosebrough, Valley Falls, Kan., 35; E. A. Cummins, Bellaire, Ohio, debt, 10; Rev. Thos. W. Bowen, Akron, Mich., 10; A. N. Jefferson, 10; Mrs. Anne Lyons, debt, 2; A Friend, 10; Mrs. Edward Bigelow, Farmingdale, N. J., 10; G. B. Bell, Armenia, N. Y., debt, 10; A. A. Galt, Douglas, Neb., debt, 10; "E. H. G.," Lewistown, Pa., 5; F. E. Nettleton, Scranton, Pa., 30; A friend, 25; Mrs. A. E. McKee and sons, Leesburgh, Fla., 21 20; Osining Boys' Miss. Band, for Laos itinerating, 15; James Snyder Morrison, Ills., work in Mexico, care of Mr. Brown, 200; Wm. H. Pardomo, Sag Harbor, L. I., 10; "Cash," debt, 10; Miss C. Willard, Auburn, N. Y., debt, 500; A friend, 2 50; Rev. V. D. Reed, Philad'a, Pa., 10; Cash, 10; Students in Princeton College, support of Jno. Forman, 97 66; Maj. Calvin De Witt, Fort Houston, Texas, 30; Associate Reformed Church, Mongaup Falls, N. Y., 30 06; "M. E. W., Santa Clara, Cal., 5; A friend of missions, for Tabriz Training School, 4,000; Washington and Jefferson College, support of A. Ewing, 330; Mary Douglas Stewart's mite box, for Mrs. Good's work in Africa, 6; Bellevue College, Neb., Y. P. S. C. E., support of Robt. Irwin, 77 50; Miss Julia Cook, support of J. M. Irwin, India, 25; "M. E. P.," Brooklyn, 1; Chas. C. Wilson and wife, Rose Hill, Fla., 200; C., Penna., 22; Rev. W. L. Tarbet and wife, 4 48; Mrs. Myron Phelps, Lewistown, Ills., 50; "N. M.," Philad'a, Pa., 6; Dr. Herron's mother, 25; J. C. Mechlin, 11 25; Rev. E. P. Dunlap, 5; Miss S. A. Doty, Seoul, Korea, 65..... 6,815 65

Total receipts for June, 1891.....$ 28,083 77
Total receipts from May 1, 1891 to June 30, 1891. 63,168 51
Total receipts from May 1, 1890 to June 30, 1890. 46,965 88

WILLIAM DULLES, JR., *Treasurer*,
53 Fifth Avenue, New York.

RECEIPTS FOR FREEDMEN, JUNE, 1891.

ATLANTIC.—*Knox*—Medway, 20; Goodwill Ladies' Society, 4. 24 00

BALTIMORE.—*New Castle*—Zion, 3 00

COLORADO.—*Boulder*—Fort Collins, 10. *Denver*—Georgetown, 9 20. *Pueblo*—Pueblo, 3 01. 22 21

COLUMBIA.—*Puget Sound*—Seattle 1st, 54 25; Tacoma 2d, 2; Ridgefield, 3; Vancouver, 1. 60 25

ILLINOIS.—*Cairo*—Du Quoin, 5; Olney, 1 19; Richland, 95 cts; Saline Mines, 2. *Chicago*—Chicago 2d, 700. *Rock River*—Aledo, 1. *Springfield*—Jacksonville State Street, 51; Springfield 2d, 26 10. 787 24

INDIANA.—*Fort Wayne*—Ligonier, 7 32. *Logansport*—Altona, 1 25. *Vincennes*—Sullivan, 2. 10 57

IOWA.—*Cedar Rapids*—Richland Centre, 10. *Iowa*—Middletown, 50 cts. *Waterloo*—State Centre, 9. 19 50

KANSAS.—*Emporia*—Quenemo, 6 50

KENTUCKY.—*Transylvania*—Harrodsburgh, 7 60

MICHIGAN.—*Grand Rapids*—Ionia, 2. *Kalamazoo*—Kalamazoo Holland, 3; Paw Paw (Y. P. S. C. E., 18 50), 22 75. 27 75

MINNESOTA.—*Duluth*—Duluth 1st Y. P. S. C. E., 25. *Mankato*—Mankato, 30 42. *St. Paul*—Macalester, 4 41. *Winona*—Kasson, 10. 69 83

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MISSOURI.—*Ozark*—Joplin, 15 41. *St. Louis*—Salem 1st, L. M. S., 10. 25 41
NEBRASKA.—*Hastings*—Nelson, 55 cts. *Kearney*—Ord, 2. 2 55
NEW JERSEY.—*Elizabeth*—Elizabeth 3d, 20. *Jersey City*—Carlstadt German, 2. *Monmouth*—Farmingdale, 20. *Morris and Orange*—Succasunna, 10; Summit Central Ladies' Soc'y, 20. *Newark*—Newark Roseville sab-sch, 50. 112 00
NEW MEXICO.—*Rio Grande*—Socorro, 1 00
NEW YORK.—*Albany*—Gloversville Y. P. S. C. E., 45; West Troy, 2 20. *Buffalo*—Buffalo Lafayette Street Y. P. S. C. E., 3; — North, 41 64. *Chemung*—Elmira Lake Street, 90. *Geneva*—Seneca Castle, 2 42; Trumansburgh, 6 75. *Hudson*—Good Will, 2 55; Greenbush, 3 82; Middletown 2d, 1 82. *Long Island*—Southampton, 41 50. *Nassau*—Hempstead Christ Church, 8 18; Huntington 1st, 52 75; Edgewater, 66 25. *New York*—New York 1st, Mrs. Winthrop, 1,000; — Madison Square, 442 30; — Rutgers Riverside sab-sch, 25. *Niagara*—Niagara Falls, 19 58. *North River*—Poughkeepsie, 9 07. *Rochester*—Mount Morris, 12 76. *St. Lawrence*—Sackett's Harbor, 7. *Syracuse*—Syracuse Park Central, 50. *Troy*—Waterford, 114 74. *Utica*—Kirkland, 5. *Westchester*—Sing Sing, 25. 2,078 33
OHIO.—*Bellefontaine*—Bellefontaine, 3 24. *Chillicothe*—Chillicothe 3d, 4. *Cincinnati*—Cincinnati Sihillito Street sab-sch, 5. *Cleveland*—Parma, 3. *Columbus*—Columbus Westminster sab-sch, 3 60. *Dayton*—Camden, 1. *Huron*—Olena, 2. *Mahoning*—Mineral Ridge, 3. *St. Clairsville*—Lore City, 3. *Zanesville*—Chandlersville, 3 33; Duncan's Falls, 3; Oakfield, 1 95; Renville, 3 10. 39 22
PACIFIC.—*Benicia*—Napa, 15. *Los Angeles*—Los Angeles Boyle Heights, 5 10; Pomona, 7 10; Inglewood, 3; Cucamonga, 1 55. 31 75
PENNSYLVANIA.—*Butler*—West Sunbury, A. Porter, 100; — — Mrs. Nancy McElvain, 45 25. *Clarion*—Oak Grove, 2. *Erie*—Cochranton, 5; Kerr's Hill, 5 58; Milledgeville, 5; Mill Village, 3 65. *Kittanning*—Apollo, (sab-sch, 10,) 53; Clarksburgh, 8. *Lackawanna*—Wyoming sab-sch, 5; Port Allegheny, 1. *Lehigh*—Portland, 1; Upper Mount Bethel, 1. *Northumberland*—Lycoming, 20; Montgomery, 3. *Philadelphia*—Philadelphia 2d, 82 92; — West Spruce Street, 274 57. *Philadelphia Central*—Philadelphia Cohocksink sab-sch, 10 05; — West Arch Street, 83 56. *Philadelphia North*—Eddington, 7. *Pittsburgh*—North Branch, 1; Phillipsburg, 1 54; Pittsburgh 3d sab-sch, 50; — Shady Side, 40; — McCandless Avenue, 6; Pittsburgh Point Breeze, J. G. Stephenson's sab-sch class, 75. *Shenango*—Mahoningtown, 5; Transfer, 1 33; West Middlesex, 4 35. *Washington*—Burgettstown Golden Chain Band, 15. *West Virginia*—Fairmount, 3. 918 80
SOUTH DAKOTA.—*Dakota*—Buffalo Lake, 1; Flandreau 1st, 1; Good Will, 3 20; Yankton Agency, 2; Crow Creek, 1. 8 20
TENNESSEE.—*Birmingham*—Sheffield, 4 00
TEXAS.—*Austin*—Brownwood, 2 00
UTAH.—*Wood River*—Caldwell, 1 00
WISCONSIN.—*Lake Superior*—Sault Ste. Marie, 9 57 *Milwaukee*—Beaver Dam 1st, 2. 11 57

Total receipts from churches..... $4,274 28

MISCELLANEOUS.

Woman's Executive Committee for May, 498 87; Jas. W. Smith, Doniphan, Neb., 15; Andrew McDonald, Woodlawn, Pa., 15; Cash per W. W. Wickes, Brooklyn, N. Y., 100; Mr. and Mrs. J. Lindsey, Poplar Creek Agency, Montana, 15; Sale of real estate, Chester, S. C., 1,000; Rev. Thomas W. Bowen, Akron, Mich., 10; Miss Mary Vanes for C. C. Congregation, Washington, Pa., 5; Dividend on Manhattan Insurance Company stock, 34; Rev. George S. Leeper, Gastonia, N. C., 2; Dr. J. W. McKean, Cheung Mai, Laos, Siam, 5; Choctaw Nation, per Mrs. M. E. Crowe, 19 55; Choctaw Nation per Rev. T. C. Ogburn, 102; Choctaw Nation per Rev. J. F. McBride, 511 90; J. Edwards, D. D., Meadville, Penna., 3; Mrs. Z. Chandler, Detroit, Mich., 140; Mrs. Marriage Allen, Baltimore, Md., 600; "C," Penna., 8; Religious contributions, Society of Princeton Seminary, N. J., 17; Watchful Circle of Kings Daughters, Phila., Pa., 18; J. W. Park, S. Haven, Kas., 5..... 3,124 32

DIRECTS.

Sent to Scotia Seminary by Home Circle, Washington, Pa., 14; First Church sab-sch, Montclair, N. J., 100; Rev. W. H. Miller, D. D., Boyn Manor, Pa., 20; Blairstown, Ia., 3; Pontiac, Mich., 1 57. 138 57

Sent to Rev. H. C. Mabry, Fayetteville, N. C., by Miss Eva McIntyre, Minneapolis, Minn., 20 00
Sent to Leonard Avenue colored church, St. Louis, by Carondelet church, St. Louis, Mo., 12 00
Sent Rev. J. H. Bergen, Columbus, Ga., by Brick church Rochester, N. Y., 68; Wm. R. Janeway, New Brunswick, N. J., 50. 118 00
Sent to Rev. F. C. Potter, Cotton Plant, Ark., by Y. P. S. C. E. Englewood, Ills., 25; Students, 40 70. 65 70

Total directs..... $ 349 27
Total receipts for May, 1891..... 7,747 87
Total receipts for May, 1890..... 7,144 23

Increase..... $603 64

Total receipts from April 1, 1891..... $11,114 04
Receipts during corresponding period of 1890.... 9,069 01

$2,045 03

J. T. GIBSON, *Treasurer.*

BALTIMORE.—*Baltimore*—Baltimore Light Street, 5 62; Frederick City, 26 25. *New Castle*—Elkton, 18 36. *Washington City*—Lewinsville, 2 85; Washington City 1st, 7 74; La Vienna, 5; Rev. W. H. Edwards and wife, 2 50. 68 32
CATAWBA.—*Catawba*—Ebenezer, 2 00
COLORADO.—*Boulder*—Valmont, 10 cts. *Pueblo*—Pueblo, 1 96. 2 06
COLUMBIA.—*Idaho*—Spokane Falls Westminster, 6. *Southern Oregon*—Ashland, 8. 14 00
ILLINOIS.—*Bloomington*—Pontiac sab-sch, 7. *Chicago*—Chicago 4th, 347 03. *Freeport*—Harvard, 3; Prairie Dell German, 8 70. *Mattoon*—Ashmore, 10. *Schuyler*—Augusta, 20 85. *Springfield*—Pisgah, 3 51; Unity, 1 10; Rev. W. L. Tarbet and wife, 1 92. 408 11
INDIANA.—*Crawfordsville*—Eugene, 1. *Indianapolis*—Indianapolis 1st, 48. *White Water*—Liberty, 2. 51 00
INDIAN TERRITORY.—*Chickasaw*—Atoka sab-sch, 1 87
IOWA.—*Iowa City*—Brooklyn, 10 16. *Waterloo*—East Friesland German, Yolkert Housman, 3 55; Marshalltown, 7 50. 21 21
KANSAS.—*Solomon*—Belleville, 2 00
MICHIGAN.—*Kalamazoo*—Richland, 12 50
MINNESOTA.—*Red River*—Moorhead, 6. *St. Paul*—Stillwater, 5 43. 11 43
MISSOURI.—*St. Louis*—St. Louis McCausland Avenue, 10 00
NEBRASKA.—*Hastings*—Hansen, 50 cts. *Nebraska City*—Alexandria, 1. 1 50
NEW JERSEY.—*Elizabeth*—Dunellen, 17 04; Springfield, 24 19. *Monmouth*—New Gretna, 1. *Morris and Orange*—Madison, 4 34; New Vernon sab-sch, 19 75; Orange Central, 108 47. *Newark*—Newark Park, 6 58. 181 32
NEW YORK.—*Albany*—Albany State Street, 34 26; Gloversville sab-sch, 71 75; Schenectady 1st, 79 40. *Buffalo*—Franklinville, 6 39; Tonawanda, 60. *Hudson*—Good Will, 1 50. *New York*—New York 4th, 115 30. *Niagara*—Lewiston, 10. *St. Lawrence*—Oswegatchie 1st sab-sch, 10. *Syracuse*—Cazenovia, 28 34; Syracuse 1st, 10. *Troy*—Lansingburgh 1st, 34 70; Waterford, 7 63. *Westchester*—Poundridge, 10. 479 27
OHIO.—*Cincinnati*—Cincinnati, 2d, 162 73. *Cleveland*—Cleveland 2d, 50. *Portsmouth*—Decatur, 6 70. *Steubenville*—Kilgore, 8 30; Two Ridges, 2; Yellow Creek, 5. 234 73
PENNSYLVANIA.—*Allegheny*—Bellevue sab-sch, 3 20; Natrona, 3. *Blairsville*—Manor, 4; Plum Creek sab-sch, 16. *Butler*—Centreville, 18. *Chester*—Dilworthtown, 9 50. *Erie*—Edinboro, 5; Pleasantville, 12 80. *Huntingdon*—Beulah, 2. *Lehigh*—Lower Mount Bethel sab-sch, 3. *Northumberland*—Williamsport 3d, 12 51. *Philadelphia*—Philadelphia Tabernacle sab-sch, 47 40. *Philadelphia Central*—Philadelphia Gaston Mem'l, 22 25. *Pittsburgh*—Pittsburgh East Liberty, 172; — Shady Side, 74 38. *Shenango*—Neshannock, 7 14. *Wellsboro*—Wellsboro, 2 70. 414 88
SOUTH DAKOTA.—*Southern Dakota*—Bridgewater, 7; Canistota, 3. 10 00
TEXAS.—*Trinity*—Glen Rose, 1 00
WISCONSIN.—*Chippewa*—Big River, 3; Hartland, 3. *Madison*—Madison 1st, 68 21. *Milwaukee*—Racine, 43 98. 118 19
Total receipts from churches..... $2,040 39

MISCELLANEOUS.

Women's Executive Committee for May, 3,129 48; Rev. R. G. Keyes, Watertown, N. Y, 1,000; Choctaw Nation, per Mrs. M. E. Crowe, 15 35;

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Milton Hall, West Sunbury, Pa., 25; Mrs. Myron Phelps, Lewistown, Ill., 50; "J. W. M.." 275; Tithe Offering "MeK.," 15; Charles W. Wilson, Rose Hill, Fla., 125; Choctaw Nation, per W. G. Ogburn, 35; Mrs. Almina Conklin, Leiceister, Minn., 10; Legacy Rev. Solomon Tracy, dec'd, Springfield, N. Y., 1,000; Mrs. Mary E. Palmer, New Brighton, Pa., 10; Mrs. H. Dunlap, E. Pittsburgh, Pa., 25; "A," Ohio, 5; Mrs. Anna C. Riley, Phillipsburgh, N. J., 2; E. W. Conners, Philadelphia, Pa., 1; "C," Penna., 8; Rev. Henry T. Scholl, Big Flats, N. Y., 5..... 5,735 83

DIRECTS.

Sent to Rev. L. D. Twine, Durham, N. C., by Rev. D. Stuart Dodge, N. Y., 20; Col. S. F. Sheppard, N. Y., 50; Dr. W. A. Holliday, Brooklyn, N. Y., 50; First Presbyterian Church, Brooklyn, N. Y., 46 65..... 166 65

Total receipts for June, 1891.....	$ 7,942 87
Previously reported.....	11,114 04
Total receipts to date.....	$19,056 91
Receipts during corresponding period last year	12,797 14
Increase.....	$6,259 77

J. T. GIBSON, *Treasurer.*

RECEIPTS FOR HOME MISSIONS, JUNE, 1891.

ATLANTIC.—*East Florida*—South Lake Weir, 5; Rev. A. M. Wylie, 8 52. *South Florida*—Paola, a member, 50; Seneca, 2 50; Sorrento (L. A. Soc'y, 10), 20. 86 02

BALTIMORE.—*Baltimore*—Baltimore Brown Memorial, 139 89; Frederick City, 18; Highland, 15 27. *New Castle*—Port Deposit, 5 62. *Washington City*—Washington City 1st, 50 17; — Unity, 5. 233 95

COLORADO.—*Boulder*—Valmont, 60 cts. *Pueblo*—Hastings, 10; Pueblo 1st, 11 76. 22 36

COLUMBIA.—*Portland*—Rev. S. Sayre and wife, 10. *Southern Oregon*—Medford sab-sch, 6. 16 00

ILLINOIS.—*Alton*—Belleville, 2. *Cairo*—Flora 5; Golconda, 15; Odin, 2 25; Tamaroa, 11. *Chicago*—Chicago 1st, 91 50; — 60th Street, 10; River Forest, 41. *Freeport*—Foreston Grove German, 72; Prairie Dell German, 30. *Ottawa*—Morris sab sch, 13. *Rock River*—Morrison sab-sch, 7 72; Sterling 1st, 140 52. *Schuyler*—Augusta sab-sch, 14. *Springfield*—Manchester, 9 05; Pisgah, 7 03; Unity, 2 21; Rev. W. L. Tarbet and wife, 3 84. 477 12

INDIANA.—*Crawfordsville*—Delphi Y. P. S. C. E., 7. *New Albany*—Elizabeth, 2. *Vincennes*—Vincennes, 25. 34 00

IOWA—*Des Moines*—Chariton sab-sch, 1 33; Des Moines 6th, 15; Winterset sab-sch, 25 78. *Dubuque*—Jesup, 26 10; Waukon German, 30; A. and C. Craig, 2. *Iowa*—Bloomfield, Grandma Steele, 2; Keokuk Westminster sab-sch, 7 16. *Iowa City*—Union, 3 10. *Sioux City*—Denison, 8. *Waterloo*—Albion, 3. 123 47

KANSAS.—*Emporia*—Maxon, 1 70; Peabody Jr. Y. P. S. C. E., 10; Waverly 1st, 13 88; Welcome, 5; Wichita Perkins, 10. *Highland*—Nortonville, 5. *Larned*—Liberal, 16 36. *Neosho*—Central City, 1 50; Paola, 4 45. *Osborne*—Covert, 2; Kill Creek, 2. *Solomon*—Abiline, 16 05; Fountain, 2 50. 90 44

KENTUCKY.—*Transylvania*—Harrodsburgh, 22 80

MICHIGAN.—*Detroit*—Brighton 1st, 4; Detroit Central W. M. S., 25; Pontiac 1st, debt, 5. *Flint*—Flynn, 2. *Grand Rapids*—Evart, 37 50. *Monroe*—Dover, 2 65; Tecumseh, 48. *Saginaw*—Alpena, 5 70. 129 85

MINNESOTA.—*Mankato*—Rev. S. W. La Grange, 5. *Red River*—Moorhead, 5 40. *St. Paul*—Jordan, 10. *Winona*—Fremont, a member, 10. 30 40

MISSOURI.—*Ozark*—Eureka Springs (Y. P. S. C. E., debt, 5), 15; Preston, 2; Salem, 3. *St. Louis*—St. Louis McCausland Avenue, 19; — West, 17 90. 56 90

NEBRASKA.—*Hastings*—Bloomington, 4; Hardy, 1 50; Minden, 18; Superior, 2 50; Unity, 1; Refunded by a missionary, 12 50. *Kearney*—Buffalo Grove German, 3. *Nebraska City*—Alexandria, 5; Barneston, 5; Hickman German, 25; Tecumseh sab sch, 5. *Niobrara*—Coleridge, 5; Norden, 17. *Omaha*—Creston, 5; Wahoo, 20. 129 50

NEW JERSEY.—*Elizabeth*—Dunellen, 39 86. *Jersey City*—Arlington sab-sch, 15. *Monmouth*—Barnegat, 4; Beverly, 11 93; Burlington sab-sch, 73 79; Englishtown sab-sch, 10 30; Farmingdale M. C., 50; Forked River, 5. *Morris and Orange*—East Orange 1st, 42 63; Madison, 52 20; Morris Plains, 11; Morristown South Street, in part, 900 52; Orange 1st, 750; — Central, 505. *Newark*—Bloomfield 1st, add'l, 93 63; — Fewsmith Memorial, 12 50; — Park, 21 15. *New Brunswick*—Hamilton Square, 7; Trenton Prospect Street, 74 88. *Newton*—Belvidere 1st, 106. 2,788 19

NEW YORK.—*Albany*—Albany State Street, 205 56; — West End, 15; Kingsboro sab-sch, 5; Schenectady 1st, 162 42. *Boston*—Antrim, debt, 27 50; South Boston 4th, 17 88. *Brooklyn*—Brooklyn 1st, 314 82; — 2d, 562 28; — Bethany, 9; — Lafayette Avenue M C, 29 43; — Throop Avenue, 160. *Buffalo*—Allegany, 4; Buffalo 1st, 3,000; — Westminster, 500. *Cayuga*—Scipioville, 2. *Chemung*—Elmira Franklin Street, 5; Watkins, 66 04. *Columbia*—East Windham, 3 50. *Geneva*—Branchport, 2; Orleans, 3; Seneca Falls 1st, 109 31. *Hudson*—Good Will, 9. *Long Island*—Shelter Island sab-sch, 11 36. *Lyons*—Wayne sab-sch, 4. *Nassau*—Bellmore, 4; Islip sab-sch, 7; Oceanville, 15; Roslyn sab-sch, 4 56. *New York*—New York Adams Memorial, 20; — Covenant, add'l, 50; — Madison Square, add'l, 300; — Puritans Bible class, 20 60; — West 51st Street, 10. *Niagara*—Lockport 1st, 25 39. *North River*—Lloyd, 18; Pleasant Plains, Lorintha Lamoree, 200; Rondout sab-sch, 24 08. *Otsego*—Cooperstown, 111 02. *Rochester*—Caledonia 1st, 32 70; Mount Morris 1st Y. P. S. C. E., 1 59; Ogden Centre, 12. *St. Lawrence*—Brasher Falls, 5; Oswegatchie 1st, 34 80. *Steuben*—Jasper 1st, 7 41. *Syracuse*—Jamesville, 6 03; Oneida Valley, 1 50; Syracuse 1st, a member, 30. *Troy*—Troy Woodside sab-sch, children's day, 100; Waterford 1st, 15 28. *Utica*—Holland Patent, 41; Little Falls 1st, 33; Lyons Falls 1st, 8 25; Oneida, 40 36; Oriskany, 6. *Westchester*—Irvington, 556; Poundridge, 22; Stamford 1st sab-sch, 20; Thompsonville 1st, 175. 7,184 67

OHIO.—*Bellefontaine*—Bucyrus Y. P. S. C. E., 10. *Chillicothe*—North Fork, 30. *Cincinnati*—Cincinnati 2d, 7 75; — 5th sab-sch, 26 10. *Cleveland*—Cleveland Woodland Avenue, 200. *Columbus*—Columbus 2d, 180 97. *Dayton*—Greenville 1st, 21; Springfield 2d, 98 93; Xenia, 31 75. *Lima*—West Union, 5. *Mahoning*—North Jackson, 10. *Maumee*—Toledo 5th, 5. *St. Clairsville*—Buffalo, 20; Scotch Ridge, 2 65. *Steubenville*—Wellsville 1st sab-sch, 37; Yellow Creek, 10. *Wooster*—Plymouth 1st, 8. *Zanesville*—Kirkersville, 6 50; Mt. Vernon, 5 25. 660 90

PACIFIC.—*Benicia*—Grizzly Bluff, 10. *Los Angeles*—San Buenaventura 1st, 29 50. *Sacramento*—Ione, 12. 51 50

PENNSYLVANIA.—*Allegheny*—Natrona, 11. *Blairsville*—Pine Run, 22. *Butler*—Concord, 17 80; New Hope, 7; North Washington, 10 75; Scrub Grass (sab-sch, 16), 52; Sunbury, 25. *Carlisle*—Burnt Cabins, 8; Lower Marsh Creek, 18 35; Lower Path Valley 17. *Chester*—Avondale, 21 75; Media, a friend, 75; Wayne sab-sch, 71 50. *Clarion*—Du Bois, 40. *Erie*—Mill Village sab-sch, 4 40; Mount Pleasant, 3 11. *Huntingdon*—Beulah, 6; Hollidaysburgh (sab-sch, 2 56), 39 69; Lost Creek Y. P. S. C. E., 5. *Kittanning*—Clinton, 2 75. *Lackawanna*—Great Bend, 8 50; Wells and Columbia, 3; Wilkes Barre 1st, 315 93; — Grant Street (sab-sch, 59 69), 73 29. *Lehigh*—Audenreid, 35 07; East Stroudsburg, 4 15; Lower Mount Bethel sab-sch, 4; South Bethlehem sab-sch, 5. *Northumberland*—Milton, 153 41. *Philadelphia*—Philadelphia Evangelical, 9; — Westminster, 20 40. *Philadelphia Central*—Philadelphia Bethlehem, 21; — Cohocksink (sab-sch, 7 35, 2d Street Mission, 1 54), 8 89. *Philadelphia North*—Falls of Schuylkill, 23. *Pittsburgh*—Pittsburgh, East Liberty, 230; — Shady Side, 119. *Redstone*—Sewickley, 6. *Shenango*—Clarksville sab-sch, 11 85; Hermon, 12 65; North Sewickly, 4; Sharon 1st, 31; Slippery Rock sab-sch, 20 15. *Washington*—East Buffalo sab-sch, 5. *Wellsboro*—Port Alleghany, 1; Wellsboro, 16 74. *Westminster*—Chestnut Level, for debt, 42. 1,641 16

SOUTH DAKOTA.—*Central Dakota*—Bethel, 10; Colman, 10; Wentworth, 5. 25 00

TENNESSEE.—*Birmingham*—Birmingham Ensley, 5; Thomas, 5. *Kingston*—Dayton, 4 10. 14 10

TEXAS.—*Austin*—Brownwood, 14 86. *North Texas*—Gainesville Lindsay Avenue, 29. *Trinity*—Glen Rose, 2. 45 86

UTAH.—*Montana*—Boulder Valley, 8. *Utah*—Richfield, debt, 12. 20 00

WASHINGTON.—*Olympia*—Fourth Plain, 2 80; Elder H. N. Stearns, Chehalis, Wash., 5. *Puget Sound*—Ballard, 2 50; White River, 10. *Walla Walla*—Moscow sab-sch, 10. 20 30

WISCONSIN.—*Chippewa*—Eau Claire 1st, 35; Hurley, 10; Rice Lake sab-sch, children's day, 8 18. *La Crosse*—Galesville sab-sch, children's day, 13. *Lake Superior*—Ishpeming sab-sch, children's day, 25 75; Lakefield, 2; Menominee 1st, 2 50. *Milwaukee*—Cambridge W. M. S., 10; Cedar Grove, 17 44. *Winnebago*—Green Bay French,

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12 96; Merrill East Side, 10; Neenah Y. P. S. C. E., 60; Wausau Y. P. S. C. E., 60. 266 83
Woman's Executive Committee of Home Missions. ..... $ 21,209 90

Total received from churches ..... $ 35,391 19

LEGACIES.

Legacy of David Young, dec'd, late of Warsaw, N. Y., 953 02; Mrs. Merab Mains, dec'd, late of Wilmington, O., 50; Estate of Hon. Wm. A. Wheeler, dec'd, late of Malone, N. Y., add'l, 36; Solomon J. Tracy, dec'd, late of Springfield, N. Y., 3,000; Elizabeth Kitchell, dec'd, late of Morris Co., N. J., 1,301 50; Miss Caroline Murray, dec'd, late of New York, 1,000; Mary Kerr, dec'd, late of Troy, N. Y., in part, 1,200 ..... 7,540 52

MISCELLANEOUS.

Jas. T. Imlay, Hamilton, O., 5; S. J. M. Eaton, 30; "A steward," for debt, 5; Miss L. J. McMonigal, 10; J. D. Lynde, Haddonfield, N. J., 100; E. A. Greenough, Falls Church, Va, 100; Mrs Edward Bigelow, Farmingdale, N. J., 10; Miss Carrie D. Hopkins, Denver, Colo., debt, 10; A friend of Home Missions in Washington Co., 25; "C., Penna.," 14; Mrs. Myron Phelps, Lewistown, Ill., 10; Rev. V. D. Reed, D. D., Philad'a, Pa., 10; "M. E. W.," debt, 5; W. H. Perdomo, M. D., Sag Harbor, N. Y., 10; Fanny U. Nelson, Philad'a, Pa., 10; Mrs. Mary E. Palmer, New Brighton, Pa., 20; J. W. Johnston, a thank offering, 10; Mrs. Eunice T. Halstead, Batavia, N. Y., 27; Miss Anna Wright, Atoka, Ind. Ter., 12 50; "M. E. P.," 2; Chas. G. Wilson and wife, Rose Hill, Fla., 150; Rev. J. C. Mechlin, 11 25; Robert Weir, Baltimore, Md, 5; Interest on permanent fund (special, 150), 1,110; Interest on Lyon Trust, 250 ..... $ 1,991 75

Total received for Home Missions, June, 1891.. $ 44,923 46
Total received for Home Missions from April 1, 1891 ..... 137,679 67
Amount received during same period last year. 95,139 61

O. D EATON, *Treasurer.*
Box L, Station D. 53 Fifth Avenue, New York.

RECEIPTS FOR SUSTENTATION, JUNE, 1891.

BALTIMORE.—*Baltimore*—Frederick, 3 50. *Washington City*—Washington City First, 4 87; — Covenant, 25. 33 37
COLORADO.—*Boulder*—Valmont, 2 cts. *Pueblo*—Pueblo 1st, 39 cts. 0 41
ILLINOIS.—*Springfield*—Pisgah, 1 18; Unity, 37 cts; Rev. W. L. Tarbet and wife, 64 cts. 2 19
IOWA.—*Iowa*—Fairfield, 11 15. *Iowa City*—Mt. Union, 1; Princeton, 1; Union, 3. 16 15
MICHIGAN.—*Flint*—Flint, 12 90. *Grand Rapids*—Grand Rapids Westminster, 23 67. 36 57
MISSOURI.—*Ozark*—Eureka Springs, 6. *St. Louis*—St. Charles 1st, 10. 16 00
NEBRASKA.—*Omaha*—Lyons, 7; Omaha 2d, 5; Wahoo, 1. 13 00
NEW JERSEY.—*Morris and Orange*—Madison, 87 cts; Orange Central, 5. 5 87
PACIFIC.—*Benicia*—Petaluma, 10. *San Jose*—San Jose 1st, 5. 15 00
TEXAS.—*Trinity*—Glen Rose, 1 00

Total received for Sustentation, June, 1891..... $ 139 56
Total received for Sustentation from April 1, 1891 ..... 593 44
Amount received during same period last year. 701 50

O. D. EATON, *Treasurer.*
Box L, Station. 53 Fifth Avenue New York.

RECEIPTS FOR NEW YORK SYNODICAL AID FUND, JUNE, 1891.

Albany—Albany State Street, 302 85; Gloversville, 64 60; Jermain Memorial, 80 80; Schenectady 1st, 99 86. *Buffalo*—Panama, 4. *Cayuga*—Auburn Westminster, 5. *Chemung*—Elmira Franklin Street, 7 50; Havana 1st, 10; Pine Grove, 2; Tyrone, 3. *Geneva*—Bellona, 12; Orleans, 2; Penn Yan, 21. *Hudson*—Circleville, 6; Cochecton, 7 50; Good Will, 30 cts; Hamptonburgh, 20; Rockland 2d, 1 60. *Long Island*—Bridgehampton, 20. *Nassau*—Oceanville, 10. *St. Lawrence*—Heuvelton, 10. *Syracuse*—Baldwinsville, 28 19; Cazenovia, 22 83; Oneida Valley, 1 50; Onondaga, 2; Syracuse 1st, a member, 20; — 1st Ward, 17 83. *Troy*—Troy Woodside, 60; Waterford 1st, 7 68. *Utica*—Knoxboro, 8 48; Utica Bethany, 30 37. *Westchester*—Poundridge, 10.
Total received for New York Synodical Aid Fund, June, 1891..... $ 918 84
Total received for New York Synodical Aid Fund from April 1, 1891..... 2,470 82
Amount received during same period last year. 2,725 22

O. D. EATON, *Treasurer.*
Box L, Station D. 53 Fifth Avenue, New York.

RECEIPTS FOR MINISTERIAL RELIEF, JUNE, 1891.

BALTIMORE.—*Washington City*—Washington City 1st, 9 96; — Covenant, 216 50. 226 46
CATAWBA.—*Cape Fear* — Ebenezer, 2. *Yadkin* — St. James, 1 50. 3 50
COLORADO.—*Boulder*—Fort Collins 1st, 9; Valmont, 18 cts. *Pueblo*—Pueblo 1st, 3 53. 12 71
ILLINOIS.—*Bloomington*—Elm Grove, 3 25; Waynesville, 3 75; Wenona, 5. *Chicago*—Chicago 4th, 186 49; Herscher, 6. *Freeport*—Hanover, 6; Prairie Dell German, 10. *Ottawa*—Plato 1st, 3 25. *Rock River*—Peniel, 7 63. *Springfield*—Pisgah, 1 18; Unity, 37 cts. 232 92
INDIANA.—*Crawfordsville*—Marshfield, 2; Montezuma, 1; West Lebanon, 1. *Fort Wayne*—Auburn, 2. *White Water*—Liberty, 2. 8 00
IOWA.—*Cedar Rapids*—Clinton sab-sch, 22 50; Vinton, 25. *Des Moines*—Perry, 5 25; Winterset, 10. *Iowa City*—Union, 3 21. 65 96
KANSAS.—*Topeka*—Leavenworth 1st, 110 00
MINNESOTA.—*Winona*—Kasson, 25 00
NEBRASKA.—*Hastings*—Hansen, 50 cts. *Nebraska City*—Alexandria, 1. 1 50
NEW JERSEY.—*Elizabeth*—Dunellen, 14 80; Elizabeth 2d, 104 24. *Jersey City*—Garfield, 10 19. *Monmouth*—Barnegat, 2; Forked River, 2; New Gretna, 1. *Morris and Orange*—Madison, 117 81; New Providence, 5; Orange Brick (East Orange 2d), 255. *Newark*—Newark Fifth Avenue, 20 94; — Park, 11 68. *New Brunswick*—Frenchtown, 16. *West Jersey*—Atlantic City 1st, 62. 622 16
NEW YORK.—*Albany*—Albany State Street, 61 67; Gloversville, 25 80; Mariaville, 7; Schenectady 1st, 96 83 *Buffalo*—Portville, 56. *Cayuga*—Owasco, 9 37. *Geneva*—Geneva North, 126 73; Seneca Falls 1st, 57 57. *Hudson*—Good Will, 2 70; Ridgebury, 1; Stony Point, 14 79. *Long Island*—Cutchogue, 7 25; Shelter Island sab-sch, 6 37. *Lyons*—Wolcott 1st, 5 68. *Nassau*—St. Paul's German, 4. *New York*—New York East Harlem, 6 78; — North, 63 25. *Niagara*—Lockport 1st, 22 50. *Syracuse*—Skaneateles, 9 30. *Troy*—Waterford 1st, 7 63. *Utica*—Oneida, 18 27; Utica Bethany, 41 62. *Westchester*—Poundridge, 10. 662 11
OHIO.—*Cincinnati*—Cincinnati 2d, 13 25. *Huron*—Olena, 3. *Portsmouth*—Portsmouth 1st, 48 30. *Steubenville*—Yellow Creek, 5. *Zanesville*—Brownsville, 16. 83 55
PACIFIC.—*San Jose*—San Jose 1st, 60 00
PENNSYLVANIA. — *Allegheny* — Natrona, 3. *Chester* — Lansdowne 1st, 15 75. *Clarion*—Mill Creek, 1; Mount Tabor, 4 60. *Erie*—Edinboro, 5. *Huntingdon*—Beulah, 3. *Lackawanna* — Honesdale 1st, 36 48. *Lehigh* — Lower Mount Bethel, 3. *Northumberland*—Sunbury, 53. *Philadelphia Central*—Philadelphia Mantua, 7; — West Arch Street, 103 80. *Pittsburgh*—Pittsburgh East Liberty, 115; — Shady Side, 59 50. *Shenango*—Unity, 18. *Washington*—Cross Creek, 26 34. *Wellsboro*—Wellsboro, 4 86. 459 33
SOUTH DAKOTA.—*Southern Dakota*—Sioux Falls 1st, 7 00
TEXAS.—*Trinity*—Glen Rose, 1 00
WASHINGTON.—*Olympia*—Chehalis 1st, 4 00

From the churches..... $ 2,587 20

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FROM INDIVIDUALS.

Rev. W. C. Cattell, D. D., 50; T. M. McConaghey, O., 1 65; "Friend," N. J., 25; Mrs. H. Bertha Keller, Ind., 50; R. M. Olyphant, N. Y., 50; Mrs. C. F. Powel, Pa., 5; Chas. G. Wilson, Fla., 125; J. B. Davidson, Pa., 10; Thank offering for Relief, 10; "P. G.," Ill., 10; Mrs. E. J. Millard, N. Y., 5; Cash, 1; "Friend," N. J., 2; Mrs. Mary E. Palmer, Pa., 5; Mrs. John Kidd, Ill., 3; Rev. S. C. McCune, Iowa, 9; Isaac Halsey, N. J., 50; "C, Penna.," 6; Rev. W. L. Tarbet and wife, N. Y., 64 cts; Rev. H. T. Scholl, N. Y., 6; Miss Mary E. Lockwood, N. Y., 300.... 724 20

Interest from permanent fund..... 5,341 70

Interest on bank deposits..... 333 09

For current fund.....$ 8,986 28

Total for current fund since April 1, 1891..... 80,313 65

W. W. HEBERTON, *Treasurer.*

[NOTE.—In the July CHURCH AT HOME AND ABROAD, *Taos Church, Santa Fé Presbytery*, was credited with $6 for Relief. It should have been $2. The remainder was to be divided equally between Education and Publication.]

RECEIPTS FOR SABBATH-SCHOOL WORK, JUNE, 1891.

ATLANTIC.—*Atlantic*—Hopewell sab-sch, 7 66; Zion sab-sch, 3 40. *East Florida*—Hawthorne sab-sch, 3 75; Jacksonville 3d (Laura Street) sab-sch, 7 05; Waldo sab-sch, 5 15. *Fairfield*—Bethlehem 1st sab-sch, 4 25; Carmel sab-sch, 5; Cheraw sab-sch, 4 25; Congruity sab-sch, 5 84; Ebenezer sab-sch, 7 10; Ladison sab-sch, 4 45; Lebanon sab-sch, 7 60; Little River sab-sch, 2 40; Mt. Sinai sab-sch, 8; New Haven sab-sch, 11 72; Pleasant Grove sab-sch, 2 78; Tabor sab-sch, 5. *Knox*—Riceboro sab-sch, 151. *McClelland*—Immanuel sab-sch, 2; Walker's Chapel sab-sch, 4 06. *South Florida*—Eustis sab-sch, 15. 117 47

BALTIMORE.—*Baltimore*—Ashland sab-sch, 10 05; Baltimore 1st sab-sch, 12 32; — 2d sab-sch, 51 80; — Aisquith Street sab-sch, 4; — Brown Memorial sab-sch, 12 20; — Crisp Memorial sab-sch, 21; — Fulton Avenue sab-sch, 5; — La Fayette Square sab-sch, 13; Bel Air sab-sch, 21 85; Canton sab-sch, 8 32; Emmittsburgh (sab-sch, 16 49), 24 32; Frostburgh sab-sch, 10; Highland sab-sch, 12 39; Lonaconing sab-sch, 24 50; New Windsor sab-sch, 5; Taneytown, 15 97; The Grove, 12 48. *New Castle*—Bridgeville, 10 26; Christiana sab-sch, 6 21; Church Hill sab-sch, 18; Dover sab-sch, 42; Federalsburgh sab-sch, 6; Felton sab-sch, 5 41; Harrington sab-sch, 7 05; Head of Christiana sab-sch, 16; Kennedyville sab-sch, 11 05; Lewes sab-sch, 33; Lower Brandywine sab-sch, 28 25; New Castle sab-sch, 33 08; Port Deposit sab-sch, 18 82; Rehoboth (Del.) sab-sch, 7 15; Rehoboth (Md.) sab-sch, 17; Smyrna, 24 50; Snow Hill sab sch, 63 28; West Nottingham sab-sch, 16; Wilmington 1st sab-sch, 21 65; — Hanover Street sab-sch, 20; Worton sab-sch, 7 16; Zion sab-sch, 18. *Washington City*—Anacostia sab-sch, 10 57; Berwyn Chapel sab-sch, 17 27; Boyd's sab-sch, 13 50; Ballston sab-sch, 31 30; Falls Church sab-sch, 14 66; Georgetown West Street sab-sch, 77 14; Hermon church and sab-sch, 6; Lewinsville sab-sch, 13 25; Manassas sab-sch, 6; Neelsville sab-sch, 20 36; Vienna sab-sch, 13 75; Washington City 1st (sab-sch, 40 02), 46 21; — 4th church and sab-sch, 50 76; — Covenant, 23 76; — Gurley sab-sch, 40 21; — Faith Chapel sab-sch, 25 48; — Metropolitan sab-sch, 61 80; — North sab-sch, 33; — Unity, 12 50. 1,242 04

CATAWBA.—*Cape Fear*—Bethany sab-sch, 2 08; Raleigh Davy Street (sab-sch, 10), 11; St. Paul sab-sch, 7; Wilson sab-sch, 7 59. *Catawba*—Bellefonte sab-sch, 7 65; Concord sab-sch, 1 62; Davidson College sab-sch, 4; Huntersville, 2; Lincolnton sab-sch, 3 10; Simpson Mission sab-sch, 13 77; Wadesboro, 6. *South Virginia*—Albright, 8; Big Oak sab-sch, 4; Ebenezer sab-sch, 10; Russel Grove sab-sch, 6 75. *Yadkin*—Chapel Hill sab-sch, 5; Mocksville 2d sab-sch, 16. 115 56

COLORADO.—*Boulder*—Boulder sab-sch, 4; Cheyenne sab-sch, 12 75; Rawlins sab-sch, 6 02; Timnath sab-sch, 18 07; Valmont, 6 cts. *Denver*—Akron sab-sch, 10; Central City sab-sch, 18 15; Denver 23d Avenue sab-sch, 30; — Central sab-sch, 60 24; — North sab-sch, 27 70; Golden sab-sch, 10; Idaho Springs sab-sch, 6. *Gunnison*—Aspen sab-sch, 3 35; Grand Junction church and sab-sch, 11; Glenwood Springs sab-sch, 5 55; Lake City sab-sch, 14; Poncha Springs (sab-sch, 17), 18 62; Salida sab-sch, 15. *Pueblo*—Alamosa (sab-sch, 19), 30; Durango church and sab sch, 16 55; La Junta, 3 25; La Veta sab-sch, 10 15; Las Animas sab-sch, 11 82; Mesa sab-sch, 48 31; Monte Vista, 16 50; Pueblo, 1 17; Silver Cliff sab-sch, 10. 418 26

COLUMBIA.—*East Oregon*—Union sab-sch, 16 30. *Idaho*—Waitsburg sab-sch, 14 44; Walla Walla sab-sch, 5 25. *Oregon*—Albany sab-sch, 16; Dallas sab-sch, 4 52; East Portland Mizpah (sab-sch, 38), 43; Lebanon sab-sch, 8 31; Oregon City sab-sch, 5; Spring Valley sab-sch, 10. *Puget Sound*—Bellingham Bay sab-sch, 9 30; Freeport sab-sch, 6 75; Kelso sab-sch, 9; Lake Union sab-sch 3 65; Montesano sab-sch, 10 25; North Yakima sab-sch, 14 60; Seattle Calvary, 6 78; Sumner sab-sch, 15; Tacoma 2d sab-sch, 10 75; — Westminster sab-sch, 7 70; Wynooche sab-sch, 3 50; Westminster sab-sch, 15. *Southern Oregon* — Oakland church and sab-sch, 9; Roseburg, 12 15. 256 25

ILLINOIS.—*Alton*—Brighton sab-sch, 7; Butler sab-sch, 3; Carlyle sab-sch, 10 22; Chester sab-sch, 10; East St. Louis sab-sch, 11 70; Greenfield sab-sch, 10; Hillsboro sab-sch, 23 45; Monro sab-sch, 6 70; North Alton sab-sch, 6 78; Raymond sab-sch, 11 77; Sparta sab-sch, 15 79; Upper Alton, 3; Virden sab-sch, 5 05; Waveland sab-sch, 2 85. *Bloomington*—Bement, 19 03; Cerro Gordo sab-sch, 5 25; Clarence sab-sch, 8 85; El Paso sab-sch, 19; Galesville sab-sch, 10 70; Hoopeston sab-sch, 9 84; Lexington sab-sch, 11; Mackinaw sab-sch, 7 12; Mansfield sab-sch, 12; Normal sab sch, 9 90; Pontiac sab-sch, 14; Rossville sab-sch, 13; Wellington sab-sch, 9 50; Wenona sab-sch, 11. *Cairo*—Bridgeport sab-sch, 13 25; Cairo sab-sch, 15 54; Carbondale sab-sch, 8 51; Equality sab-sch, 2 70; Fairfield church and sab-sch, 13 15; Flora, 2 10; Murphysboro, 10 76; Shawneetown sab-sch, 21 30; Sumner sab-sch, 3 31; Tamaroa sab-sch, 5; Vergennes sab-sch, 1 35; Wabash sab sch, 7 67. *Chicago*—Braidwood sab-sch, 32 20; Chicago 3d sab-sch, 42 02; — Belden Avenue sab-sch, 15 50; — Fullerton Avenue, 32 16; — Gross Park (sab-sch, 15 50), 22 14; — Hope Mission sab-sch, 9 61; — Onward Mission sab-sch, 15 51; — Ridgeway Avenue sab-sch, 5; Elwood sab-sch, 9; Gardner sab-sch, 5; Itaska sab-sch, 8; Joliet 1st sab-sch, 28 06; La Grange sab-sch, 11 26; Manteno sab-sch, 15 07; New Hope sab-sch, 17 87; Peotone sab-sch, 25; River Forest, 7 51; South Chicago sab-sch, 7 40. *Freeport*—Belvidere 3d Street, 10; Elizabeth sab-sch, 9 65; Freeport 1st sab-sch, 30 75; — 2d sab-sch, 26 85; Oregon (sab-sch, 15 31), 20 08; Winnebago, 18; Woodstock, 9. *Mattoon*—Ashmore sab-sch, 13 50; Assumption church and sab-sch, 10 04; Bethany sab-sch, 7 10; Casey sab-sch, 4 71; Charleston church and sab-sch, 32 96; Mattoon (sab-sch, 10), 16 05; Oakland sab-sch, 3 73; Palestine sab-sch, 11; Paris sab-sch, 5 79; Pleasant Prairie (sab-sch, 14 90), 21 90; Shelbyville sab-sch, 15 59; Tower Hill sab-sch, 10; Tuscola sab-sch, 15 75; York sab-sch, 2. *Ottawa*—Mendota sab-sch, 27 08; Troy Grove sab-sch, 2 50. *Peoria*—Altona sab-sch, 16; Astoria sab-sch, 4; Brimfield sab-sch, 11; Cazenovia sab-sch, 9; Elmira church and sab-sch, 17 32; Eureka, 8 80; Green Valley sab-sch, 11 10; Lewistown sab-sch, 63 55; — Bethel sab-sch, 4 37; Oneida sab-sch, 9; Peoria 1st church and sab-sch, 20 85; Princeville sab-sch, 19 37; Washington, 15; Yates City (sab sch, 12), 17. *Rock River*—Aledo sab-sch, 14 30; Alexis sab-sch, 21 30; Ashton sab-sch, 20 06; Beulah sab-sch, 5; Buffalo Prairie sab-sch, 9; Centre sab-sch, 6 40; Edgington sab-sch, 13 50; Garden Plain sab-sch, 6 50; Milan sab-sch, 26 93; Millersburgh sab-sch, 4 65; Munson sab-sch, 7 48; Newton sab-sch, 13 25; Norwood sab-sch, 25 20; Peniel sab-sch, 6 37; Pleasant Ridge sab-sch, 5 10, Princeton, 15 80; Rock Island Broadway sab-sch, 20; — Central sab-sch, 15. *Schuyler*—Appanoose (sab-sch, 12 92), 21 92; Bardolph sab-sch, 6; Brooklyn sab-sch, 6; Bushnell church and sab-sch, 12; Camp Creek, 7; Camp Point sab-sch, 10; Chili (sab-sch, 5 18), 7 68; Ellington Memorial sab-sch, 3 35; Elvaston (sab-sch, 14 12), 25; Fountain Green sab-sch, 9; Hamilton sab-sch, 6 10; Kirkwood sab-sch, 16; Macomb sab-sch, 21 56; Mount Sterling sab-sch, 36 23; Nauvoo German sab-sch, 9; New Salem sab-sch, 1 80; Plymouth sab-sch, 5; Quincy 1st sab-sch, 10; Warsaw sab-sch, 6 42. *Springfield*—Greenview sab-sch, 15 20; Irish Grove sab-sch, 15; Jacksonville sab-sch, 13 92; — Westminster, 46 61; Lincoln sab-sch, 11; Macon sab-sch, 15; Mason City, (sab-sch, 14 10), 17 10; Pisgah, 1 76; Springfield 2d sab-sch, 17 15; — 1st Portuguese sab-sch, 18; Sweet Water sab-sch, 6 53; Unity, 56 cts. 1,884 37

INDIANA.—*Crawfordsville*—Attica sab-sch, 3 85; Colfax sab-sch, 14; Crawfordsville 1st sab-sch, 15; Dana sab-sch, 4 56; Dayton sab-sch, 6 90; Delphi church and sab-sch, 16 09; Fowler sab-sch, 6; Kirklin sab-sch, 4 67; Lafayette 1st sab-sch, 5 20; Lebanon, 16 76; Montezuma sab-sch, 1 53; Oxford sab-sch, 6; Rock Creek sab-sch, 6 63; Sugar Creek sab-sch, 2 41; Terhune sab-sch, 1; Williamsport sab-sch, 3 85. *Fort Wayne*—Albion sab-sch, 7 34; Goshen

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sab-sch, 20 50; Hopewell sab-sch, 10; Huntingdon sab-sch, 7 50; Kingsland sab-sch, 4 80; La Grange sab-sch, 2; Lima sab-sch, 5. *Indianapolis*—Bethany, 7 46; Zionsville sab-sch, 3. *Logansport*—Centre sab-sch, 5 50; Crown Point sab-sch, 10 64; Goodland sab-sch, 9 45; Lake Prairie sab-sch, 16 36; La Porte sab-sch, 35 43; Michigan City sab-sch, 18 50; Mishawaka, 3 10; Monticello sab-sch, 7 79; Mount Zion sab-sch, 2; Nebo sab-sch, 6 68; Rensselaer, 3; Rochester sab-sch, 2 50; South Bend 2d sab-sch, 6; Tassinong sab-sch, 12 55; Union sab-sch, 8; Winamac sab-sch, 6. *Muncie*—Hartford City sab-sch, 36; Kokomo sab-sch, 5; Muncie sab-sch, 17 25; Tipton sab-sch, 10. *New Albany*—Bedford sab-sch, 10 65; Charleston sab-sch, 16; Corydon sab-sch, 8; Hanover, 14 30; Mitchell sab-sch, 10; New Albany 3d sab-sch, 15 65; Owen Creek sab-sch, 5 56; Pleasant Hill sab-sch, 1 25; Pleasant Township sab-sch, 12; Seymour sab-sch, 7 65; Sharon Hill, 4; Valley City sab-sch, 1; Vernon sab-sch, 10. *Vincennes*—Carlisle sab-sch, 1 50; Evansville 1st Avenue church and sab sch, 14; Mount Vernon church and sab-sch, 5; Terre Haute Centrai (sab-sch, 9 62), 27 37; Washington sab-sch, 11. *White Water*—Cambridge City sab-sch, 10; Dunlapsville sab-sch, 5; Ebenezer sab-sch, 4 27; Greensburgh sab-sch, 15 76; Hopewell sab-sch, 4; Knightstown sab-sch, 7; Lawrenceburgh sab-sch, 20; Liberty sab-sch, 9; Sardinia sab-sch, 5 33; Shelbyville sab-sch, 2. 660 24

INDIAN TERRITORY.—*Cherokee Nation*—Au-ga-ley church and sab-sch, 13 36; Beaver sab-sch, 3 70; Fort Gibson church and sab-sch, 46 10; Tahlequah sab-sch, 5. *Choctaw*—New Hope sab-sch, 2 54; Wheelock sab-sch, 65 cts. *Muscogee*—Muscogee sab-sch, 35 63; Nuyaka sab sch, 4 30; Red Fork sab sch, 6 05; Wewoka sab-sch, 5. 122 33

IOWA.—*Cedar Rapids*—Andrew sab-sch, 7 37; Atkins sab-sch, 3; Bellevue sab-sch, 8 60; Blairstown sab-sch, 12 80; Cedar Rapids 2d, (sab-sch, 60), 63 03; — 3d sab-sch, 22 21; Clarence sab-sch, 5 25; Linn Grove (sab-sch, 7), 11; Lyons sab-sch, 10; Marion sab-sch, 24 67; Mechanicsville sab-sch, 11 75; Springville sab-sch, 4 26; Vinton church and sab-sch, 25; Wheatland sab-sch, 8. *Council Bluffs*—Afton sab-sch, 12 75; Atlantic sab-sch, 25 10; Audubon sab-sch, 3 26; Conway sab-sch, 6; Corning sab-sch, 12 09; Greenfield, 3 87; Lenox church and sab-sch, 12 05; Malvern sab-sch, 8; Menlo sab-sch, 17; Missouri Valley sab-sch, 10 25; Pilot Grove sab-sch, 11 42; Platte Centre sab-sch, 6 23; Prairie Star sab-sch, 6 90; Randolph, 2 33; Shelby sab-sch, 13; Walnut sab-sch, 10 30. *Des Moines*—Allerton sab-sch, 3 40; Colfax sab-sch, 9 42; Des Moines Highland Park sab-sch, 13 50; — Westminster sab-sch, 5 65; Dexter sab-sch, 7 50; East Des Moines sab-sch, 2 65; English 1st sab-sch, 10 49; Grimes sab-sch, 15 50; Leon (sab-sch, 8), 11; Lineville sab-sch, 4; New Sharon sab-sch, 5 25; Newton, 10 40; Osceola sab-sch, 8 25; Oskaloosa sab-sch, 6 28; Panora sab-sch, 6 57; Ridgedale sab-sch, 6; Winterset church and sab-sch, 20 55. *Dubuque*—Coggon sab-sch, 33 25; Dubuque 1st (sab-sch, 14 30), 24; — 3d sab-sch, 24; Farley sab-sch, 3 55; Hazleton sab-sch, 5; Jesup sab-sch, 12 33; Lansing 1st sab-sch, 10; Pleasant Grove sab-sch, 17; Volga sab-sch, 18 30. *Fort Dodge*—Battle Creek sab-sch, 5 50; Bethel sab-sch, 17 20; Boone sab-sch, 25 57; Cherokee, 7; Dana sab-sch, 11; Denison sab-sch, 7 26; Estherville church and sab-sch, 6 56; O'Brien Co., Scotch sab-sch, 4 92; Odebolt, 9 50; Baton sab-sch, 7 75; Pomeroy, 9 52; Rolfe 2d, 16 55; Sanborne sab-sch, 9; Sioux City 2d, sab sch, 9 58; Vail sab-sch, 21 29. *Iowa*—Bentonsport sab-sch, 2; Birmingham, 2 75; Keokuk Westminster sab-sch, 24 97; — — Mission sab-sch, 15 75; Kossuth, 7 64; Martinsburg church and sab-sch, 6 18; Mediapolis sab-sch, 17 50; Mount Pleasant German, 6; Ottumwa sab-sch, 32 85. *Iowa City*—Crawfordsville sab-sch, 6 65; Fairview, 7; Hermon sab-sch, 4 75; Iowa City sab-sch, 3 55; Ladora sab-sch 4 60; Le Claire sab-sch, 3 27; Marengo sab-sch, 4 74; Montezuma sab-sch, 3 63; Mount Union sab-sch, 2 68; Princeton sab-sch, 9 19; Scott sab-sch, 15 23; Summit sab-sch, 16; Tipton sab-sch, 13 55; Union, 3; Washington sab-sch, 19 50; West Branch sab-sch, 20 56; West Liberty sab-sch, 20 44; Williamsburgh sab-sch, 14; Wilton Junction sab-sch, 5. *Waterloo*—Ackley sab-sch, 43 08; Cedar Valley sab-sch, 16; Dysart (sab-sch, 8 25), 12; Greene sab-sch, 8 86; Grundy Centre sab-sch, 20; Holland German sab-sch, 13 66; Janesville (sab-sch, 7), 14; Marshalltown sab-sch, 12; Morrison (sab-sch, 13), 17 50; State Centre sab-sch, 14; Toledo sab-sch, 18 70; Waterloo sab-sch, 20; Williams sab-sch, 13 80. 1,356 09

KANSAS.—*Emporia*—Argonia, 85 cts; Arkansas City sab-sch, 12 40; Belle Plaine (sab-sch, 5 25), 7 25; Burlington sab-sch, 9 40; Caldwell sab-sch, 24; Calvary sab-sch, 6 13; Eldorado sab-sch, 22; Maxon sab-sch, 2 12; Mayfield, 1 39; Osage City sab-sch, 13 60; Sedan church and sab-sch, 8; Walton sab-sch, 3 50; Waverly sab-sch, 22 36; Wichita 1st, 5 34; — Oak Street (sab-sch, 3), 6; — Westside, 13 67; Winfield (sab-sch, 16), 26. *Highland*—Axtel sab-sch 13 75; Blue Rapids sab-sch, 10; Clifton sab-sch, 14 50; Hiawatha sab-sch, 30; Nortonville sab-sch, 4. *Larned*—Anthony sab-sch, 8; Arlington sab-sch, 4; Canton sab-sch, 7 60; Cimarron sab sch, 3 41; Great Bend sab-sch, 15; Iuka sab-sch, 3 40; Larned sab sch, 25 15; Liberal sab sch, 7 88; Lyons sab-sch, 12 88; Richfield, 6; Valley Township sab-sch, 4. *Neosho*—Altamont sab-sch, 1 08; Central City, 2 50; Cherryvale sab-sch, 16 45; Fort Scott 1st sab-sch, 9 17; — 2d sab-sch, 2; Girard sab-sch, 17 32; Lake Creek sab-sch, 5; Lone Elm sab-sch, 5; McCune sab-sch, 5; Neodesha sab-sch, 10 30; Osage 1st sab-sch, 22; Ottawa, 3 55; Scammon sab-sch, 8 34; Sugar Vally sab sch, 3 70. Yates Centre sab-sch, 11 25. *Osborne*—Downs sab-sch, 1; Hays City sab-sch, 5 74; Hill City sab-sch, 11; Kill Creek sab-sch, 3 30; Long Island sab-sch, 2 78; Norton sab-sch, 3; Pleasant Valley sab-sch, 3; Rose Valley sab-sch, 2; Smith Centre sab-sch, 2 10; Wakeeny sab-sch, 9 02. *Solomon*—Belleville sab-sch, 3; Carlton sab-sch, 7 52; Cawker City sab sch, 4; Clyde sab-sch, 11; Culver sab-sch, 14; Delphos sab sch, 6 71; Dillon sab-sch, 14 05; Fountain sab-sch, 1 14; Harmony sab-sch, 1 20; Lincoln sab sch, 5 93; Mankato, 11 49; Mt. Pleasant sab-sch, 6 88; Plum Creek sab-sch, 3 36; Scandia sab-sch, 5 75; Solomon sab-sch, 7 20; Sylvan Grove sab-sch, 1 75; Wilson sab-sch, 5. *Topeka*—Auburn sab-sch, 9 58; Bethel sab-sch, 3; Baldwin sab-sch, 9 25; Black Jack sab-sch, 7 15; Clay Centre sab-sch, 6; Edgerton sab-sch, 10 38; Gardner sab-sch, 10 20; Kansas City Grand View Park sab-sch, 13 01; Leavenworth sab-sch, 100; Manhattan sab-sch, 20; Mulberry Creek German sab-sch, 8 12; Oskaloosa sab-sch, 17 40; Perry sab-sch, 9 36; Topeka Westminster sab-sch, 7 25; Vineland sab-sch, 6 90; Wakarusa, 4. 869 71

KENTUCKY.—*Ebenezer*—Ebenezer, 10; Falmouth sab-sch, 3 42; Greenup sab-sch, 9 25; Pikeville sab sch, 10; Sharpsburg sab-sch, 5 75. *Louisville*—Hopkinsville (sab-sch, 16 35), 17 95; Louisville 4th sab-sch, 9 15; — College Street sab-sch, 16 50. *Transylvania*—Livingston sab-sch, 2. 84 02

MICHIGAN.—*Detroit*—Detroit 1st, 133 75; — Calvary sab-sch, 53 48; — Central sab-sch, 8 50; — Hamtranck sab-sch, 16; — Linden Street sab-sch, 12 25; Howell sab-sch, 17 47; Independence sab-sch, 8 20; Plainfield sab-sch, 14 86; Saline sab-sch, 12 09; Stony Creek sab-sch, 10. *Grand Rapids*—Big Rapids Westminster sab sch, 3 34; Ludington sab-sch, 20 81; Montague sab-sch, 13 75; Sebewa sab-sch, 3; Tustin sab-sch, 15 35. *Kalamazoo*—Plainwell sab-sch, 5; Richland sab-sch, 12; Schoolcraft church and sab-sch, 5; Sturgis, 10. *Lansing*—Concord sab-sch, 8 45; Hastings sab-sch, 8 84; Marshall sab-sch, 15; Windsor sab sch, 8 28. *Monroe*—Clayton sab-sch 12 33. *Petoskey*—Alanson sab-sch, 50 cts; Boyne Falls sab-sch, 4; Cross Village sab-sch, 5 56; East Bay sab-sch, 3 25; Elk Rapids, 15 25; Lake City sab-sch, 3 45; Petoskey sab-sch, 1 63. *Saginaw*—Alpena sab-sch, 10 75; Bay City sab-sch, 18 88; Caledonia sab-sch, 4 53; Calkinsville sab-sch, 5 53; Coleman sab-sch, 2 46; East Saginaw Washington Avenue, 4 82; Emerson sab-sch, 10 45; Fenton sab-sch, 15; Flint, 22 71; Gaines sab-sch, 4; Linden sab-sch, 9 11; Maple Ridge sab-sch, 10; Morrice sab-sch, 2 04; Mount Pleasant sab-sch, 12; Otter Lake sab-sch, 13 30; Port Hope sab-sch, 5; Port Huron sab-sch, 24 10; Soule sab-sch, 2 85; Westminster sab-sch, 30 15; West Bay City Covenant sab-sch, 9 30. 677 36

MINNESOTA.—*Duluth*—Grand Rapids sab-sch, 5 40; Westminster sab-sch, 7 73. *Mankato*—Beaver Creek sab-sch, 7 29; Blue Earth City sab-sch, 15 89; Delhi sab-sch, 15 60; Fulda sab-sch, 4 70; Home sab-sch. 1; Kinbrae sab sch, 8 21; Kasota sab-sch, 24 28; Lake Crystal sab-sch, 7 86; Luverne sab-sch, 4; Lyons, 3 65; Rushmore sab sch, 5; St. Peter's Union sab-sch, 15 90; Tracy sab-sch, 10 35; Wells sab-sch, 15 25; Windom sab-sch, 4 60; Woodstock sab-sch, 4 28; Worthington Westminster sab-sch, 19 18. *Red River*—Argyle sab-sch, 6 77; Euclid sab-sch, 4 75; Fergus Falls sab-sch, 9 37; Hallock sab sch, 12 14; Ridge sab-sch, 2 20; Scotland sab-sch, 5 52; Warren sab-sch, 10 90. *St. Paul*—Howard sab-sch, 4 70; Maple Plain church and sab-sch, 14 31; Minneapolis 5th sab-sch, 10 25; — Bloomington Avenue, 6; — Franklin Avenue church and sab-sch, 10 60; — House of Faith (sab sch, 9 60), 12 30; — Olivet sab-sch, 14; — Stewart sab sch, 30 09; Oak Grove church and sab-sch, 15; Royalton sab-sch, 1; Rush City sab-sch, 13 63; St. Cloud sab-sch, 10 30; St. Croix Falls sab-sch, 10 77; St. Paul 9th sab-sch, 13 50; — Arlington Hills, 13 25; — Central sab-sch, 25; — East sab-sch, 13 44; — Goodrich Avenue sab-sch, 15 82; — Westminster (sab-sch, 5 75), 9 82; Willmar (sab-sch, 4 86), 10 61; Winsted sab-sch, 12 30. *Winona*—Chatfield sab sch, 4 15; Fremont sab-sch, 13; Kasson sab-sch, 7 59; La Crescent sab-sch, 9; Oronoco sab sch, 5 15; Preston (sab-sch, 6), 12; Rochester, 13 85. 557 71

MISSOURI.—*Kansas City*—Creighton sab-sch, 4 11; Eldorado sab-sch, 3 61; Kansas City 1st sab-sch, 68 40; — 2d (sab-sch, 5), 61 77; — 5th sab-sch, 24 98; — Hill Memorial sab-sch, 8; Osceola sab-sch, 9 62; Raymore sab-sch, 18 40; Sedalia Central sab-sch, 21; Sharon sab-sch, 12 04; Warrensburg sab-sch, 13 12; Westfield church and sab-sch, 7. *Ozark*—Ash Grove, 10; Bolivar sab-sch, 9 73; Carthage

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sab-sch, 14 08; Ebenezer church and sab-sch, 18; Eureka Springs sab-sch, 8; Joplin sab-sch, 27 72; Neosho sab-sch, 5 40; Springfield Calvary sab-sch, 60; Webb City sab-sch, 25; West Plains sab-sch, 13 75. *Palmyra*—Bethel sab-sch, 5 40; Canton sab-sch, 5; Kirksville sab-sch, 10 56; La Grange sab-sch, 6 33; Milan sab-sch, 13 50; New Providence sab-sch, 10; Salisbury sab-sch, 2 75. *Platte*—Cameron church and sab-sch, 7; Chillicothe sab-sch, 15 25; Fairfax sab-sch, 8 57; Hamilton sab-sch, 5; Hodge sab-sch, 7 90; Lathrop sab-sch, 8 93; Lincoln sab-sch, 11 38; Maryville sab-sch, 10; St. Joseph 2d sab-sch, 8 45; Tarkio sab-sch, 5 85. *St. Louis*—Cuba, 5; De Soto sab-sch, 13; Emmanuel German sab-sch, 15; Jonesboro sab-sch, 5 97; Marble Hill sab-sch, 1 85, Poplar Bluff sab-sch, 17 25; Rolla sab-sch, 10; St. Louis Carondelet sab-sch, 20; — Lafayette Park sab-sch, 6; — Lee Avenue sab-sch, 13 62; — Washington Avenue sab-sch, 100; — Westminster sab-sch, 11 63; — West sab-sch, 51 40; Webster Grove church and sab-sch, 40.
894 26

NEBRASKA.—*Hastings*—Aurora sab-sch, 4 25; Axtel (sab-sch, 12), 14 70; Bloomington sab-sch, 4; Edgar church and sab-sch, 16 21; Hansen, 25 cts; Holdredge sab-sch, 9 15; Lebanon sab-sch, 4 35; Nelson sab-sch, 10 39; Ong sab-sch, 4 26; Orleans, 5 50; Union sab-sch, 8 61. *Kearney*—Central City sab-sch, 11 70; Kearney (sab-sch, 8 33) 21 70; Loup City sab-sch, 7 20; Ord sab-sch, 10; Shelton, 9; Wilson Memorial sab-sch, 6; Wood River sab-sch, 10 75. *Nebraska City*—Adams sab sch, 10; Alexandria, 1; Auburn sab-sch, 10 17; Barneston church and sab-sch, 5 53; Burchard sab-sch 4 50; Fairbury sab-sch, 9 91; Falls City sab-sch, 4 60; Firth sab-sch, 7 74; Hebron sab-sch, 15 75; Helena sab-sch, 3 71; Hopewell sab-sch, 10; Humboldt sab-sch, 11 65; Nebraska City sab-sch, 12 70; Raymond sab-sch, 6; Tamora sab-sch, 8 36; Tecumseh sab-sch, 11; Utica sab-sch, 16 50. *Niobrara*—Cleveland sab-sch, 5; Hartington sab-sch, 14 70; Madison sab-sch, 18, Millerboro sab-sch, 4 08; O'Neil sab-sch, 3 16; Ponca sab-sch, 18 06; Rushville sab-sch, 13 89; South Fork sab-sch, 4 50; Stuart sab-sch, 1 85; Wakefield sab-sch, 4 85; West Union sab-sch, 1 79. *Omaha*—Bellevue sab-sch, 8 02; Blair sab-sch, 10 43; La Platte sab-sch, 10; Lyons sab-sch, 15 15; Omaha 2d sab-sch, 28 54; — Knox sab-sch, 46; — Southwest sab-sch, 16; — Westminster sab-sch, 11 63; Osceola sab-sch, 5 40; South Omaha sab-sch, 13 03; Tekamah sab-sch, 12; Wahoo sab-sch, 9 75.
581 97

NEW JERSEY.—*Elizabeth*—Basking Ridge, 54 70; Clinton sab-sch, 16 66; Dunellen, 3; Elizabeth 2d, 77 46; — 3d sab-sch, 35 35; — 3d Avenue sab-sch, 9 39; Liberty Corner sab-sch, 8 69; Perth Amboy sab-sch, 67 13; Plainfield Crescent Avenue sab-sch, 25 37. *Jersey City*—Arlington sab-sch, 15; Englewood sab-sch, 21 17; Garfield church and sab-sch, 20 34; Jersey City Claremont sab-sch, 25; Paterson East Side sab-sch, 24; — Redeemer sab sch, 10. *Monmouth*—Allentown sab-sch, 17 25; Asbury Park Westminster sab-sch, 32; Beverly sab-sch, 237 39; Belmar sab-sch, 3 76; Bordentown sab-sch, 25 59; Cranbury 2d sab-sch, 25; Freehold sab-sch, 18; Hightstown sab-sch, 16; Jacksonville sab-sch, 7; Jamesburgh sab-sch, 20; Manalapan sab-sch, 30 95; Moorestown sab-sch, 7 19; Mount Holly (sab-sch, 6), 13; Oceanic sab sch, 15; Shrewsbury sab-sch, 12. *Morris and Orange*—East Orange Bethel sab-sch, 46 37; Madison, 2 60; Mendham 2d sab-sch, 3; Morris Plains church and sab-sch, 22; Morristown 1st sab-sch, 47 60; Mount Olive sab-sch, 9; New Vernon sab-sch, 21 50; Orange 1st sab-sch, 100; Rockaway sab-sch, 22 30; South Orange (sab-sch, 51 21), 81 21; Succasunna, 11; Wyoming sab-sch, 6 37. *Newark*—Caldwell church and sab-sch, 65; Newark 1st, 88 05; — 2d sab-sch, 55 02; — 5th Avenue (sab-sch, 29 54), 48 90; — Central sab-sch, 10 27; — High Street sab-sch, 8 34; — Knox sab-sch, 8; — Park, 3 14. *New Brunswick*—Amwell 1st (sab-sch, 4 13), 8 53; Bound Brook sab-sch, 10 83; Dayton sab-sch, 10; Hamilton Square sab-sch, 11 91; Holland sab-sch, 18 25; Kirkpatrick Memorial sab-sch, 4 77; Lawrenceville sab-sch, 10 15; Milford church and sab-sch, 50 25; New Brunswick 1st sab-sch, 36 62; Princeton Witherspoon Street sab-sch, 5 50; Trenton 3d sab-sch, 37 12; — 4th sab-sch, 43 13; — Bethany sab-sch, 55 45; — Prospect Street sab-sch, 33. *Newton*—Asbury sab-sch, 20; Belvidere 1st, 25; Blairstown sab-sch, 9 29; Deckertown sab-sch, 9 10; Harmony, 9 59; Marksboro sab-sch, 5; North Hardiston sab-sch, 6 51; Oxford 1st church and sab-sch, 14 30; Phillipsburgh Westminster, 11. *West Jersey*—Atlantic City sab-sch, 21 85; Billingsport, 5 48; Blackwoodtown sab-sch, 14 60; Bridgeton 1st sab-sch, 40; Deerfield, 14 72; Elmer sab-sch, 4 62; Greenwich sab-sch, 15 14; Hammonton sab-sch, 18 01; May's Landing sab-sch, 19 27; Millville sab-sch, 7 29; Swedesboro sab-sch, 6 74; Woodbury sab-sch, 47 94. 2,164 02

NEW MEXICO.—*Arizona*—Florence sab-sch, 8. *Rio Grande*—Albuquerque 1st sab-sch, 25; — Spanish 2d sab-sch, 4 63; Socorro, 15. *Santa Fe*—Raton 1st sab-sch, 17 61; Santa Fe sab-sch, 14 83; Taos (sab-sch, 3 75). 5 75.
90 82

NEW YORK.—*Albany*—Albany Madison Avenue sab-sch, 80; — State Street, 20 55; Batchellerville sab-sch, 15; Bethlehem sab-sch, 2 50; Bethany sab-sch, 11 75; Corinth sab-sch, 12 16; Esperance (sab-sch, 1), 3; Farlin sab-sch, 8 50; Jefferson sab-sch, 16 44; Jermain Memorial sab-sch, 42; Johnstown sab-sch, 65; Mariaville sab-sch, 15; New Scotland sab-sch, 11 50; Princetown sab-sch, 35; Rockwell Falls sab-sch, 16; Sand Lake sab-sch, 5. *Binghamton*—Afton sab-sch, 8; Bainbridge (sab sch, 13 56), 25 79; Binghamton North sab-sch, 35 12; — West sab-sch, 66 04; Conklin sab-sch, 21 43; Coventry 2d sab-sch, 16 85; McGrawville (sab sch, 20 15), 38 55; Marathon sab-sch, 6; Smithville Flats, 2 56; Union sab-sch, 7 73; Whitney's Point sab-sch, 17; Windsor sab-sch, 9 18. *Boston*—Antrim sab-sch, 15 25; Barre sab-sch, 12; Fall River Westminster sab-sch, 21; Lonsdale sab-sch, 11 75; Manchester Westminster sab-sch, 10 74; New Bedford, 10 25; Newburyport 1st, 13; Newport sab-sch, 50; Providence, 17 26; Windham sab-sch, 6 56; Worcester sab-sch, 10. *Brooklyn*—Brooklyn Bethany sab-sch, 10; — Greene Avenue sab-sch, 13 03; — Prospect Heights sab-sch, 15; — Siloam sab-sch, 16; Edgewater 1st sab-sch, 16 60; West New Brighton Calvary sab-sch, 35 36. *Buffalo*—Alden sab-sch, 6 02; Buffalo Covenant, 14; — West Avenue, 4 87; Conewango sab-sch, 4; Dunkirk sab-sch, 11 62; Ellicottville sab-sch, 4 30; Olean sab-sch, 5 54; Tonawanda, 14 16; United Mission sab-sch, 5. *Cayuga*—Auburn 1st sab-sch, 32 66; — Central sab-sch, 1 80; Cato sab sch, 14 40; Genoa 2d sab-sch, 5 84; — 3d sab-sch, 5 48; Ithaca, 72 52; Owasco sab-sch, 5 70; Scipio, 2. *Champlain*—Ausable Forks and Black Brook sab-sch, 7 41; Chateaugay sab-sch, 4 35; Mineville sab-sch, 34 85; Peristrome church and sab-sch, 17 05. *Chemung*—Breesport sab-sch, 4 50; Burdett, 1 85; Dundee sab-sch, 15 51; Elmira North sab-sch, 25; — Lake Street, 17 05; Havana (sab-sch, 19), 27; Hector sab-sch, 18 45; Horse Heads, 20; Mecklenburgh sab-sch, 20 50; Monterey sab-sch, 1 85; Moreland sab-sch, 4 51; Southport church and sab-sch, 5; Watkins (sab-sch, 41 63), 58 04. *Columbia*—Ancram Lead Mines sab-sch, 8 50; Cairo sab-sch, 16; Canaan Centre sab-sch, 5 62; Catskill sab-sch, 28 77; Jewett sab-sch, 4 12; Spencertown sab-sch, 5 50; Windham (sab-sch 14), 40 30. *Genesee*—Alexander sab-sch, 58; Corfu sab-sch, 14 20; East Bethany sab-sch, 3; Leroy and Bergen sab-sch, 50 29; Portageville, 6; Warsaw sab-sch, 32 87. *Geneva*—Bellona sab-sch, 24; Canandaigua church and sab-sch, 11 36; Geneva 1st, 13 55; — North sab-sch, 9 73; Manchester sab sch, 10; Orleans sab-sch, 10 13; Ovid sab-sch, 36 75; Phelps (sab-sch, 54 08) 59 58; Romulus, 8 05; Seneca, 12 70; Seneca Castle sab-sch, 7; Seneca Falls sab-sch, 20 08; Trumansburgh sab-sch, 42 26. *Hudson*—Amity sab-sch, 14 13; Chester, 16 77; Circleville church and sab-sch, 20 50; Good Will, 90 cts; Greenbush sab-sch, 9 50; Hamptonburgh (sab-sch, 8 37), 15 85; Haverstraw Central, 20; Liberty sab-sch, 25; Livingston Manor sab-sch, 6 70; Middletown 2d, 12; Montgomery sab-sch, 15; Otisville, 11 25; Rockland 2d sab-sch, 5 15; Stony Point sab-sch, 20 20; Washingtonville 1st sab-sch, 36 75; West Town sab-sch, 30, White Lake sab-sch, 1. *Long Island*—Amagansett church and sab-sch, 20 80; Bridgehampton sab-sch, 34; Cutchogue sab-sch, 20; Franklinville sab-sch, 5; Greenport, 37; Middletown sab-sch, 8 25; Shelter Island sab-sch, 13 65; Shinnecock sab-sch, 2 13. *Lyons*—Junius sab-sch, 3 62; Lyons, 17 04; Marion sab-sch, 5 66; Newark sab sch, 25 31; Sodus (sab-sch, 12 75), 17 98; — Centre sab-sch, 3 75. *Nassau*—Babylon sab-sch, 16 09; Bellmore sab-sch, 7; Freeport sab-sch, 29; Glen Wood sab-sch, 5; Islip, 13 15; Northport sab-sch, 12 36; Roslyn sab-sch, 4 56. *New York*—New York Allen Street sab-sch, 20 80; — Bethany (sab-sch, 44 41), 58 41; — Brick, 64 24; — Ludlow Street sab sch, 18 36; — Madison Avenue, 38 87; — Sea and Land sab-sch, 42; — Spring Street sab-sch, 49 45; — Tremont sab-sch, 15; — West 51st Street sab-sch, 5; — Woodstock sab-sch, 8. *Niagara*—Albion sab-sch, 41 29; Carlton sab-sch, 5 71; Lewiston sab-sch, 11 50; Lockport 2d Ward sab-sch, 9 50; Medina sab-sch, 13 35; Niagara Falls sab-sch, 50; Youngstown sab-sch, 13 71. *North River*—Amenia church and sab-sch, 20 20; Cold Spring sab-sch, 5; Cornwall sab-sch, 20; Little Britain sab-sch, 16 52; Marlborough sab-sch, 12; Matteawan sab-sch, 40 75; Millerton, 6 55; Newburgh 1st sab-sch, 48; — Calvary sab-sch, 35; — Union sab-sch, 14 60; Pleasant Plains sab-sch, 22 27; Rondoubt sab-sch 52 15; Smithfield sab-sch, 7 65; Wappinger's Creek sab sch, 4 75. *Otsego*—Coopertown (sab-sch, 31 48), 45 80; Delhi 2d, 35; East Guilford, 4 70; Gilbertsville sab-sch, 12 39; Hamden sab-sch, 12 29; Hobart church and sab-sch, 34 22; Laurens sab-sch, 6 34; Oneonto (sab-sch, 19 25), 46 25; Shavertown sab-sch, 7 43; Springfield church and sab-sch, 12; Stamford church and sab-sch, 26; Worchester sab-sch, 11. *Rochester*—Clarkson sab-sch, 5; Geneseo Village sab-sch, 77 67; Lakeville sab-sch, 20 07; Pittsford sab-sch, 31; Rochester Emmanuel sab-sch, 14 69; — St. Peter's sab-sch, 26 73; — Westminster (sab-sch, 12), 32 12; Victor sab-

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sch, 20 90; Webster sab-sch, 16 10. *St. Lawrence*—Gouverneur sab-sch, 58 13; Ox Bow sab-sch, 12 39; Rossie sab-sch, 8 41; Sackett's Harbor sab-sch, 4 78; Watertown 1st, 65 50. *Steuben*—Almond, 7; Andover, 5 10; Arkport, 5 47; Hornby sab-sch, 5 02; Howard sab-sch, 16; Jasper sab-sch, 17 37; Prattsburgh sab-sch, 16. *Syracuse*—Collamer sab-sch, 6 50; East Syracuse sab-sch, 15; East Geneseo sab-sch, 11 37. Hastings sab-sch, 3; Jamesville sab-sch, 6; Liverpool sab-sch, 8; Manlius sab-sch, 4; Onondaga sab-sch, 5 77; Whitelaw sab-sch, 5 66. *Troy*—Bay Road, 3; Caldwell sab-sch, 17 50; Chester sab-sch, 16 46; Fort Edward sab-sch, 19 49; Green Island sab-sch, 85; Hoosick Falls, 23 50; Johnsonville sab-sch, 22 75; Lansingburgh 1st sab-sch, 54 60; Malta sab-sch, 7 25; Melrose sab-sch, 11 12; Schaghticoke, 11 48; Troy 9th church and sab-sch, 50; — Oakwood Avenue sab-sch, 16 72; — Second Street, 82 87; — Woodside, 35 06; Warrensburg, 12; Waterford, 71 63. *Utica*—Alder Creek and Forestport sab-sch, 9; Augusta, 10 20; Camden sab-sch, 24 54; Holland Patent, 21 22; Litchfield, 5 54; Martinsburgh sab-sch, 12 23; Mt. Vernon sab-sch, 9; New Hartford sab-sch, 17 07; Norwich Corners, 8 20; Oneida, 26 95; Redfield sab-sch, 8 80; Rome, 14 20; Sauquoit, 7; Utica Memorial sab-sch, 15 23; — Westminster sab-sch, 58 17; West Camden church and sab-sch, 10 65; Westernville, 6 50; Whitesboro sab-sch, 12 40; Williamstown sab-sch, 9 36. *Westchester*—Bridgeport (sab-sch, 27 09), 64 14; Darien sab-sch, 24 24; Gilead, 8; Hartford (sab-sch, 5 92), 29; Hugenot Memorial sab-sch, 75 25; New Haven sab-sch, 7 50; Port Chester sab-sch, 7 27; Poundridge sab-sch, 18 55; Rye, 27 43; Thomsonville sab-sch, 41; Yonkers 1st, (sab-sch, 31 85), 127 82; — Westminster sab-sch, 75; Yorktown (sab-sch, 22), 30. 5,353 38

North Dakota.—*Bismarck*—Steele sab-sch, 4 15. *Fargo*—Binghamton sab-sch, 6 14; Broad Lawn sab-sch, 4 25; Durbin sab-sch, 4; Fargo sab-sch, 12 85; Hillsboro sab-sch, 10; Hunter sab-sch, 5 85; Kelso sab-sch, 6 75; La Moure sab-sch, 7; Lisbon sab-sch, 22; Mapleton sab-sch, 4; Milnor sab-sch, 1 25; Ripon sab-sch, 7 80; Sheldon church and sab-sch, 22; Tower City sab-sch, 19 19. *Pembina*—Emerado sab-sch, 10 40; Gilby sab-sch, 2; Greenwood sab-sch, 8 50; Minot sab-sch, 8 50. 166 63

Ohio.—*Athens*—Logan, 17; Marietta sab-sch, 9 50; Middleport sab-sch, 20; Pomeroy sab-sch, 5 50. *Bellefontaine*—Crestline church and sab-sch, 11; Dunkirk, 3; West Liberty sab-sch, 7 50; Zanesfield sab-sch, 3 50. *Chillicothe*—Bainbridge sab-sch, 6; Bourneville sab-sch, 6; Chillicothe 3d sab-sch, 23 41; Mount Pleasant sab-sch, 3 75; Pisgah sab-sch, 11 75; Salem, 13 35; Washington sab-sch, 20 65; White Oak sab-sch, 28 23. *Cincinnati*—Avondale sab-sch, 44 50; Cincinnati 2d, 13 25; — 7th, 22; — Poplar Street sab-sch, 23 52; — Walnut Hills sab-sch 10 83; Glendale sab-sch, 9 04; Harrison sab sch, 8; Ludlow Grove sab-sch, 5; Montgomery sab-sch, 12; Morrow sab-sch, 7 35; Mount Carmel sab-sch, 4; Pleasant Ridge sab-sch, 28 95; Williamsburgh sab-sch, 24; Wyoming church and sab-sch, 42 34. *Cleveland*—Akron sab-sch, 6; Ashtabula, 7 90; Cleveland Bolton Avenue sab-sch, 32 25; — Euclid Avenue sab-sch, 60; — North sab-5ch, 11 36; — Wilson Avenue, 20; North Springfield, 83 cts; Streetsborough sab-sch, 5 70; Willoughby sab-sch, 11 68. *Columbus*—Amanda sab-sch, 8; Central College (sab-sch, 13), 16 50; Columbus 5th Avenue sab-sch, 23 36; — Westminster (sab-sch, 26 10), 34 50; Lithopolis sab-sch, 12 73; London sab-sch, 23 61. *Dayton*—Bethel sab-sch, 12 50; Blue Ball sab-sch, 824; Camden sab-sch. 12; Clifton sab-sch, 11 31; Dayton 1st sab-sch. 45 47; — 4th (sab-sch, 17 28), 32 28; Eaton sab-sch, 8 80; Greenville sab-sch, 8 60; Monroe sab-sch, 4; New Carlisle, 5; New Jersey sab-sch, 11 90; New Paris, 3 06; Oxford sab-sch, 6; South Charleston, 15 25; Springfield 1st sab-sch. 75; — 2d, 37 17; — 3d sab-sch, 11 63; Washington sab-sch, 8 24; Xenia, 10 90. *Huron*—Bloomville sab-sch, 15; Elmore, 5; Fremont (sab-sch, 40), 60; Genoa sab-sch, 6 40; Milan sab-sch, 7 66; Norwalk, 7 85; Republic sab-sch, 5 55; Sandusky sab-sch, 16 32. *Lima*—Ada sab-sch, 12 56; Lima Main Street sab-sch, 12 25; McComb sab-sch, 12 60; New Stark sab-sch, 11; North Baltimore sab-sch, 25 61; Rockport sab-sch, 14 17; Shanes Crossing sab-sch, 5; Wapakoneta sab-sch, 5 20. *Mahoning*—Beloit sab-sch, 6 50; Columbiana sab-sch, 7 28; Kinsman sab-sch, 4 25; Middle Sandy sab-sch, 12; New Lisbon sab-sch, 46 12; North Benton sab-sch, 22; Poland church and sab-sch, 20; Salem sab-sch, 30 72; Youngstown 1st sab-sch, 126 70. *Marion*—Brown sab-sch, 12 28; Cardington sab-sch, 6 50; Milford Centre sab-sch, 4 10; Pisgah sab-sch, 4 65; Richwood sab-sch, 14 31; West Berlin sab-sch, 7 49; York, 5 50. *Maumee*—Antwerp, 4 50; Bryan sab-sch, 5 57; Grand Rapids sab-sch, 5; Hicksville sab-sch, 14 57; Toledo 5th sab-sch, 12. *Portsmouth*—Decatur sab-sch, 6 70; Eckmansville sab-sch, 16 95; Oakland sab.sch, 3 71; Red Oak, 10; Sardinia church and sab-sch, 16; Wellston sab-sch, 6. *St. Clairsville*—Bannock sab-sch, 11 40; Bellaire 2d sab-sch, 15; Cadiz sab-sch, 56 03. Cambridge sab-sch, 12 66; Lore City, 2; Morristown sab-sch, 19; Nottingham sab-sch, 11 44; Pleasant Valley sab-sch, 16 15; Powhatan sab-sch, 10. *Steubenville*—Bethlehem sab-sch. 18 18; Cross Creek, 9 40; Deersville sab-sch, 17 84; Dell Roy sab-sch, 7 25; East Liverpool (sab-sch, 69 97), 91 72; — 2d (sab-sch, 10 15), 11 30; Feed Spring sab-sch, 6 25; Irondale, 4 60; Kilgore sab-sch, 17 60; Lima sab-sch, 6; Madison sab-sch, 18; New Harrisburgh sab-sch, 5; New Philadelphia sab-sch, 30; Potter Chapel (sab-sch, 14 44), 22; Salineville, 2 67; Smithfield sab-sch, 8 60; Steubenville 3d sab-sch, 10; Toronto sab-sch, 16 88; Urichsville sab-sch, 10; Wellsville sab-sch, 35 50. *Wooster*—Ashland sab-sch, 7 59; Belleville sab-sch, 10 41; Holmesville (sab-sch, 6 51), 10 36; Lexington sab-sch, 7; Millersburgh sab-sch, 9 06; Perrysville, 8; Plymouth, 9. *Zanesville*—Clark sab-sch, 10; Coshocton, 14 35; Dresden sab-sch, 10 50; Fredericktown, 14 25; Granville sab-sch, 4 42; Madison sab-sch, 7; Martinsburgh sab-sch, 1 10; Newark 1st sab-sch, 10; New Lexington sab-sch, 6 03; Norwich sab-sch, 8; Roseville sab-sch, 5; Unity sab-sch, 5 22; Utica, 8 70; Zanesville 2d church and sab-sch, 36 90; — Putnam sab-sch, 8 47. 2,413 89

Pacific.—*Benicia* — Arcata sab-sch, 13 60; Calistoga sab-sch, 6; Covelo sab-sch, 3 15; Healdsburgh sab-sch, 5 65; San Rafael (sab-sch, 3 50), 18; Santa Rosa sab-sch, 33 30; Two Rocks (sab-sch, 25), 32. *Los Angeles*—Arlington sab-sch, 44 65; Carpenteria sab-sch, 4 75; Colton sab-sch, 16; Cucomonga sab-sch, 9; El Cajon sab-sch, 7; El Monte sab-sch, 5; Glendale sab-sch, 12 43; Los Angeles Bridge Street, 3 30; Monticeto church and sab-sch, 19 60; Ojal, 7; Rivera, 8 10; Riverside Calvary sab-sch, 28; San Fernando sab-sch, 4 50; San Gorgonia sab-sch, 5; San Pedro sab-sch, 20 60; Santa Ana (sab-sch, 80 69), 40 69; Saticoy sab-sch, 2 50; Westminster sab-sch, 8 75. *Sacramento*—Carson City sab-sch, 14 50; Elk Grove, 2 65; Eureka sab-sch, 8; Westminster Fremont sab-sch, 12 60. *San Francisco*—Golden Gate sab-sch, 6; Lebanon sab-sch, 11 10; Oakland 1st sab-sch, 21 25; San Francisco Howard sab-sch, 14 40; — Howard Mission, 25 55; — Howard Street sab-sch, 25; Walnut Creek sab-sch, 18. *San Jose*—Cambria sab-sch, 19 50; Livermore sab-sch, 8 85; Pleasant Valley sab-sch, 3 45; San Luis Obispo sab-sch, 52 02; Templeton sab-sch, 4 80; Watsonville, 15. *Stockton*—Fowler, 4; Madera sab-sch, 20 02; Sonora sab-sch, 6. 646 26

Pennsylvania.—*Allegheny* — Allegheny 1st (sab-sch. 38 06), 100 20; — Westminster sab-sch, 17 47; Bellevue, 12; Emsworth sab-sch, 25 67; Evans City (sab-sch, 20 64), 30 64; Fairmount sab-sch, 3 75; Freedom sab-sch, 5; Hilands sab-sch, 21 76; Hoboken sab-sch, 15; Industry sab-sch, 7 86; Leetsdale, 53 82; Natrona, 6 45; New Salem sab-sch, 17 32; Pine Creek 2d sab-sch, 32; Tarentum, 10 15; Van Port (sab-sch, 9 50), 12 50. *Blairsville*—Beulah sab-sch, 23 60; Black Lick sab-sch, 7 45; Conemaugh sab-sch, 3 05), 7; Cross Roads, 4 50; Derry sab-sch, 28 20; Ebensburgh (sab-sch, 5 53), 8 73; Harrison City sab-sch, 11; Irwin sab-sch, 24 15; Laird sab-sch, 6; Livermore, 6 52; Manor, 4; Parnassus, 73 21; Pleasant Grove (sab-sch, 3), 8. *Butler*—Buffalo church and sab-sch, 18 50; Harlansburgh sab-sch, 29 50; Mount Nebo, 3 30; New Hope (sab-sch-27 55), 29 55; North Liberty sab-sch, 25 13; Petrolia sab, sch, 17 63; Plain Grove sab-sch, 29 50; Prospect, 2 70. *Carlisle*—Big Spring sab-sch. 24 74; Bloomfield sab-sch-22 30; Burnt Cabins sab-sch, 2; Dauphin sab-sch, 32; Get, tysburgh sab-sch, 31 60; Green Castle, 7 20; Harrisburgh Calvary sab-sch. 23 66; — Olivet sab-sch, 25; — Westminster sab-sch, 38 10; — James Coleman Memorial sab-sch, 7 32; Lebanon Christ sab-sch, 87 56; Lower Path Valley sab-sch, 10 42; McConnellsburgh sab-sch, 11; Mechanicsburgh sab-sch, 15; Mercersburgh sab-sch, 31 73; Newport sab-sch. 30; Robert Kennedy Memorial sab-sch, 10; Waynesboro sab-sch. 25 22. *Chester*—Anderson sab-sch, 9 47; Avondale church and sab-sch, 28 11; Bryn Mawr (sab-sch, 72 50), 134 48; Darby Borough (sab-sch, 28 08), 58 08; Honeybrook sab-sch, 22 17; Kennett Square sab-sch, 4; Media (sab-sch. 21 57), 57 07; Middletown church and sab-sch, 23 63; Oxford 2d sab-sch, 5; Penningtonville church and sab-sch, 10; Rutledge Calvary, 30; Toughkenamon sab-sch, 20 31; Trinity sab-sch, 45; Upper Octorara sab-sch, 56 12; West Chester 2d sab-sch, 6; West Grove sab-sch, 15 39. *Clarion*—Academia sab-sch, 13; Beech Woods sab-sch, 30 04; Bethesda sab-sch, 7 10; Brockwayville sab-sch, 15; Brookville sab-sch, 24 85; Clarion sab-sch, 53 63; Du Bois 17; East Brady sab-sch, 18 25; Edenburgh sab-sch, 42 64; Elkton sab-sch, 30; Emlenton sab-sch, 21 93; Greenville, 5 57; New Bethlehem sab-sch. 40; Oil City 2d sab-sch, 16 65; Punxsutawny sab-sch, 13 55; Reynoldsville, 17 50; Richardsville sab-sch, 4 62; Shiloh sab-sch. 8 90; Troy sab-sch, 8 05. *Erie*—Cambridge sab-sch, 6; Cochranton sab-sch. 9 74; Erie Chestnut Street sab-sch. 10; — Park church and sab-sch. 87; — — Mission, 19 55; Evansburgh sab-sch. 10; Franklin sab-sch, 50 65; Garland (sab-sch, 20 36), 37 36; Girard sab-sch, 16 46; Harmonsburg sab-sch, 10; Jamestown sab-sch, 26 30;

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Kerr's Hill sab-sch, 9 18; Meadville 1st sab-sch, 40 60; — 2d sab-sch, 30; Mercer 1st, 23 86; — 2d sab-sch, 42 33; Mill Village, 5; North Clarendon sab-sch, 12 90; North East sab-sch, 22; Oil City 1st, 26; Pittsfield (sab-sch, 8 04), 1096; Pleasantville (sab-sch, 25), 33; Sandy Lake (sab-sch, 5), 8; Union sab-sch, 25 50; Waterford, 13 25; Waterloo sab-sch, 5 86. *Huntingdon*—Altoona 3d (sab-sch, 28 28), 43 38; Birmingham sab-sch, 16 29; Clearfield church and sab-sch, 41; Everett sab-sch, 4; Huntingdon (sab sch, 6 04), 21 84; Lost Creek (sab-sch, 9 31), 24 77; Mifflintown Westminster, 26 84; Milesburgh sab-sch, 8 01; Mount Union sab-sch, 40; Penfield sab-sch, 26; Petersburg sab-sch, 19 50; Pine Grove (sab-sch, 12), 20 02; Saxton church and sab-sch, 6; Sinking Valley (sab-sch, 23), 31; Spring Mills sab-sch, 3; Tyrone, 32 22; Williamsburgh sab-sch, 18 68. *Kittanning*—Apollo sab-sch, 64; Clarksburgh sab-sch, 10 56; Concord, 5; Currie's Run sab-sch, 6; Harmony sab-sch, 16 87; Homer sab-sch, 15 03; Midway sab-sch, 5; Rural Valley sab-sch, 12 25; Saltsburgh sab-sch, 29 09; Union sab-sch, 10; West Lebanon sab-sch, 22 79; Worthington (sab-sch, 8), 18. *Lackawanna*—Bernice sab-sch, 11; Canton, 22 60; Carbondale, 49 29; Forest City sab-sch, 8 75; Great Bend sab-sch, 20; Hawley sab-sch, 33 55; Honesdale (sab-sch, 26 79), 65 23; Kingston sab-sch, 46 65; Little Meadows sab-sch, 3 02; Meshoppen sab-sch, 10 30; Montrose church and sab-sch, 67 76; Nanticoke sab-sch, 11; Nicholson sab-sch, 7 83; Pittston sab-sch, 31 37; Plains, 8; Scott sab-sch, 13 49; Scranton 1st, 25; — Cedar Street sab-sch, 43 09; — Providence sab-sch, 26 15; — Washburn Street sab-sch, 72 17; Shickshinny, 14 70; Towanda, 29 27; Ulster sab-sch, 3; Wells and Colum; bia church and sab-sch, 3; Wilkes Barre Westminster, 7-Wyalusing 2d sab-sch, 6; Wysox sab-sch, 3 89. *Lehigh*—Audenreid sab-sch, 15; Bangor sab-sch, 11 25; Bethlehem 1st (sab-sch, 20), 30; Catasauqua 1st sab-sch, 17 80; Centralia sab-sch, 8; Ferndale sab-sch, 14 47; Lower Mount Bethel sab-sch, 15; Mauch Chunk sab-sch, 11 23; Pottsville 1st sab-sch, 48 33; Reading Washington Street sab-sch, 13; Shawnee sab-sch, 6 50; Weatherly sab-sch, 10; White Haven sab-sch, 17. *Northumberland*—Great Island, 24; Jersey Shore, 15 48; Lewisburgh sab-sch, 10; Mifflinburg (sab-sch, 7), 13; Milton sab-sch, 40; Montgomery sab-sch, 14; Mount Carmel (sab-sch, 17 95), 22 46; Muncy, 8 70; Northumberland sab-sch, 14 11; Sunbury sab-sch, 30; Washington sab-sch, 31 31; Washingtonville sab-sch, 11; Watsontown (sab-sch, 7 31), 13 45; Williamsport 2d sab-sch, 36 24. *Philadelphia*—Philadelphia 3d (sab-sch, 45 38), 63 39; — African 1st, 6; — Clinton Street Immanuel, 13 81; — Evangelical, 23; — Mariner's, 10 17; — Tabor church and sab-sch, 103 58; — Union sab-sch, 7; — Woodland sab-sch, 30 75. *Philadelphia Central*—Philadelphia Bethlehem sab-sch, 33 43; — Cohocksink sab-sch, 31; — — 2d Street sab-sch, 15 25; — Columbia Avenue sab-sch, 40 37; — Covenant sab-sch, 80; — Gaston sab-sch, 31 07; — Green Hill sab-sch, 21 49; — North sab-sch, 5; — North Broad Street sab-sch, 75; — Olivet, 35 34; — Oxford (sab-sch, 112 95), 166 70; — Patterson Memorial church and sab-sch, 41; — Princeton, 81 12; — Susquehanna, 46 85; — West Park sab-sch, 30 04. *Philadelphia North*—Ashbourne sab-sch, 10; Bristol sab-sch, 42 55; Conshohocken (sab-sch, 2 26), 5 56; Disston Memorial sab-sch, 16 81; Doylestown church and sab-sch, 68 67; Falls of Schuylkill sab-sch, 15 70; Forestville, 10; Fox Chase sab-sch, 13; Frankford sab-sch, 68 25; Germantown 2d sab-sch, 36 61; — Redeemer (sab-sch, 10), 36 38; — Wakefield sab-sch, 16 56; Henry Memorial sab-sch, 6 63; Lower Merion sab-sch, 7 50; Manayunk sab-sch, 95 22; Mount Airy church and sab-sch, 19; Neshaminy of Warminster church and sab-sch, 27 30; Newtown sab-sch, 44 38; Norristown 1st sab-sch, 35 87; — 2d sab-sch, 13 60; Norriton and Providence church and sab-sch, 27 51; Overbrook sab-sch, 18 29; Roxborough sab-sch, 21; Torresdale Macalester Memorial church and sab-sch, 38; Wissanoming sab-sch, 6 69. *Pittsburgh*—Bethel sab-sch, 30; Cannonsburgh (sab-sch, 23 22), 36 07; Centre sab-sch, 46; Chartiers sab-sch, 37; Crafton (sab-sch, 10 47), 19; Courtney sab-sch, 13; Finleyville sab-sch, 45; Homestead (sab-sch, 36 50), 46 50; McDonald sab-sch, 25 67; Mansfield, 20 65; Middletown sab-sch, 31 60, Monongahela City sab-sch, 22 65; Montours sab-sch, 16 48; Mount Pisgah (sab-sch, 12), 21; Mount Washington (sab-sch, 18 97), 21 47; Pittsburgh 3d, 55 63; — 4th, 36 60; — 7th sab-sch, 21 25; — Bellefield sab-sch, 48 90; — East Liberty, 35; — Greenfield Avenue sab-sch, 19; — Homewood Avenue sab-sch, 15 50; — Shady Side sab-sch, 150; Point Breeze sab-sch, 200; Raccoon (sab-sch, 36), 73 88. *Redstone*—Belle Vernon sab-sch, 10; Brownsville sab-sch, 25; Fairchance sab-sch, 31 71; Greensboro sab-sch, 8; Little Redstone (sab-sch, 29 92), 41 92; Mount Pleasant sab-sch, 52; — Reunion sab-sch, 22 36; Mount Washington sab-sch, 14 28; New Providence, 20; Scottdale sab-sch, 32 57, Sewickley sab-sch, 12; Spring Hill Furnace sab-sch, 4 76; Uniontown (sab-sch, 45), 62 35; West Newton sab-sch, 18 75; Uniontown, 25 25. *Shenango*—Clarksville (sab-sch, 16 87), 23 27; Enon (sab-sch, 20), 30; Hermon sab-sch, 6 75; Mahoning sab-sch, 20 50; New Brighton (sab-sch, 5 02), 22 02; New Castle 1st, 19 71; — 2d, 12; New Galilee sab-sch, 8 73; North Sewickly, 2; Rich Hill sab-sch, 5 75; Sharpsville, 4 35; Unity sab-sch, 11 50. *Washington*—Bethlenem sab-sch, 10 85; Burgettstown sab-sch, 50 83; Buck Glen (sab-sch, 2 83), 20 37; Cameron sab-sch, 10; Cross Roads sab-sch, 20; Hookstown sab-sch, 16 27; Lower Buffalo sab-sch, 7 90; Upper Buffalo sab-sch, 33 79; Washington 1st sab.-sch, 54 75; — 2d sab-sch, 40 02; Wellsburgh, 11 02; West Alexander church and sab-sch, 32; West Union sab-sch, 13 54; Wheeling 1st sab-sch, 70; — 3d sab-sch, 40. *Wellsboro*—Allegany sab-sch, 1 40; Antrim sab-sch, 10 50; Arnot sab-sch, 16; Coudersport, 8; Kane sab-sch, 21; Wellsboro, 1 62. *Westminster*—Cedar Grove sab-sch, 5; Centre church and sab-sch, 46 56; Chestnut Level sab-sch, 8 42; Christiana sab-sch, 10 15; Marietta sab-sch, 24; Pine Grove sab-sch, 30; Strasburgh sab-sch, 8 93; Wrightsville sab-sch, 10 42; York 1st (sab-sch, 65), 103 41; — Calvary (sab-sch, 12 75), 34 20; — Westminster sab-sch, 14. *West Virginia*—Calvary, 7 50; Cassville sab-sch, 8 75; Clarksburgh sab-sch, 5 50; Elizabeth sab-sch, 4 15; Grafton sab-sch, 15; Parkersburgh 1st sab-sch, 33; Sistersville sab-sch, 17 50; Spencer sab-sch, 14 27; Terra Alta sab-sch, 8; Winfield sab-sch, 5 50. 8,652 76

South Dakota.—*Aberdeen*—Brantford sab-sch, 2 50; Ellendale sab-sch, 2 54; Groton sab-sch, 5; Pierpont sab-sch, 5; Roscoe sab-sch, 10 31. *Central Dakota*—Artesian sab-sch. 2 70; Bancroft sab-sch, 90 cts; Brookings sab-sch, 15 55; Flandreau 2d sab-sch, 5; Hitchcock sab-sch, 3 24; Howell sab-sch. 85 cts; Huron sab-sch, 6 22; Madison sab-sch. 9 05; Manchester sab-sch, 6 64; Miller sab-sch, 2; Roswell sab-sch, 6 20; St. Lawrence sab-sch, 3 75; Volga sab-sch, 10 17; White sab-sch, 13 42; Woonsocket church and sab-sch, 9. *Southern Dakota*—Alexandria sab-sch, 6 25; Bridgewater church and sab-sch, 7; Canton sab-sch, 6 26; Dell Rapids sab-sch, 5; Mitchell sab-sch, 3 50; Parker sab-sch, 16 26. 164 81

Tennessee.—*Birmingham*—Decatur Westminster sab-sch, 4 25. *Holston*—Hendersonville sab-sch, 2 50; Jonesboro (sab-sch, 12 78), 22; Mount Bethel sab-sch, 14; Tabernacle sab-sch, 7 56. *Kingston*—Bethel (sab-sch, 20 93), 25 30; Chattanooga 2d, 8; Dayton sab-sch, 4 95; Mount Tabor sab-sch, 6; Sale Creek sab-sch, 12. *Union*—Clover Hill, 3; Hopewell, 1; Madisonville sab-sch, 5 65; New Market sab-sch, 2; New Prospect sab-sch, 8 30; New Providence sab-sch, 9 96; St. Paul's, 3 70; Washington sab-sch, 6 11. 146 28

Texas.—*Austin*—Austin 1st sab-sch. 36 68; Lampasas sab-sch, 5; New Orleans German sab-sch, 9; San Antonio Madison Square sab-sch, 22 95. *North Texas*—Denison church and sab-sch, 27 33; Gainesville sab-sch, 9 15; Wichita Falls sab-sch, 8 10. *Trinity*—Glen Rose, 1; Terrell sab-sch. 7. 126 21

Utah.—*Montana*—Deer Lodge sab-sch, 47 26; Dillon, 1; Miles City sab-sch. 16. *Utah*—American Fork sab-sch, 5 80; Kaysville sab-sch, 5; Manti sab-sch, 9 85; Mount Pleasant sab-sch, 6 80; Nephi sab-sch, 2 10; Payson sab-sch, 7 30; Smithfield Central sab-sch, 2 60; Spanish Fork sab-sch, 6. *Wood River*—Boise City (sab-sch, 12 55), 21 55. 131 26

Wisconsin.—*Chippewa*—Ashland sab-sch, 5; Bessemer sab-sch, 20 21; Bayfield sab-sch, 11; Big River sab-sch, 5 50; Chippewa Falls, 33 82; Eau Claire church and sab-sch, 9; Hudson sab-sch, 35; Superior sab-sch, 22. *La Crosse*—Galesville sab-sch, 5. *Lake Superior*—Escanaba, 30; Ford River sab-sch, 16 75; Iron Mountain sab-sch, 26 03; Ishpeming sab-sch, 26; Manistique sab-sch, 34 01; Marquette, 10; Ontonagon sab-sch, 2 50; Sault Ste. Marie, 31 19. *Madison*—Baraboo sab-sch. 16 08; Cambria sab-sch, 11 78; Lodi sab-sch, 12; North Freedom sab-sch, 6 80; Portage sab-sch, 25; Poynette sab-sch, 20 63. *Milwaukee*—Cambridge sab-sch, 10 80; Manitowoc sab-sch, 6 12; Milwaukee Calvary sab-sch, 70 25; Somers, 7 27; Stone Bank sab-sch, 6 47. *Winnebago*—Badger, 6 50; Depere sab sch, 5 60; Marshfield, 11 08; Merrill sab-sch, 5; Nasonville sab-sch. 10 45; Oconto French, (sab-sch, 18), 30; Oshkosh sab-sch, 12 35; Oxford sab-sch, 11 96; Rural, 7 50; Stevens Point church and sab-sch, 23 26; Westfield sab-sch, 3 642 91

Total from churches, June, 1891.....$ 6,525 22
Total from Sabbath-schools, June, 1891..... 24,011 15

Total from churches and Sabbath-schools, June, 1891.....$ 30,536 37

MISCELLANEOUS.

Interest, Trustees, 78 75; Mrs. Myron Phelps, Lewistown, Ill., 50; C. G. Wilson, Rose Hill, Fla., 50; Frankford sab sch., Del., 5 71; Sanilac Centre sab-sch, Mich., 6 86; Woodlawn sab-sch., Pa., 6 83; Roseboro Chapel sab-sch,

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Pa., 4 06; Samuel Faloon, Armagh, Pa., 5 25; Union sab-sch., Fulton, Kas., 2 43; Lithonia sab-sch., Ga., 5; Saratoga Union sab sch., 3 26; Henlett sab-sch., Wyo., 3; I. N. Lucas, South Dakota, 5; W. P. Wilson, Petoskey, Mich., 66 cts; Maple Work sab-sch., Wis., 2 50; Arbela sab-sch., Mich., 55 cts; Verdigre sab-sch., Neb., 60 cts; Brunswick sab-sch., Neb., 2 27; J. C. Giffen, Neb., 3; C. Shepherd, Wash., 1; St. Cloud sab-sch., Fla., 1; Williston sab-sch., N. Dak., 1 45; South Macon sab-sch., Ga., 1 25; W. H. Long, N. C., 2 18; G. T. Dillard, Columbia, S. C., 2 28; Ingram Chapel sab-sch., S. C., 2 15; D. S. Baker, Tenn., 81 cts; Valley sab-sch., Ohio, 5 41; Roachdale sab-sch., Ind., 2 40; Union sab-sch., Winona, Mo., 7 25; Coleman Mission sab-sch., Pa., 3 11; Wright sab-sch., Kas., 2 16; Jonesboro sab-sch., N. C., 1 06; T. W. Synnot, Phila., 200; Spring Valley Union sab-sch., Kas., 2 14; Bethany sab-sch., Thurlow, Pa., 1; "Cash," 5; Sumner sab-sch., Neb., 5; Black Lick sab-sch., Ohio, 3 17; Jenkinville sab-sch., S. C., 1 58; Minneapolis, Providence sab-sch., Minn., 2 70; Kushequa sab-sch., Pa., 5 60; Lynn sab-sch., Mass., 4; E. Bridgeton sab-sch., N. J., 3; McBain sab-sch., Mich., 5 50; Underwood sab-sch., Minn., 1 20; Pleasant Valley sab-sch., Ok. Ty., 1; Mt. Pleasant sab-sch., Ok. Ty., 2 25; Willow Creek sab-sch., Neb., 2 57; Valverde sab-sch., Colo., 3 50; Tyrconnel Mines sab-sch., W. Va., 3 15; Spencerville sab-sch., Canada, 5; Convoy sab-sch., Ohio, 2 36; Holiday's Cove sab-sch., W. Va., 7 51; Grove Springs sab-sch., N. Y., 5 79; Christian Hollow sab-sch., N. Y., 2; "C," Penna., $1; Rev. W. L. Tarbet and wife, Ill., 96 cts; Rev. H. T. Scholl, Big Flats, N. Y., 3; Chillicothe, Biggs Mission sab-sch., Ohio, 3; Kelly Pt. sab-sch., Pa., 16; Fultonville sab-sch., N. Y., 5; Dewdrop and Surprise sab-schs., Kas., 3 68; French Mt. sab-sch., N. Y., 1 28; Olive's Springs, sab-sch., Tenn., 2 16; St. Adams sab-sch., Ontario, 4 45; McCulloch's Mills sab-sch., Pa., 8 22; Miss S. D. Brown, Princeton, N. J., 600; Stuart sab-sch., Va., 2; Elston Miss. sab-sch., Ind., 2 75; Lingo sab-sch., Mo., 8; Eagan sab-sch., 7; Mount Airy sab-sch, N. J., 3 10; Ceylon sab-sch., Pa., 10 15; E. Fairfield sab-sch., Wis., 5 09; Osborn Memorial sab-sch., N. J., 5; Grand Couler sab-sch., Wash., 3 05; Mt. View sab-sch., Wash., 2 70; New Berlin sab-sch., Ill., 2 40; New Berne sab-sch., N. C., 2; Prairie View sab-sch., 5; Mr. M. M. Bane, Dana, Ill., 2; Taunton sab-sch., Mass., 2; Dean's Union sab-sch., N. J., 6 67; High Ridge sab-sch., Neb., 1 67; McBain sab-sch., Mich., 10 10; Formosa Union sab-sch., Fla., 86 cts; St. Thomas sab-sch., Ontario, 10; Orlando sab-sch., Ok. Ty., 1 25; Bloomington Ferry sab-sch., 3 25; Galena sab-sch., S. Dak., 3 26; Sugar Run sab-sch., Pa., 1 19; Russell Union sab-sch., Wis., 1 95; Elmhurst sab-sch., 10 44; Hillsdale sab-sch., Canada, 20..... 1,330 88

Total receipts, June, 1891.....	$ 31,867 25
Amount previously acknowledged.....	10,126 42
Total contributions since April 1, 1891.....	$ 41,993 67

C. T. McMullin, *Treasurer*,
1334 Chestnut st., Philad'a.

A Mexican Mother came to Rev. M. E. Beall with a sad story of how she had been robbed of her daughter, who had been placed in a convent in the city of Mexico. The mother's despair touched the heart of the missionary, and moved him to send to our readers the following stanzas, for which he claims no other merit "*save that of truth.*"

A CATHOLIC MOTHER'S PRAYER.

I am a moth r wild:
Oh, save! oh, save my child!
Who in her cradle smiled
Into my eyes.
Kind Heaven will thee bless,
If to my heart-wrung quest
Should mercy rise.

The dreadful Church of Rome
Has stolen her from home
And shut her in a tomb—
A nun to make.
My soul within me dies
At what before her lies—
Oh, cruel fate!

I now am growing old,
With troubles manifold,
But misery untold
O'erwhelms me now.
Oh, that my tender lamb
Could hear my last command
And break her vow!

Oh, where is justice found
In all the world around?
Shall mercy never drown
A mother's grief?
Strange way to honor God—
To make me feel the rod
Without relief.

Their walls I fain would scale,
Through aisle and chancel wail
My sad and bitter tale—
But oh, so true!
To move their hearts of steel.
To priests I'd gladly kneel
The long years through.

But what are woman's tears?
Or what my dreadful fears
To him who never hears
A child's first prayer.
Oh, God, how long! how long!
Till death shall take me home?
There's mercy there.

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OFFICERS AND AGENCIES OF THE GENERAL ASSEMBLY.

THE CLERKS.

Stated Clerk and Treasurer—Rev. William H. Roberts, D.D., Lane Theological Seminary, Walnut Hills, Cincinnati, O.
Permanent Clerk—Rev. William E. Moore, D.D., Columbus, O.

THE TRUSTEES.

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Treasurer—Frank K. Hipple, 1340 Chestnut Street.
Recording Secretary—Jacob Wilson.
OFFICE—Publication House, No. 1334 Chestnut Street, Philadelphia, Pa.

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Corresponding Secretaries—Rev. Henry Kendall, D.D., Rev. William Irvin, D.D., and Rev. Duncan J. McMillan, D.D.
Treasurer—Oliver D. Eaton.
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OFFICE—Presbyterian House, No. 53 Fifth Avenue, New York, N. Y.

Letters relating to missionary appointments and other operations of the Board should be addressed to the Corresponding Secretaries.

Letters relating to the pecuniary affairs of the Board, or containing remittances of money, should be sent to O. D. Eaton, Treasurer.

2. FOREIGN MISSIONS.

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OFFICE—Presbyterian House, No. 53 Fifth Avenue, New York, N. Y.

Letters relating to the missions or other operations of the Board should be addressed to the Secretaries. Letters relating to the pecuniary affairs of the Board, or containing remittances of money, should be sent to William Dulles, Jr., Treasurer.

Certificates of honorary membership are given on receipt of $30, and of honorary directorship on receipt of $100.

Persons sending packages for shipment to missionaries should state the *contents* and *value*. There are no specified days for shipping goods. Send packages to the Mission House *as soon as they are ready*. Address the Treasurer of the Board of Foreign Missions, No. 53 Fifth Avenue, New York, N. Y.

The postage on letters to all our mission stations, except those in Mexico, is 5 cents per each half ounce or fraction thereof. Mexico, 2 cents per half ounce.

3. EDUCATION.

Corresponding Secretary—Rev. Daniel W. Poor, D.D.
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OFFICE—Publication House, No. 1334 Chestnut Street, Philadelphia, Pa.

4. PUBLICATION AND SABBATH-SCHOOL WORK.

Secretary—Rev. Elijah R. Craven, D.D.
Superintendent of Sabbath-school and Missionary Work—Rev. James A. Worden, D.D.
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Business Superintendent—John A. Black.
Treasurer—Rev. C. T. McMullin.

PUBLICATION HOUSE—No. 1334 Chestnut Street, Philadelphia, Pa.

Letters relative to the general interests of the Board, also all manuscripts offered for publication and communications relative thereto, excepting those for Sabbath-school Library books and the periodicals, should be addressed to the Rev. E. R. CRAVEN, D.D., *Secretary*.

Presbyterial Sabbath-school reports, letters relating to Sabbath-school and Missionary work, to grants of the Board's publications, to the appointment of Sabbath-school missionaries, and reports, orders and other communications of these missionaries, to the Rev. JAMES A. WORDEN, DD., *Superintendent of Sabbath-school and Missionary Work*.

All manuscripts for Sabbath-school Library books, also all matter offered for the WESTMINSTER TEACHER and the other periodicals, and all letters concerning the same, to the Rev. J. R. MILLER, D.D., *Editorial Superintendent*.

Business correspondence and orders for books and periodicals, except from Sabbath-school missionaries, to JOHN A. BLACK, *Business Superintendent*.

Remittances of money and contributions to the Rev. C. T. MCMULLIN, *Treasurer*.

5. CHURCH ERECTION.

Corresponding Secretary—Rev. Erskine N. White, D.D.
Treasurer—Adam Campbell.

OFFICE—Presbyterian House, No. 53 Fifth Avenue, New York, N. Y.

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6. MINISTERIAL RELIEF.

Corresponding Secretary—Rev. William C. Cattell, D. D.
Recording Secretary and Treasurer—Rev. William W. Heberton.
OFFICE—Publication House, No 1334 Chestnut Street, Philadelphia, Pa.

7. FREEDMEN.

President—Rev. Edward P. Cowan, D. D.
Office Secretary and Treasurer—Rev. J. T. Gibson.
Corresponding Secretary—Rev. R. H. Allen, D. D.
OFFICE—No. 516 Market Street, Pittsburgh. Pa.

8. AID FOR COLLEGES AND ACADEMIES.

Corresponding Secretary—Rev. Hervey D. Ganse.
Treasurer—Charles M. Charnley, P. O. Box 294, Chicago, Ill.
OFFICE—Room 23 Montauk Block, No. 115 Monroe Street, Chicago, Ill.

PERMANENT COMMITTEES.

COMMITTEE ON SYSTEMATIC BENEFICENCE.

Chairman—Rev. Rufus S. Green, D.D., Orange, N. J.
Secretary—Walter Carter, Esq., 15 W. 127th Street, New York City.

COMMITTEE ON TEMPERANCE.

Chairman—Rev. I. N. Hays, D. D., Allegheny, Pa.
Corresponding Secretary—Rev. John F. Hill, Cannonsburgh, Pa.
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PRESBYTERIAN HISTORICAL SOCIETY.

President—Rev. W. C. Cattell, D. D., Philadelphia.
Corresponding Secretary—Rev. D. K. Turner.
Treasurer—De B. K. Ludwig, 3800 Locust Street, Philadelphia.
Library and Museum—1229 Race Street, Philadelphia.

TREASURERS OF SYNODICAL HOME MISSIONS AND SUSTENTATION.

New Jersey—Elmer Ewing Green, P. O. Box 133, Trenton, N. J.
New York—O. D. Eaton, 53 Fifth Avenue, New York, N. Y.
Pennsylvania—Frank K. Hipple, 1340 Chestnut Street, Philadelphia, Pa.

BEQUESTS OR DEVISES.

In the preparation of Wills care should be taken to insert the Corporate Name, as known and recognised in the Courts of Law. Bequests or Devises for the

General Assembly should be made to "The Trustees of the General Assembly of the Presbyterian Church in the United States of America."

Board of Home Missions,—to "The Board of Home Missions in the Presbyterian Church in the United States of America, incorporated April 19, 1872, by Act of the Legislature of the State of New York."

Board of Foreign Missions,—to "The Board of Foreign Missions of the Presbyterian Church in the United States of America."

Board of Church Erection,—to "The Board of Church Erection Fund of the General Assembly of the Presbyterian Church in the United States of America, incorporated Mar. 27, 1871, by the Legislature of the State of New York."

Board of Publication and Sabbath-school Work, to "The Trustees of the Presbyterian Board of Publication and Sabbath-school Work."

Board of Education,—to "The Board of Education of the Presbyterian Church in the United States of America."

Board of Relief,—to "The Presbyterian Board of Relief for Disabled Ministers and the Widows and Orphans of Deceased Ministers."

Board for Freedmen,—to "The Board of Missions for Freedmen of the Presbyterian Church in the United States of America."

Board of Aid for Colleges,—to "The Presbyterian Board of Aid for Colleges and Academies."

Sustentation is not incorporated. Bequests or Devises intended for this object should be made to "The Board of Home Missions of the Presbyterian Church in the United States of America, incorporated April 19, 1872, by Act of the Legislature of the State of New York, *for Sustentation.*"

N. B.—Real Estate devised by will should be carefully described.

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THE CHURCH
AT HOME AND ABROAD.

OCTOBER, 1891.

OUR MAGAZINE.

A paper bearing the good orthodox name WESTMINSTER, published at SALEM —another good biblical name, which is by interpretation *Peace*—comes to us with the following pleasant words:—

Promptly comes to our table the August number of the *Church at Home and Abroad* with its pages filled with Church plans, work and progress, with wise words from some of those making the plans, doing the work and standing in the front ranks of the army of progress.

This Church magazine is the General Assembly's silent preacher and orator, going out into thousands of homes to tell around thousands of firesides what is and is to be done in thousands of churches at home and abroad. The table of contents shows a wide range of observation, bringing Europe, Asia, Africa and America into view with something worth looking at from almost every part of the globe. Home and Foreign Missions illustrates in part the fulfillment of the great commission given by the Captain of our Salvation just before His coronation, while Freedmen, Education, Publication, Sabbath-school Work, Church Erection, Ministerial Relief, Colleges and Academies bring home to the heart of every true soldier of Him who has given them marching orders, things of deep and profitable interest. The Concert of Prayer, Book Notices, Ministerial Necrology, Y. P. S. C. Endeavor and the Children's Church add much to the value of this number of this valuable magazine. Indeed, its one hundred pages of good reading, with beautiful illustrations here and there, are worth more to those who from the heart can pray "Thy Kingdom come," than may be readily understood from the mere mention of the contents; and the wonder is that more persons do not subscribe for a periodical—our own Church family magazine—which brings so much of vital interest each month to their own firesides. Would any wish further proof of its usefulness, let them send at once one dollar to John A. Black, 1334 Chestnut Street, Philadelphia, Pa., and they will receive it one year.

That is exactly what we are earnestly endeavoring to make THE CHURCH AT HOME AND ABROAD, and it is encouraging to hear that any of our constituents think we are having any degree of success. We are especially happy to have our Presbyterian friends call it "OUR MAGAZINE." So we send to our Salem friend our thankful "*Salaam*,"—"Peace be unto you."

Christianity in Earnest, the bi-monthly magazine of the Board of Church Extension of the M. E. Church, says:—

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A consolidated magazine of Church benevolence is the great want of our Church for practical work.

For the service of Church Extension alone, this magazine is well adapted. The "Christian Educator" faithfully serves Freedmen's Aid and Southern Education. The "Gospel in All Lands" and "World-Wide Missions" are faithful in missionary service. Our publishing houses send forth the Advocates and a multitude of books for its general purposes, never losing sight of dividends for worn out preachers.

It is quite natural that each of these departments should be content with urging its own work, but the great body of our ministers, who are the servants of all, and who are concerned with every department of church work, and our laity—the great body of the church itself—occupy the highest and broadest point of observation and must constitute *the equalizing force* as well as the body of the church itself. They have a right to demand that the plans of the church shall be adapted to their relations and wants. That a consolidated magazine of church benevolence is better adapted to the needs of our ministry and laity at large, than the many publications of our several departments cannot be questioned by any who have given thoughtful attention to the subject. Let us have a consolidated magazine of church benevolence with one of our most able and large-hearted ministers for its editor.

DR. GILLESPIE IN UTAH.

ON HIS WAY TO INDIA.

We are permitted to give to our readers the following letter from Dr. Gillespie to Dr. McMillan, written at Salt Lake City, August 13th, giving an account of a delightful and quite unique experience which unexpectedly befel him and Mrs. Gillespie as they were passing through Utah on their way to San Francisco, whence they have since set sail for the Orient:

MY DEAR DR. MCMILLAN:—I cannot leave Salt Lake without sending you a note of thanks for putting us into communication with your brother, whose kindness we shall not forget. The enclosed will show you that we turned aside for a day at American Fork, and a most delightful and profitable day it was. We met Miss Peck en route to the Missionary Convention being held there, and the temptation to see with our own eyes the work and workers in whom Westminster Church * had so long been interested was too great to permit us to pass. We received a royal welcome from the noble band of home missionaries, and were glad of the opportunity of speaking a word of encouragement in return. We were most favorably impressed by all we saw. The silent, but potent force represented in such gatherings of consecrated workers is the only effective force in the pulling down of these strongholds of Satan. The Lord bless those self-denying women who shut themselves out from all the delightful influences of Christian communities, and toil on in the midst of hardship to lift up this downtrodden people. They and our devoted band of ministers with their households deserve our sympathy and prayers. And now we set our faces toward San Francisco.

With cordial greetings to your colleagues,

Yours very sincerely,

JOHN GILLESPIE.

The Salt Lake Tribune gives a pleasant account of the "Teachers' Institute" whose members were delighted with Dr. Gillespie's unexpected visit. We copy

* Westminster Church, of Elizabeth, N. J., of which Dr. Gillespie was formerly pastor, and with which he and his family still worship.

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from that account accepting its striking and good-humored title.

PLAY INTERSPERSED IN THE WORK—A BIG GUN DROPS IN.

The teachers' excursion to Utah Lake yesterday afternoon was a pleasant outing, notwithstanding that a slight wind-storm somewhat chilled the water. Nothing daunted, however, the fair pedagogues, most of them, plunged into the surf and the way they tumbled and floundered about, shrieking and laughing, was evidence how much the bath was enjoyed.

Perhaps the best thing was the sailing in the lake of "Belle of American Fork," kindly tendered to the teachers by bankers Lombard and Johnson, the last-named gentleman personally giving his attention to the management of the craft. Like a bird upon the wing she flies through the water and oscillates among the waves like a fowl whose life is on the sea.

The teachers returned home about dusk without an occurrence to mar their pleasure. On the other hand, a genuine surprise took place during the afternoon in the announcement of the unexpected arrival of Dr. John Gillespie of the New York Board of Foreign Missions, his wife and Miss A. M. Peck, a new worker who came to the Utah field from La Porte, Iowa, in time to sit down to the outdoor luncheon. These visitors came down to the resort and spent an hour on the grounds.

DR. GILLESPIE SPEAKS.

This morning a slight change was made in the order of exercises, so that Dr. Gillespie could address the teachers, which he did for half an hour, speaking in a very pleasant and encouraging manner to the workers present. He spoke on the plan, methods and power of execution in Christian work. It was a pleasant surprise that he had the privilege of looking in on the Utah workers in institute assembled. To him it was a real joy to be standing on the very ground, in the same chapel, which, away off in the far East, they had so often prayed for. A few words of praise were given the mission-workers, accompanied with the statement that the purpose, as in foreign heathen lands, is not chiefly the giving of the people the spelling-book, nor even the inspirations of the higher education and the ideas of the advance and civilization of the age, but the teaching and preaching of the gospel—the winning of souls to Christ. No matter where his travels would lead him, Dr. Gillespie said he would always carry with him the picture of this beautiful little town and the remembrance of this band of workers, on whom he asked the Lord's blessing, and that God would make His face to shine upon them.

THE FLAG HOISTED IN HONOR.

This morning a beautiful flag, that some time ago was presented by the Christian Educational Board of Elizabeth, N. J., to the Presbyterian school here, was unfurled to the glory of the morning sun, in honor of the visit of Mrs. Gillespie, who was president of the Board at the time of the presentation. The same Board has maintained Miss Clara Pierce as teacher here for many years.

MISSIONS IN THE SYNODS.—The Secretaries of the Boards of Home and Foreign Missions are making arrangements to furnish speakers to the several synods—two speakers for each board to each synod—at their next meetings.

They ask each synod to set apart a whole afternoon and evening for the presentation and consideration of the work of missions. The Form of Government defines a synod as a "convention of bishops and elders." It is well for synods to take more and more pains to realize this idea. Make synods *conventions* for planning and promoting the Church's work at home and abroad, and let the people see that they are such, and they will be a power to reach, to win, and to educate the people.

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BIDDLE UNIVERSITY.

In the reconstruction of the Faculty of this institution the following appointments have been made:

THEOLOGICAL DEPARTMENT.

Rev. D. J. Sanders, D. D., *President and Professor of Biblical and Ecclesiastical History and Church Government.*

Rev. A. P. Bissell, D. D., Ph. D., *Professor of Hebrew and Greek Exegesis.*

Rev. H. C. Mabry, D. D., *Professor of Systematic Theology and Homiletics.*

Rev. W. H. Hargrave, D. D., *Professor of Christian Evidences and Pastoral Theology.*

Rev. A. U. Frierson, A. M., *Assistant Professor of Greek Exegesis.*

COLLEGE DEPARTMENT.

Rev. D. J. Sanders, D. D., *President and Professor of History.*

Rev. A. U. Frierson, A. M., *Professor of Greek.*

Rev. H. C. Mabry, D. D., *Professor of English Literature.*

Rev. W. H. Hargrave, D.D., *Professor of Mental and Moral Science, and the Evidences of Christianity.*

Prof. Geo. E. Davis, A. M., *Professor of Natural Science and Latin.*

Prof. S. B. Pride, A. B., *Professor of Mathematics and Asst. in Latin.*

PREPARATORY DEPARTMENT.

Rev. D. J. Sanders, D. D., *President.*

Rev. Wm. F. Brooks, A. M., *Principal.*

HOME DEPARTMENT.

Rev. Geo. Carson, *Supt. of Home, and College Pastor.*

Tutors in the Preparatory Department, the superintendent of the Industrial Department and foremen of the several branches — Printing, Carpentry, Shoemaking, etc.,—have not been appointed at the time of our going to press, September 15th, but are expected to be by October 1st.

An institution founded and supported by white people for the education of colored youth cannot be regarded as having reached its highest development and complete success until, in coöperation with other educational institutions and agencies, it shall have made it possible to provide itself with a competent corps of colored teachers. That Negro education should be so far advanced as this within thirty years after the war which made Negro education a possibility was not probably expected by the most sanguine. The announcement that Biddle University has determined to attempt this has probably surprised most of its friends, some of whom, no doubt, look upon it as a rash experiment. It is an experiment. Probably none will object to our calling it a bold experiment. We will not call it rash. We are accustomed to think that those to whom is providentially committed the responsibility of deciding such questions and directing such institutions and agencies, are the persons to whom God is most likely to impart the necessary wisdom for the fulfillment of their great trust, and for which it is to be presumed that they and their whole Christian constituency unitedly pray.

The Board of Missions for Freedmen have nominated and the Trustees of Biddle University have selected the above-named gentlemen as President and Professors, to constitute the Faculty of Biddle University. We have not the pleasure of personal acquaintance with most of them. We have before expressed

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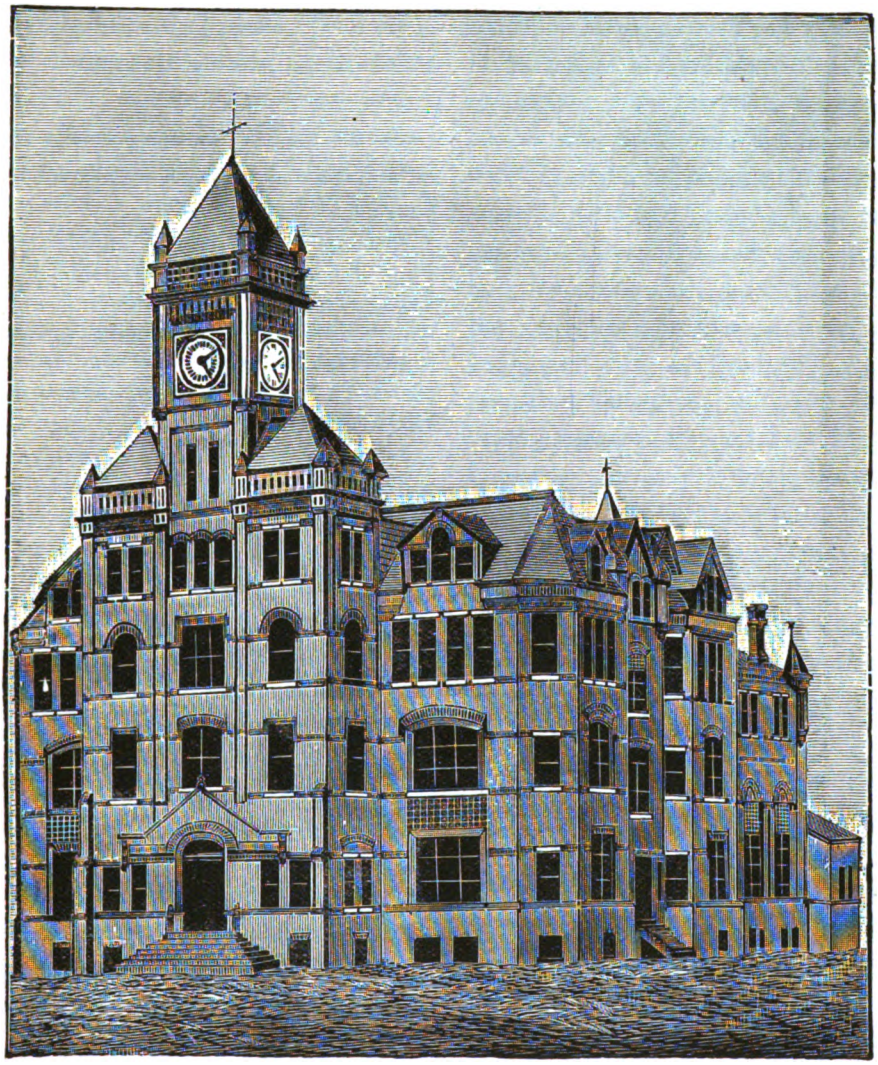

to our readers our high estimate of President Sanders, and we are glad to see, in one of our exchanges, the following statement from a man so judicious and so well informed as Rev. Dr. Payne, of Atlanta: "Six men, some of them of exceptional ability and experience, have been taken from the charge of churches and transferred to the various chairs of instruction in that institution."

Their experience has been in "the charge of churches," and however this may have demonstrated their ability, they have yet to demonstrate their adaptability to the new positions and tasks to which they are now called. As we said, in our August number, of Dr. Sanders, that the qualities which he has shown as an editor are not less needful in the presidency, so we now say that the qualities most essen-

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tial to success in the pastorate are no less needful in the professorships. Those qualities will, however, be subjected to some new tests, and it is a great deal to hope that under these tests none of the professors will be found insufficient. This is what we do hope. Not with distrust and suspicion, but with sympathy and hope we shall watch this experiment, and so, we are sure, will thousands of our readers. The brethren who have been called to this great and solemn work may be assured that they are compassed about with a great cloud of witnesses, to deserve whose approval is to that precious institution next in importance to securing the favor of their divine Lord. Indeed there is no reason to believe that the deliberate judgment of the Christian people of whose generous and pious care Biddle University is the child, will differ from that of the Lord Himself. For no group of men in all our Church will more affectionate or more earnest prayer be offered; to none is a more difficult task or a more sacred trust committed.

"If any man lack wisdom, let him ask of God, who giveth to all liberally and upbraideth not." Our brethren in charge of Biddle University should be assured that God's people will be united in prayer to Him for His bestowment upon them of the needed wisdom, and upon us all of that divine generosity which refrains from all unnecessary and unkind upbraiding.

The Board of Missions for Freedmen has leaflets and envelopes convenient for gathering contributions, and will furnish them to all churches free of charge that will take collections for the Board. Address R. H. Allen, D.D., 516 Market st., Pittsburg, Pa., stating the number desired.

Mr. Weston, the Secretary of the Presbyterian League of Chicago, says as forcibly as truly:

"Chicago is a foreign missionary field; it is full of heathen darkness. It is a home mission field, abounding in splendid opportunities. God is bringing the nations representatively within her limits; and the command of heaven is, go, give them the Bread of Life."

THE DOUAY TESTAMENT.—This is an "edition of the New Testament without notes, which has been sanctioned by the Roman Catholic authorities." So writes Mr. E. E. Barrington from Enniskerry, County Wicklow, Ireland, desiring to draw our attention to "the importance of putting it into the hands of the Roman Catholics in America."

Mr. Barrington has sent us a copy of the New Testament of which he writes. It is neatly printed and bound, and prefaced by recommendations by the highest Roman Catholic authorities. He not unreasonably assumes that this version of the New Testament will be more readily accepted by our Roman Catholic countrymen than any other version, and he impressively asks:

"Is there not a responsibility resting on, as well as a privilege given to, American believers; first and mainly as Christians, to place the Word of God before these people for their spiritual benefit; and, secondly, to circulate so powerful an instrument for raising their character as men?"

Copies of the Roman Catholic New Testament, without notes, can be had from Mr. Scott, 55 Dawson street, Dublin, 3d, or 6 cents, each; 1 sample copy sent by post for 5d, or 10 cents.

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THE PRESENT NEED.—A missionary in China, whose contributions have often enriched our pages, says in a recent letter:

There must be inconsistency somewhere between the reports of "The Students' Volunteer Movement" and solid fact. For instance, I read in the May number of the *Missionary Review*, "The movement numbers 6,200 men and women on its rolls." By the same mail which brings this periodical, comes a letter from Dr. Ellinwood which says: "We must, if possible, find the two men for Hainan. We are unable to secure a sufficient number to make good the vacancies occurring in the Shantung and Peking fields. We have *seldom been so poorly supplied* with men for our needy positions as we are *this year*." And in a letter from Rev. W. J. White, now at home: "The board promise the two men, and a single lady, this fall, for Hainan, *if they can be found*, but I am afraid there *is no possibility* of finding them."

Our readers know how suddenly the earthly life of the beloved and vigorous missionary who wrote those quoted words has since ended at Elmira, and they have read, in our September number (page 205), the earnest call of the secretaries. "*Whom Shall We Send?*" There surely is occasion for earnest prayer, for serious thought, for faithful heart-searching.

In respect to the Students' Volunteer Movement, let us not forget that it is yet in its seed-sowing stage. Let us not be impatient for its ripe fruit. Let us even be patient with its crudeness. It is the very exuberance of blossoms in April which assures a sufficiency of ripened fruit in October, although the number of apples will not equal the number of blossoms. The October of this Students' Movement is not yet. In this warm June, are there not young ministers, and young physicians of both sexes, a little beyond the student age already, for whom the Lord means His *present* call—"*Who will go for us?*"

Words of truth and soberness, as well as of genuine and healthy earnestness are those of Dr. Irvin on the home mission topic for Concert of Prayer, page 315. Are we accustomed to connect our giving of money for the Lord's work with our prayers for its advancement as closely and as confidingly as the Scriptures teach us to do? When we do pray for the increase of money in the sacred treasuries of the Church, is it with sufficient definiteness and unselfishness a prayer for the grace of giving in our own hearts with real willingness to experience the proper effect of that grace in our own pockets—on our own luxuries of table or dress or travel—on even our provision for comforts which, though proper, are not necessary? In short, do our prayers mean cheerful self-denial, and also the application to our own habits of the sound, sober business principles which constitute *systematic beneficence?* This whole business needs the hallowing, the sobering and the inspiration of prayer. Dr. Irvin's article is admirably suited to this.

Just as we go to press comes a letter from Dr. Herrick Johnson, with startling tidings. He writes:

Our beloved Dr. Ganse has finished his work here and has been called home. He died yesterday (Sept. 7), about five o'clock, from heart failure. . . . .

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HOME MISSION NOTES.

BY THE SECRETARIES.

$1,000,000 FOR HOME MISSIONS.—"*Resolved*, That the Assembly expresses its grateful appreciation of the work of the Board during the year, and commends its administration of the great trust committed to it to the confidence of the Church; and we recommend the sum of $1,000,000 as the amount which should be contributed during the year, in order both to carry on the work and to liquidate the debt."—*Minutes of the General Assembly*, 1891.

The Synod of New Mexico includes New Mexico and Arizona. The former contains 122,000 square miles and the latter 121,000. Throughout this large territory our Church and school work has made sensible and valuable progress. The most notable recent event bearing on its interests, has been the passage of a territorial public school bill. The children in our school receive a training which fits them for prominence in all walks of life and lives of influence, and among others equips them admirably to be teachers in the public schools. The children in the Roman Catholic schools are not so well trained for this purpose. Our schools will largely, though not fully, supply this demand. There is some promising American work in San Juan County, which is a notable region for fruit. The barriers of bigotry and prejudice have been largely broken down. There is not a plaza in New Mexico, to-day, where a Presbyterian minister cannot have an attentive and kindly hearing for the Gospel he preaches. The priests have in many places largely lost the strong hold which they once had upon the people. The work is, of course, as yet feeble and dependent. The only self-supporting Church is at Las Vegas. There is a promising field at Flagstaff, Arizona, which greatly needs a minister, and probably will soon be supplied.

Kansas has suffered severely by depopulation. The State has 81,000 square miles of area, and rather less than one million and a half of people. In the last two years it has lost 92,000. One-half of this loss has been in thirty-one western counties. The eastern two-thirds of the State has been much less affected in this way. Drought and crop failure, and attractions elsewhere, have been causes of this emigration. The opening of Oklahoma almost completely effaced some churches along the southern border. This has, of course, greatly diminished pecuniary ability. Thousands have been driven out by poverty, and thousands who remained have been impoverished. And yet, during the past year, the matter of Christian giving has been pressed, and not without results.

The work of Home Missions has made some advance in Colorado of late, in spite of hindrances. The churches have improved in Christian giving. Contributions have been both larger and more general. Some congregations have given to the Boards which never before have given a dollar. Almost without exception, all have contributed to Home Missions. Even some of the Mexican churches, poor as they are, have not only given, but given more, proportionately, than their American brethren.

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A Presbyterian alliance, such as has proved so helpful to church extension in many other cities, in the way of system and stimulus, has lately been formed in Denver. It has taken hold of Presbyterian interests in and about the city with vigor and zeal. It has already saved three churches which could not have been maintained without the aid it afforded.

More work could be done in Colorado now than ever before, if the means were only at hand. It is to the credit of the Synod that even while the Board has been unable to help, three churches have been organized. The grouping of two or more churches in one field has been carried out as far as possible. One curious case of this has been that of two churches, Black Hawk and Central City, which are only one mile and a half apart, but one is 2,000 feet higher than the other.

The western extremity of Lake Superior constitutes a great centre not only of commercial activity but also of pushing and promising church work. Duluth, on the Minnesota side, is too famous to need special description here, except to note that it has two strong Presbyterian churches, and two others not yet so strong. Across the narrow waters on the southern or Wisconsin shore, Superior has a church which, though not yet large, became self-supporting two years ago. West Superior is a suburb which is rivaling or even outdoing the older place in vigor and thrift. Our church there is but three years old, and for two years has been bearing its own burdens, and besides this reaching after work outside. In South Superior, another fast-growing suburb, a Presbyterian Sabbath-school missionary organized a Sabbath-school one year ago. The West Superior church aided in maintaining temporary services until a missionary came upon the field in April last. The Sabbath-school has increased from fifteen to seventy, and the congregation to an average of sixty. The prayer-meeting, missionary meetings and two Sabbath services have been steadily maintained. Lots have been given and an edifice will soon be erected. The church was organized in July, with good prospects of early increase in membership. There has been a marked improvement in Sabbath observance. South Superior contained only four families in March 1890, and now has 1600 people. The young missionary pastor, Rev. W. L. Clarke, seems to have before him the prospect of a goodly work. His labors have extended to St. Louis, a place of 600 people seven miles away, where lots have already been given for a prospective church enterprise.

HOME MISSION APPOINTMENTS FOR AUGUST.

S. C. Gunn, Scotch of Boston,	Mass.	W. L. Baker, Cass City,	"
A. Cooper, Jefferson,	N. Y.	E. M. Landis, Linden and Argentine,	"
S. D. Angel, Moores,	"	J. Milne, Alanson and Cross Village,	"
A. L. Greene, Canoga,	"	M. M. Allen, Bessemer,	"
F. W. West, Whitelaw and Oneida Lake,	"	J. Clark, Chippewa Indians,	Wis.
F. B. Carlton, Hastings and Parish station,	"	J. Balcar, Kossuthtown and Muscoda Bohemian,	"
D. Scovel, Kirkland,	"	J. G. Russell, Neillsville and stations,	"
B. Harrop, Winfields and Pleasant Flats,	W. Va.	W. H. Humphrey, Brainard,	Minn.
A. M. Penland, Beech,	N. C.	S. B. McClelland, Cloquet,	"
A. M. Wylie, Candler and South Lake Weir,	Fla.	A. H. Carver, Lakeside,	"
D. N. Freeland, Hawthorn and Waldo,	"	J. McArthur, Kasota and station,	"
E. H. Porter, New Decatur, Westminster,	Ala.	H. McHenry, Delhi,	"
J. M. Walton, Greensburg and Ebenezer,	Ky.	C. G. Miller, Swan Lake and Marshall,	"
W. W. Tait, Delta,	Ohio.	H. Erickson, Samaria, Bethlehem and stations,	"
H. J. Frothingham, Warsaw,	Ill.	N. Bolt, Bethlehem and Augustinus, German,	"
C. P. Bates, Holly,	Mich.	D. B. Jackson, Royalton,	"

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C. E. Davis, Edinburg and Ramsey's Grove,	N. D.
L. E. Danks, Larimore,	"
D. Martin, West Park, Hoople and Crystal,	"
D. McMillan, Bottineau (S. Beabody and Omemee),	"
H. S. Juistema, Wilmot,	S. D.
J. M. Morgan, Whiteland, Galena and 2 stations,	"
C. F. Richardson, Woonsocket,	"
M. Bowman, Miller and St. Lawrence,	"
N. McKechnie, Endeavor and Union,	"
I. Renville, Long Hollow,	"
J. Flute, Mountain Head.	"
S. W. Pollock, Highland Park of Des Moines,	Iowa.
A. R. Bickenback, Monticello,	"
H. M. Robertson, D. D., South Des Moines,	"
R. L. Adams, New Sharon,	"
W. H. Niles, Table Rock,	Neb.
A. B. Byram, Craig,	"
W. E. Kimball, Madison,	"
W. R. Henderson, D. D., Bellevue,	"
R. L. Wheeler, South Omaha,	"
W. Hamilton, Omaha Indians,	"
C. O. Armstrong, Carrollton,	Mo.
J. Reed, Craig and Fairfax,	"
E. P. Keach, Salem and Laketon,	"
F. Grace, Bethany and Pleasant Unity,	Kan.
C. W. Backus, Grand View Park and Walrond ave of Kansas City,	"
J. C. Sefton, Genda Springs, 1st, Maple City, 1st, and Arkansas City Mission Station,	"
J. C. McElroy, Miliken Memorial of Colony and Neosho Falls,	"
J. J. Bagsley, Reece and Salem,	"
J. Crawford, Fort Scott, 2d,	"
A. D. Jacke, Claremore, Oowala,	I. T.
G. Pierson, Henrietta and Bowie,	Tex.
A. Chaves, Juan, Tafoya Mission, station and vicinity,	N. M.
J. A. Lowe, Las Cruces, 1st,	"
P. Gonzales, Silver City and vicinity,	"
F. Padierno, Las Cruces (Spanish),	"
T. Aceves, Rincon,	"
J. R. Cooper, Lake City,	Col.
A. M. Darley, Huerfano County and Arkansas Valley,	"
Home Mission Committee, Spanish work of the Evangelists,	"
J. C. Willert, Tacoma, 3d,	Wash.
J. R. Smith, South Bend and Ilwasco,	"
W. A. Mackey, Fairhaven,	"
J. M. C. Warren, Mount Pisgah,	"
R. H. Parker, Summerville and 2 stations,	Oreg.
C. Cox, Joseph and Enterprise,	"
E. McLean, Bandon and stations,	"
R. Christison, Myrtle Creek and 3 stations,	"
F. Johnston, Elsinore,	Cal.
D. Hughes, Welsh and Bethesda Mission of Los Angeles,	"
A. A. Dinsmore, Alhambra and Calvary of South Pasadena,	"
W. Baesler, Pleasanton,	"
R. S. Symington, Cambria and 2 stations,	"
A. Mackay, Fort Wrangell,	Alaska.

FOREIGN MISSION NOTES.

BY THE SECRETARIES.

The long-talked-of plan, on the part of Baron Hirsch to do something for the persecuted Jews, seems to be reaching a definiteness of form which promises to be to these suffering sons and daughters of Jacob a boon and a relief.

The latest reports are that Baron Hirsch proposes to secure large tracts of land in the Argentine Republic. Such a plan will be of great advantage to the Jews who thus find a new home, and will be an advantage to the Argentine Republic. But it must be borne in mind that while the Argentine Republic has a large area and offers grand advantages to settlers for the future, still, in many respects, conditions are crude. Immigrants cannot find things there in the same stage of advance as here. Those who go to that republic must expect to find a backward country, possibly as was the United States a hundred years ago.

This principle of caution applies with equal force to other South American republics. The opportunities for future growth are immense. Those who go there now are to take hold of crude but intensely prolific nature, and while beginning at a low stage of growth will find quick response and speedy success. But he who goes to South America expecting to find a United States ready to welcome him with railroads and manufactories, and schools and all modern conveniences, will be disappointed. That vast continent, in all its republics, is inviting the overflowing populations of the world to come in and occupy a fair land flowing with milk and honey.

In a very brief space of time the invitation will be accepted, and the disciples of Christ should be there also with the Bible, the Church and the Christian school, that not only the many natives of the land who know not the Saviour may be taught the

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truth as it is in Jesus, but that the oncoming hordes may find a Christian atmosphere to welcome them to their new home, and that the new vigor thus coming into those heretofore quiescent nations may push the new lines of enterprise and effort in harmony with the principles of the Gospel of Christ, which, as has been shown in the United States, are the secret and promise of national and individual success.

MEMORIAL HOSPITAL IN INDIA:—The corner stone of a hospital for women was laid at Lucknow, on January 31, by Sir Auckland Colvin, Lieutenant-Governor of the North-west Provinces. The new building will be greatly welcomed by the two lady doctors, who have been for several years carrying on medical work there in connection with the Indian Female Normal School and Instruction Society. Their accommodations have been inadequate and unsanitary, yet they report last year 239 in-patients, 3,812 new cases among out-patients, with a total dispensary attendance of 12,682. Thirty-nine major operations have been performed during the year; ninety-four during the past three years. The new hospital is built as a tribute to the memory of Lady Kinnaird, who was for many years the devoted and earnest president of the society, and it will be called the Lady Kinnaird Memorial Hospital.

THERE has been a good degree of success in prison services in several Japanese prisons, says the *Monthly Evangelist* of Japan. Services were allowed at the prison at Moriska. A Buddhist priest tried to counteract the influence by going to the prisoners personally and trying to get them to promise not to have anything to do with Christianity, and trying to prejudice the newer arrivals, as this priest was a kind of official of the prison. The priest went too far, and at last those in control told him not to interfere. The attendance has been very good, reaching sometimes three hundred persons. It would be a good thing if some evangelist could be appointed prison chaplain—much good could be done. Some of the men already have promised to lead better lives when they go out to the world again. In Osaka prison there are about five hundred prisoners. Consent to hold meetings was given and a native evangelist was employed, to give his whole time to the work. The work went on for about three months, when the evangelist received a notice from the city government to stop his work at the prison. No reason for the change could be obtained. Some of the prisoners in the Osaka prison gave evidence of conversion. No direct missionary work is now allowed there. But some of the officials are Christians, and keep a supply of bibles and tracts for prisoners.

IDLE JOACHIMS.

It is related of Martin Luther, that he once was asked to help some Christian work when he positively had no money to give. But he recollected that he had a beautiful medal of Joachim, the Elector of Brandenburg, which he highly prized. He went to the drawer where this treasure was kept, and said, "What art thou doing here, Joachim? Dost thou not see how idle thou art? Come out and make thyself useful!"

How many idle Joachims are quietly hiding away, as a talent in a napkin. It may be a piece of money or a jewel, or some other treasure, or possibly an unspoken prayer, or an unuttered word of comfort or of instruction, of entreaty or of love. Call out the idle Joachims and set them at work.

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A NEW ADVANCE BY THE CHINESE GOVERNMENT.

It is not without great significance that the Imperial Government of China, in sending forth its edict for the repression of mob violence and the combined punishment of the leaders thereof, should have taken occasion to vindicate the work of missions by declaring that this work is wholly benign in its purposes and aims; that it seeks the good, and only the good of the people, and is, therefore, entitled to confidence and protection. It is an auspicious fact, that already the Chinese government has learned to mark the difference between the nations or races of the west and the Christian churches which exist among them. The wrongs suffered at the hands of Americans and Europeans are past all question, and they are thoroughly understood. But while the Christian nations and their commercial representatives are one, the Christian churches and their missionaries are quite another; and this too is beginning to be understood. Missionaries are known to have been the friends of humanity in every respect. They have distributed relief in time of famine; they have healed diseases and wrought wonders in surgery; they have taught cleanliness and order, and have given a great impulse to education, printing, and every kind of real progress. All this is becoming known; but only till recently has so public a recognition been given it.

The decree issued by the Imperial Government runs thus:

AN IMPERIAL DECREE

On the 7th of the 5th moon (June 13), the following Imperial Decree was issued: "The Tsung-li Yamen has memorialized us on the disturbances occurring in the various provinces against (foreign) religious orders and requested us to order the Governors-General and Governors to take immediate measures for their suppression, etc. The memorialists stated that in the 4th moon the churches in Wahu, in the province of Anhui, were burned down by evil disposed persons, and the churches in Tanyang (Kiangsu) and in Wusueh (Hupeh) were successively destroyed, and it was urged that the leaders should be discovered and captured, and stringent preventive measures should be taken, etc. That the several nations are at liberty to promulgate their religions (in China) is set forth in the treaties, and Imperial Decrees have been granted, instructing the various provinces to give protection at all times. Many years have passed by, and the Chinese and foreigners have lived on friendly terms. How is it that, lately, churches have been burnt and destroyed almost simultaneously? It is certainly strange and astounding. It is only too obvious that there must be among the evil-doers some notoriously desperate characters, who secretly plan, dupe, spread rumors and mislead the minds of the people with the expectation that an opportunity may occur for plunder. Even the peaceful and good people have been misguided by and forced to join these rogues to aid in creating more momentous results. Unless severe measures are devised to punish and suppress (these malefactors), how are the laws to be upheld, and how is the country to enjoy quiet? Let the Governors-General and Governors of Liang-kiang, Hukuang, Kiangsu, Anhui and Hupeh at once command the civil and military officials to discover, capture, try, convict and execute the leaders of the riots as a warning to others for the future. The religion of the western countries simply admonishes people to become virtuous, and the native converts are Chinese subjects under the jurisdiction of the local officials. The religions and peoples ought to exist peaceably side by side. The risings (against religious orders) no doubt took origin from the discontented class, who fabricate groundless rumors and create disturbance under false pretexts. Such cunning people are to be found in every place. Let the Tartar Generals, Governors-General, and Governors proclaim and notify the people never to listen lightly to floating rumors and recklessly cause troubles. Any writers of anonymous placards, manufacturing rumors to mislead the people, are to be apprehended and se-

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verely punished. The local officials must at all times devise measures for the protection of the lives and property of the merchants and missionaries of the several nations, and must not permit criminals to harass and injure them. In case their precautions are not effectual and disturbances occur, let the high authorities report the exact state of the case and have such officials cashiered. Let the various cases (of riot against foreign churches) in the various provinces still pending settlement be promptly arranged by the Tartar-Generals, Governor-Generals and Governors, who are not to allow the subordinate officials to delay and procrastinate through fear of difficulties. Let this decree be known to all. Respect this!"

The *Monthly Evangelist* states that it is planned to hold a summer school in Tokyo this season. The president is Mr. Kozaki, "a devout, sincere Christian gentleman," "moderate both in his character and views." Quite a number of Japanese gentlemen have been invited to speak on themes selected by themselves. Among the American names are Drs. Imbrie, Eby, Knox, Verbeck and Rev. Mr. Spencer. Other lecturers are to be added.

The committee aim to reduce expenses to lowest point. A ten days' stay at the hotel will cost each student 1 yen and 70 sen, or in American coin $1.36, which certainly is not very extravagant. For a lecture hall they have a building in which from five to six hundred students can be seated. A profitable and interesting time is anticipated.

The following from the *Japan Weekly Mail* is interesting as a testimony coming from a source which is at least external to missionary effort, to the temporary nature of the hindrances which the church is encountering now in Japan:

"It is scarcely possible, we think, to doubt that the nation will gradually, though perhaps slowly, turn its face to the moral light of the West, as it has already turned it toward the material, but for the moment Christian missionaries have to encounter difficulties of a discouraging character. There is a pause to-day, but there is not and cannot be, permanent retrogression."

The Church of England has 68 missionaries in Japan, 35 clergymen, 5 laymen and 28 ladies. There are 11 Japanese clergymen connected with its missions and 1,339 communicants.

The Fourteenth Annual Meeting of the Women's Foreign Missionary Society of the Synod of New Jersey will be held on Wednesday, October 14th, at 2 p. m., in the First Presbyterian Church, Emory Street, Jersey City Heights, N. J.

MARY W. BABCOCK, *Rec. Sec.*

Mrs. W. J. White is reported to us as improving, and able to be removed from Elmira to the home of her parents in New York City.

MISSIONARY CALENDAR.

ARRIVAL.

From Seoul, Korea, May, Rev. and Mrs. H. G. Underwood.

From Canton, China, June 7, Miss Hattie Noyes and Miss E. M. Butler; July, Rev. A. P. Happer, D. D., and Miss M. H. Fulton, M. D.

From Peking Mission, July, Rev. J. W. Lowrie and Mrs. R. Lowrie.

DEPARTURE.

From New York for Brazil Mission, July 15, Rev. J. M. Kyle and family (returning), Rev. G. W. Chamberlain and family (returning), Rev. and Mrs. E. M. Pinkerton and Rev. F. J. Perkins.

From San Francisco for Canton Mission, August 11, Rev. A. A. Fulton and wife (returning).

From San Francisco, August 22, for Central China Mission, Rev. J. N. B. Smith and family (returning), Rev. J. N. Hayes and family (returning), Rev. and Mrs. T. W. Houston, Rev. W. N. Crozier and Miss Edwina Cunningham; for Canton Mission, Rev. and Mrs. S. B. Groves and Mary W. Niles, M.D. (returning).

From New York, August 12, for Syria Mission, Rev. W. W. Eddy, D. D., and Mrs. Eddy (returning with Miss Amanda Jessup in their care); September 5, for Lodiana Mission, Rev. and Mrs. J. M. McComb (returning); for Kolhapur Mission, Miss A. M. Jefferson and Miss E. T. Minor.

From San Francisco, September 9, for West Japan Mission, Rev. A. V. Bryan (returning).

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Concert of Prayer For Church Work Abroad.

JANUARY, . General summary—week of prayer.
FEBRUARY, . . . Missions in China.
MARCH, . . Mexico and Central America.
APRIL, ... Missions in India.
MAY, ... Siam and Laos.
JUNE, ... Missions in Africa.
JULY, . Indians, Chinese and Japanese in America.
AUGUST, ... Papal Europe.
SEPTEMBER, . . . Japan and Korea.
OCTOBER, ... Missions in Persia.
NOVEMBER, ... South America.
DECEMBER, . . . Missions in Syria.

MISSIONS IN PERSIA.

EASTERN PERSIA MISSION.

TEHERAN (capital of Persia, population 200,000): work begun in 1872; laborers—Rev. Messrs. J. L. Potter, S. Lawrence Ward, and Lewis F. Esselstyn, and their wives; Miss Anna Schenck, and Mary J. Smith, M.D. *Pastor Reuben;* 2 licentiates, 5 male helpers.

HAMADAN (200 miles southwest of Teheran, population, 40,000); occupied 1880; laborers—Rev. W. G. Watson and his wife; E. W. Alexander, M.D., and his wife; Miss Annie Montgomery, and Miss Charlotte Montgomery; 2 licentiates, 10 male and 6 female native teachers.

In this Country: Rev. and Mrs. James W. Hawkes, Miss Cora Bartlett, Miss A. G. Dale, and Miss Adeline Hunter.

Under Appointment: Miss L. H. McCampbell, Miss Sue S. Leinbach, Miss Jessie C. Wilson, M.D.

WESTERN PERSIA MISSION.

OROOMIAH (600 miles north of west from Teheran, the capital): station begun under the American Board, 1835; transferred to this Board in 1871; laborers—Rev. J. H. Shedd, D.D., J. P. Cochran, M.D., Rev. F. G. Coan, Rev. E. W. St. Pierre, and their wives; Mrs. D. P. Cochran; Misses N. J. Dean, M. K. Van Duzee, and M. W. Greene; 30 ordained and 31 licentiate pastors, 93 native helpers and 3 Bible women.

Mountain Station: opened in 1889; laborers—Rev. and Mrs. E. W. McDowell and J. G. Wishard, M.D., Miss Anna Melton; 4 ordained and 4 licentiate native pastors, and 16 native helpers.

TABRIZ (nearly 500 miles north of west from Teheran): station begun, 1873; laborers—Rev. Messrs. S. G. Wilson and Turner G. Brashear and their wives, Wm. Vanneman, M.D., and Mrs. Vanneman, Mrs. L. C. Van Hook, Miss G. Y. Holliday, and Miss M. E. Bradford, M.D.; 1 ordained native minister, 18 native helpers and 1 Bible-woman.

SALMAS: *Haft Dewan* village; station begun in 1884; laborers—Rev. and Mrs. J. C. Mechlin, Miss C. O. Van Duzee; 1 ordained and 6 licentiate native ministers, 7 native helpers, and 1 Bible-woman.

In this Country: Rev. B. Labaree, D.D., and his wife, Rev. J. N. Wright, Miss Mary Jewett.

Under Appointment: Mr. E. T. Allen, Miss Emma T. Miller, M.D., Miss H. L. Medbery, Miss Grace G. Russell.

On a Sunday last winter, a Mohammedan priest with some ten friends came to a service held by a Nestorian pastor. He had heard much of the gospel at previous times, but came now to spend the whole day, with his companions, in listening to and searching into the gospel. After the pastor had finished his morning discourse and then his prayer, this Moslem priest himself rose to his feet and, in the presence of all in that Christian service-room, offered a most moving prayer, the burden of which was, "Oh, God, have mercy on us lost souls. Open Thou our eyes and show us Christ the Saviour." There followed times of most delightful religious intercourse.

Not long after, this same priest, from his pulpit in the mosque, following the regular Moslem service, addressed the hundreds assembled, saying: "Oh, people, how long will ye sleep!". Every eye was fixed upon him, and every ear attent to know what further the priest had to say. He went on: "Do you not hear the sound of Christ's bell—the religion of Jesus—sounding out throughout all the earth, from east to west?" As he went on in this strain, the congregation broke in confusion, many crying out, "Our priest has gone mad, he is preaching a new religion." In another town a convert from Islam, about to enter the service of a Persian officer of high birth and rank, boldly told him: "I am a Christian and must be free on Sundays." The offi-

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cer replied, "You shall have your freedom on Sunday, and if there was religious liberty in Persia I would be a Christian too, and keep Sundays." Other facts of much encouragement might be added if it were best to do so.

A RETROSPECT OF THE MISSION TO THE NESTORIANS IN THE LIGHT OF CRITICISM.

BENJAMIN LABAREE, D. D.

Fifty-six years now measure the life of the mission to the Nestorians as established by the A. B. C. F. M. Its history and its results are pretty well known to the Christian world. The high moral and spiritual value of the work done among this people has received hearty and grateful recognition from many quarters. Travellers who have visited the field, eminent English diplomats who have resided in Persia, and candid students of the missionary cause as a whole in many lands have testified to the unqualified good accomplished. But of late the attempt is making in certain quarters of the Christian church to disparage these results, and even to prove the lauded good to be rank evil, poisonous and destructive of the well-being of the Christian people on whom this labor has been bestowed, and therefore the most vigorous and determined efforts are called for to supplant this product of American Christianity.

There lies before us a Report on the

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"Progress and Prospects of the Archbishops' Mission to the Assyrian Christians," otherwise the Nestorians, by Athelstan Riley, M. A., of London.*

The pages of this report are full of the most astounding statements in regard to the labors of the American missionaries among these Eastern Christians, with every effort to blacken the character of these labors, and no acknowledgement of good achieved by them. It is not our purpose here to correct the many misleading and false charges paraded in this document, nor to enter into a controversy with a reporter so blinded by prejudice in defense of the character of the aspersed missionaries. Though this report was published more than two years ago it has only recently come to our notice. But we have pretty good authority for believing that the author has not changed his opinion, meanwhile, still holding conscientiously, no doubt, to the truth of his statements.

The animus of this intensely High Church writer is patent in a passage which occurs on page 10. In speaking of a council of the Old Nestorian Church held in Oroomiah under the auspices of the Anglican missionaries during Mr. R.'s visit, he says: "Though I do not suppose much real fruit will come from the Knooshya, yet it is very encouraging to see how the old church, crushed in Persia by a powerful Presbyterian propaganda for half a century, is beginning to lift up her head under the care of the Apostles of the Archbishop of Canterbury." This is severe language to use of the liberty-loving churches of America. Harder words could scarcely have been chosen. In the name of a common Christianity we ask, what warrant is there for them? Is it honest to stigmatize this work of half a century which aims to raise up this long neglected and fallen branch of the Christian church, to spiritualize its clergy and membership, to rekindle in it the missionary spirit of its fathers and so lead on to the conversion of Mohammedan Persia to Christ; is it honest we say, is it Christian, to stigmatize these disinterested labors as a Presbyterian propaganda to crush out the life and liberties of this church? Do the facts deserve to be thus branded?

In the face of such a grave and deliberate indictment there seems to be a call for a little retrospect of the labors of the American missionaries among the Nestorians, with a few words upon the principles and policy which have governed them.

We would notice in the first place some of the philanthropic features of this mission. For centuries the Nestorian nation had groaned unheard, unheeded under the Mohammedan yoke. The nature of the oppressions to which they were and still are subject may be learned in part from the article touching on this topic to be found on page 309 of this number of the CHURCH AT HOME AND ABROAD. Through the countenance and support of British officials in Persia, the representations of the missionaries in behalf of aggrieved Christians have often secured efficient redress. Many a miscreant has been sent up to the capital or otherwise punished, who would have gone scot free but for this interposition of the missionaries. Their very presence and the general belief that their truthful reports of outrages upon the Christians would echo back from the judgment halls of Tabriz and Teheran for the punishment of the guilty has served in a considerable degree as a check upon lawless

*Progress and Prospects of the Archbishops' Mission to the Assyrian Christians, being the report of a visit to the mission in the autumn of 1888, two years after its foundation, by Athelstan Riley, M. A., with six illustrations and a map, published by command of His Grace, the Archbishop of Canterbury, London, etc., 1889.

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Mohammedans. It has been an irksome, unpleasant service. We have often felt it an incubus upon our purely spiritual work. But duty to the oppressed forbade our shirking the responsibility.

Mr. Riley quite overstates the case when he says of the American mission, "politically its power in the plain of Oroomiah was enormous." Certainly the Nestorians chafing under but a very inadequate redress of their wrongs would subscribe to no such statement. Would that we had had the power to abate tenfold more of their oppressions. But, weighed in an impartial scale, that which has been done is no mean item in the philanthropies of this 50 years of mission work. That Mr. Riley should denounce the aid given these unfortunate Christians by British Consuls through the American missionaries as "mischievous" and "short-sighted" must astonish and pain any genuine Christian heart acquainted with the facts. That this political influence has been systematically abused for partisan ends I boldly deny. From the most intimate acquaintance with the facts, I aver that it has been wielded by us in the interests of justice and right alone; that all parties who have appealed to it in need have shared impartially in its benefit; nor has it been exercised to weaken or tyrannize over the old church party in any form. It has been the principle of the Roman Catholic missionaries to help only such as belonged to or promised to join their communion. But the Presbyterian missionaries have never allowed any such rule of action. Did weeping parents flee to them with a tale of a daughter's forcible abduction; did a wife or mother come to their yards with dishevelled hair and outcries of grief bringing the bloody clothes of a husband or son ruthlessly murdered; did a body of priests and laymen from some oppressed village come telling of their landlord's rapacity or cruelty, it was never a question of moment what was their creed. Jew or Christian, Protestant, Old Nestorian or Armenian, if right and justice were clearly on their side, whatever aid was within the power of the American missionaries was freely given them. It was in the interest of an abducted Armenian girl, not a member of our congregation, that our missionary, Mr. Edward Breath, laid down his life, spending one night in her behalf in the cholera infected city, and in twenty-four hours thereafter he was dead.

Were any further statements needed to show the disinterested nature of this branch of our mission service it might be furnished from the "Blue Book" of the English government, from the reports therein of British officials who have again and again testified to the truly philanthropic labors of the American missionaries.

We pass on to notice the beneficent effects of this mission upon the long-time illiteracy of the Nestorians. The Nestorian Church was once eminent for its schools and its learned men; for its doctors and their original investigations into the therapeutical agencies of nature; for its translators of the Greek authors, and for the Greek learning which its scholars gave to the Caliphs of Baghdad. But the dark ages came: ages of Mohammedan oppression and conseqent literary decadence. The revival of learning in the Thirteenth Century resulted only in the multiplying of copies of the old authors, and the production of a few new chronicles of the times. From that period on, this Church sank lower and lower in illiteracy and ignorance. So it was that it had reached, beyond all question, its lowest depths, when Christians from America sought it out, bringing to it sympathy and disinterested help.

We have not time to dwell upon the dark

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features of the picture that met the eyes of those first missionaries, Dr. Perkins and Dr. Grant. But their coming marked a new era in the history of the people. With them came the Bible and the spelling-book in the spoken language, schools and the printing press, an educated clergy, and a new intelligence among the people. The education introduced was not forced upon any. It was not foreign to their national tastes. It was based upon the Bible, the one book they revered above all others. To this is chiefly due its wonderful hold upon the people. It was not calculated to westernize their youth, as has been charged, save only as the free study of God's Word enlightens and broadens the intellect, and creates higher aspirations in the human soul.

It is amazing the hearty welcome given this new education. The slumbering love of learning awoke. The schools were filled. Within the first ten years the pupils numbered 500. Year by year the thirst for study spread. At the end of twenty-five years the number of the pupils had mounted up to 1,600. The policy of taking fees from the scholars (begun thirty years ago) reduced the number but for a short period. There was a speedy rebound, and a steady increase of pupils. At the present time there are probably more than 2,500 under instruction in all the various educational institutions of the Presbyterian mission, and this notwithstanding the numbers who have been enticed away from our schools by the gratuitous instruction provided in the Anglican schools opened side by side with our own.

A fact or two may illustrate how ready the soil was for the new seed, and the excellence of the fruit it has borne.

In the earlier days of mission schools there lived in the village of Gulpashan a widowed mother with four sons and a daughter. From the earliest practicable moment all her children were placed in school. With a devotion that knew no swerving, she kept them there year after year, in spite of all difficulties. In seasons of severe cold and muddy streets she carried the youngest on her back to the schoolhouse twice a day each way. With a fervor such as we read of in Scotch and Puritan mothers, did she pour out her prayers to the Lord in her dark closet, for the spiritual regeneration of her children. And she did not pray in vain. Two sons have followed her to a better land, dying in hope in Christ. One son is the faithful and very successful pastor of the large and self-supporting church in his native village. Another son is a deacon in the church, and a most valuable helper in the mission printing office. The daughter is also a deaconess in the church.

In the early part of this year there passed away another rather remarkable Nestorian woman. She was early left a widow with two sons. As soon as the age of the eldest allowed, she brought him to the missionary seminary at Mt. Seir, nothing daunted by the gibes and sneers of her neighbors, who wondered that the woman did not bind out her son to a farmer or carpenter. Hard as it was thus to stem the current of neighborhood criticism, a severer trial yet befel her. That son sickened and died while at school. Her superstitious friends increased their reproaches. But the stricken mother, with an unquenchable faith in the new education, with a devoutness of soul like to that of Hannah, gave her other and only son to the Lord, putting him at once into the school of the prophets. That son grew up and came to be an able teacher in the missionary college; has been an efficient co-laborer in the revision of the Syriac Bible, and has laid the foundation for a most valuable lexicon of the modern Syriac, which scholars in Europe and Amer-

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ica will be glad to see published. When completed, it will be the most original literary work undertaken by any Nestorian for a long period in the nation's history.

Did time and space allow, much more might be said of the men trained and developed by the aid of this mission who have been useful teachers, Bible translators, skillful physicians and foreign missionaries. One of the latter has had a remarkable career as a light-bearer in Russia, where he still serves in the gospel with signal success. Another is a most successful worker in Japan, under the Foreign Missionary Board of the American Episcopal Church, and has recently written from Japan of his ever-growing sense of his own and his people's indebtedness to the American missionaries for their intellectual and spiritual awakening.

There is yet another side to the picture. Fifty-six years ago there was but one woman-reader in the nation. At our Jubilee in 1885, three-fourths of the seven hundred women present rose to their feet to indicate themselves as readers. It is not surprising that the audience was thrilled at the story it told of the new epoch upon which the nation had entered.

One other item worth mentioning is our monthly religious newspaper, which has a circulation of 600, nearly all paying subscribers. Carpenters, masons and day laborers going to Russia to work for a few months pay liberally to have the paper reach them.

And these are the fruits of that education which Mr. Riley brands before the world as calculated "to sharpen the wits of the recipients and make them clever rogues!"*

It is a significant comment upon this sneer at the education of the Presbyterian mission that no graduate of their schools ever offers himself to the Episcopalian mission for service, that he is not cordially welcomed and advanced to positions of trust and confidence with enlarged pay. Is not such a declaration, a greater outrage even upon the whole Nestorian nation than it is upon the Presbyterian churches of America?

But we pass on to consider the higher work of religious reformation which has been effected among the Nestorians under the guidance of the American missionaries.

The spiritual darkness which oppressed this church as late as into the present century, was as dense as the intellectual obscurity which had come over it. The missionary zeal of their fathers had gone out. All concern for the Christianization of their Mohammedan fellow countrymen was suppressed by their fear and hate of these severe oppressors. Religious life among themselves was paralyzed by ignorance of essential Christian doctrine and by gross superstition. All hope of regenerating Persia for Christ depended on first relighting with fire from above the expired candlestick of this church.

The aim of the early missionaries from America can scarcely better be stated than in the words of the present Archbishop of Canterbury: "It will be our duty to set reform on foot among the Oriental Christians, not to over-ride them and dash ourselves to pieces against the strong rock of Mohammedanism, but to trust that by our own exertions, and the exertions of others, the spirit of reform, of the disintegration of superstition, of return to the Scriptures as the foundation of all knowledge, may be set on foot among those Oriental churches, and we may see them themselves the true apostles of the Moslem races." And the outcome of missionary effort inspired by these aims is written in letters of light in the history of the past half century. It is a record starred with religious revivals, with pentecostal scenes of the power of the Holy Ghost.

*Page 46 of Report.

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I have listened with tearful emotion to the story of that first spiritual awakening in this ancient Church, from the lips of some of the subjects of it. Said one to me not many months since: "It was in this very room, your study now, that the blessed Stoddard called me to him at the close of that memorable Sabbath. We boys in his school had been unusually reckless in our conduct that day. I was a candidate for bishop's orders and a leader in hilarity. Calling me to him, he said, with a grieved look, and with sadness in his voice, yet in touching kindness, 'Bishop, how long will you thus harden yourself against God?' As he went on my heart was moved as never before. He prayed with me, and I went out in a state of mind wholly new to me. Others were talked with that same evening. We had no knowledge at that time of what conversion was, nor anything of the power of the Holy Ghost. That night we gave ourselves to prayer and could not sleep. A conviction of sin we had never felt filled our souls and drove away sleep. Then it was that we learned of the Holy Spirit's effectual working."

Thus began the first awakening to spiritual ideas in the Old Nestorian church. Bishops, priests, deacons and laymen, and women also, sang praises to God for the new religious conceptions and the new spiritual joy which had dawned in their souls. Like the beginning, so has been the latter history of the mission. A wonderful word of divine power manifested in the hearts and lives of men. Well might Dr. Perkins say as he bade final farewell to missionary shores: "Heaven will not know any higher joy than the joy of redeemed Nestorians in the presence of their Saviour."

As the spiritual reformation advanced, the ecclesiastical power of the old church set itself in opposition. A new fold wherein to shepherd the converts became a necessity. The organization of the Reformed Nestorian Church marks a new epoch in the history of the mission. But there has been no break in the spiritual development. There is visible the same fulness of the Holy Spirit's power since as before. Reformation of life and character goes on upon the same Biblical lines as at the outset. The change of attitude to the old church may be expressed best perhaps in the words of the Church Missionary Society, of the Church of England, in its recent utterances as to its relations to the Oriental churches among which it labors. "The old plan was to influence the church, the latter plan has been to influence the individuals in those churches."

Not as a propaganda of any sect was this new movement entered upon; not to crush religious liberty, but to restore it—that liberty wherewith Christ maketh free. To lead individual souls to embrace Christ as their only Savior by an intelligent, affectionate faith; to develop in these souls a character that shall witness for a living Christ before the different creeds and religions in those dark lands, and to raise up some who shall be true apostles of the Lord Jesus unto the Moslem races, are the pure and lofty ends for which this Reformed Church lives and labors. And year by year it advances towards the achievement of its aims. With no little power it proclaims the divine doctrine, "Ye must be born again." The spirit of Jesus is present in its labors in gracious energy, and the number who confess their new-born love to the Lord steadily increases. Jealously does the Church watch over the spiritual welfare of its members. The spirit of benevolence it enforces in practical methods. It urges with a good degree of success the principles of self-support and self-reliance. Its pulpits and its councils press upon the people a higher

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standard of morality. That its members are deficient in some of the virtues which Anglo-Saxon Christians have by inheritance, is allowed and lamented by the Church itself. But the standard of honesty and truthful speaking is, we claim, higher within the Reformed Church than without it. We might cite testimony in corroboration of this opinion, from Persian officials, had we space.

That this spiritualized Church is bearing a new and purer witness to the truth of Christianity, before the eyes of the Mohammedans, there is abundant proof. Every year the impression sensibly deepens in the Moslem mind that the true religion is with these Evangelical Christians. Preachers from this once despised nation are scattered in remote towns and villages proclaiming the gospel of Christ in various languages to all classes. The high respect accorded them by governors and rulers, priests and common people, mark confidence in them and consideration for their message. The number of Mohammedan inquirers is constantly swelling, and every year there are added to the Church more from among the followers of the false prophet, who, we trust, shall be saved by their faith in Jesus.

Thus has it come about that this half century of missionary labors for these Nestorian Christians has, under the blessing of God, put them in a position of influence and aroused in them a spirit of service which promise grand results for the kingdom of Christ in the half century to come.

CONVERTED MULETEERS.

REV. E. W. MCDOWELL, MOSUL.

In one of our villages there is an interesting church, remarkable for its spirit of brotherly love and for its zeal. It is the growth of only a few years and sprang from a seed of God's own planting. The village was Catholic, the people very ignorant and bigoted. There lived here two men, K—— and T——, no better, no worse perhaps, than their neighbors. Being muleteers their business took them occasionally to a neighboring city where, in some way, they came into contact with a native evangelist. This man not only preached to them, he took them by the hand and talked with them of Christ. At first they set themselves against his words, but finally, for the truth had taken hold of their consciences, they promised him that they would search the Scriptures for themselves. This promise, however, involved their learning to read. They bought primers and testaments, and on their return home secured a teacher, then one of the worst characters in the village. He afterwards became a consistent Christian.

The New Testament was a new book to them. They had never heard such truths before. Fear, sorrow, surprise, joy, were intermingled in their hearts day after day. As they read their interest deepened. K. would read far into the night though the mother scolded about the waste of oil. As they read they marked the most precious truths, and when they had finished almost every leaf of the testament was turned down. These truths they used among their friends, innocently supposing that, like themselves, they would be glad to have their eyes opened to the great errors in which they had been living. But they were first ridiculed, then threatened, finally were persecuted, and, worst of all, their chief enemies were those of their own household—mother, wife, sister and brother. This led to their meeting to read in secret in a secluded spot among the hills, where, under the impulse of the Spirit, they learned to pray aloud before each other.

The change in their character could not long be seen without bearing fruit. The

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first convert was K.'s sister; then his wife, who, once habitually abused and beaten, now finding herself treated with consideration and love, could not but appreciate the change in her husband. Next, the old mother, who had been so devoted to her church as to mourn for her son as dead, was united to him again in a common faith.

T. now fell sick and soon died, but not without first giving evidence of the power of the gospel to give peace and support in death. His last request was that the usual mourning, heathenish in its nature, be omitted at his burial. His calmness and peace in death impressed those who witnessed it. Two young men especially were so moved by what they had seen and heard that when K. went to the hills to pray, mourning that, as he supposed, he must hereafter at such times be alone, he found these young men following him and beseeching him to receive them into his company. From that time they became his fellow-disciples and are in the church to-day. A few others also were gathered, chiefly from among K.'s kinsmen.

At this juncture it was reported that the Catholic bishop of Mosul was soon to pass through their village. Great was the rejoicing among the people. "Now," they said, "the *Proots* (Protestants) will get their deserts." The bishop was, as he now is, a very powerful man, able to fine, to beat or imprison any who might incur his displeasure, and very naturally his coming excited fear in the hearts of those who had left the church. Some of them went back to the church, although still clinging to the new doctrine, but K. with his own house and a few others stood firm. The bishop came, and K., having a gun, was called to stand guard before his tent, and while there was summoned before him to answer to the charge of heresy.

As he laid aside his gun and dagger his knees trembled, but on entering the tent he recovered somewhat. It is the custom here for a layman on entering before a bishop, to get down upon his hands and knees at the door and so crawling up, to kiss the magnate's outstretched hand. K., without being taught by man, had, through the truth which makes free and gives manhood, received a different spirit. Without meditating it before hand and though really fearing the man, he somehow could not get down on his knees, but walked upright into the bishop's presence and gave him the ordinary respectful salutation made to men of rank.

The bishop was angered by his boldness. His first question was: "Are you a teacher in Israel?" "Thou sayest it," replied K., all fear going with the first answer. Then followed badgering, coaxing, threatening on the part of the bishop, all of which was met by Scripture or by such answers as are prompted by the Spirit in fulfillment of Christ's promise. Some of these of which I have learned, were remarkably apt, logic boiled down—unanswerable; an illustration of what the incessant study of the Bible does for the intellect.

The entrance of a good Catholic who had tarried too long at the wine and who could go no better on four feet than on two, interrupted the interview, and in the disastrous failure of his attempt to kiss the bishop's hand, furnished K. with such a good illustration of orthodoxy that the bishop's anger was turned towards the new offender and our friend made his escape.

The next morning all the villagers were ordered out by the bishop to escort him to the next village, the roads being dangerous. They all started out with him, affectionately kissing his hand; but at the summit of the first hill, on looking around he saw only his

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own followers. "Where are your men, *Rais?*" he asked of the head of the village. The Rais answered, rather sheepishly, "Your Honor, they have all gone back but this man," pointing to a young fellow behind him. The bishop looked and saw our friend K. "What," he said, "no one but this Proot will go with me! Clear out, both of you!"

The bishop had come and gone; had examined K. and had done nothing. People began to conclude that the Proots could not be so bad after all, and many of them accordingly attended the meetings which our muleteer now began to hold. Those who had fallen back were restored and others added, among them the Rais of the village. This caused an uproar; the heretics were mobbed, the Rais wounded and he and K. thrown into prison. A heavy fine was inflicted upon them. K. was released on bail and went to Mardin to seek the help of the missionaries. Through their influence with the government the fine was remitted and the men were set at liberty.

The little band were now for the first time organized into a church and were given a pastor. The first one proved unfaithful and did much harm; a second did better and the church under his care grew in numbers and in knowledge. But most of them having been brought into the fold by K., would recognize no other shepherd. K. was therefore asked to go to our school in Oroomiah and pursue a course of study to fit himself for this responsible office. He went and, though not at all brilliant in his studies, developed into a very efficient worker.

He returned to his village, and under his care the church is steadily growing and is exerting such an influence that even the Catholics openly declare that the entire village must before long become Protestant.

THE CIVIL CONDITION OF CHRISTIANS IN PERSIA.

R. M. LABAREE, OROOMIAH.

A few months ago, one of our missionary physicians, while making a visit to Tehran, was given an interview with the Shah. His Majesty expressed a lively interest in the condition of his Christian subjects, and among other questions inquired whether they were not better treated than those across the border in the dominions of his neighbor, the Sultan. Fortunately, for his gratification, he could be answered that they were. Only as Persian justice is compared with that of the unspeakable Turk, can it shine like a superior light. In Persia the different sects of Christians suffer less than their brethren across the border. They are not openly, violently and continually robbed. Rapine and murder are exceptions—not the rule. This superiority may be sufficient to please the vanity of a despot in his remote capital, but it is anything but satisfactory to the poor people.

In the first place the Nestorians and Armenians of Persia in common with their Mohammedan neighbors suffer from the evil forms of society and government which have been bequeathed to them from the earliest dawnings of history. Landlordism in its worst forms bears sway. The poor *rayat* or tenant must pay his landlord one-half or two-thirds of all the produce of his farm. Aside from his poll tax he must pay a tax on his house, his hayfields and his fruit trees, and on all his stock with the exception of the oxen with which he tills the soil. But this is not all. He is virtually at the mercy of his *agha*, which translated literally means master, a word which most correctly describes the relation of the landlord to his peasants. By law he may require from each of his rayats three days of labor without pay. In reality he makes them work for him as much as he sees

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fit. He helps himself to what he pleases whenever he makes them a visit. He sells them grain and flour above the market price. He ties them up and beats them for slight offences. And to all this and much else must the poor peasant submit for fear of worse persecutions if he complains. In these respects Moslem, Christian and Jew suffer alike.

It cannot be denied that in some respects the Christian villages show less signs of misery than the Mohammedan. The people are not quite so ragged. There are more upper chambers, relieving the monotony of the one-storied, flat-roofed dwellings which make up the village. The surroundings, too, are a little less forlorn. This is due in large measure to the superior industry and intelligence of the Christian population. Undoubtedly, too, the Armenians and Nestorians of Persia have been the recipients of many material benefits through their warm friends, the missionaries and foreign consuls, who have always used their influence to mitigate their oppressions. Some of these efforts in their behalf have not, however, resulted as was anticipated. For instance, more than thirty years ago, through the influence of the English Consul at Tabriz, in certain districts sub-governors called *Serparasts*, were appointed to supervise the affairs of the non-Mohammedan population. But this office has not proved to be an unmixed blessing. It means another official to be fed, clothed and enriched at the expense of the toiling peasant, and because he is one of the smaller fish in the official pond and hungrier withal, he is often less amenable to influence except that of bribery or of fear.

But in spite of his influential friends, the Christian has more to bear and suffer than his Moslem neighbor. He is an inferior being, an "infidel," a "Christian dog." The worst Mohammedan is better than he. He may not eat with Moslems. He must not enter their houses when his clothing is wet. If struck by them he dares not strike back. In the law courts he is not their equal. His life and property are not equally secure.

A few weeks ago a man from the village of D—— came to one of the missionaries who was expecting shortly to leave for America, and begged to be taken out of the country with him as his servant. Formerly he had been a tool in the hands of his agha, a notoriously bad man, and stood ready, at a sign from his lord, to perjure himself, steal, or do anything else that was necessary to carry out the black schemes concocted at headquarters. He came under the power of the gospel and was converted. It did not suit his master at all to lose such a useful man, and he immediately began to instigate petty persecutions, which in the aggregate made life miserable. The poor fellow's property was being little by little wrested away from him, for the agha had others who, to win his favor, would perjure themselves in court. Even his life was in danger. This same landlord had at different times kicked four of his rayats to death; one of these was this man's father.

Here is another instance from life of another kind: A family in the city of Oroomiah have a little daughter about ten years of age. A Moslem in a neighboring yard takes a fancy to her and entices her away. The parents miss her and begin a search, but for a day or two can find no trace of her. At last they learn the truth and appeal to the Governor. No, it is too late; she has said the fatal words, has declared herself a Mohammedan and is lost to her family and religion forever. In vain the parents argue that she is young, that in all probability she has been cajoled or frightened into her change of faith, that if they could see her for only a moment

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they would persuade her to return to her home. Their cries are useless. Their little girl, although so young, becomes the inmate of a harem! I leave it to my readers to imagine the hate, the stinging wrong and the intense grief which fills those parents' hearts. Nor have we probably heard the last chapter of this tale of wrong. By Persian law all converts to Islam may claim a lion's share to their father's property. Thus it pays indigent Mohammedans to entice away the young daughters of well-to-do Christians.

Just another instance: In the village of S—— the landlord's overseer recently ordered a tenant out to work. The man remonstrated, for he had already worked for the master double or triple the amount that could be legally required of him. High words ensued. The overseer in a rage seized an axe and struck the man a blow which resulted in his speedy death. The widow and children with clothes torn and heads covered with mud—Oriental signs of grief—appeared before the Serparast. "The landlord is too powerful a man," said the Serparast. "I dare not touch his servant. Go to the Governor." "The agha is a *sayid*, a holy man," is the answer of the Governor, "he will see that justice is meted out to his servant. Go to him." "My servant has committed a fault, it is true," said the agha when approached on the subject, "but you must forgive him. I will see that he pays you some blood money." And so a few dollars "blood money," less than the price of a good horse, settles the case most satisfactorily—to landlord and servant. Worst of all, that same man is continued as overseer and is held in as high esteem as ever by his master.

Do you wonder that the Christian sects all through the Orient hate their Moslem masters with an intense, undying hatred? "But is there no improvement from year to year?" some one may ask. It is hard to tell. In large cities like Tabriz, where there is a large and wealthy Christian population, they command a degree of consideration and respect. But in country districts oppression is the rule and redress the exception. Here, too, the education given the people has raised up men, like our native physicians, who have won for themselves the esteem of the ruling class and of the Moslems in general; and of course the numbers of these are increased from year to year. Otherwise the condition of Christians remains the same, and, some even say, grows worse. Certainly just in proportion, as higher ideals of manhood and the light of western civilization become diffused among the people, does oppression of any kind become more galling and unendurable. No wonder the people with longing eyes are looking to Russia as their coming liberator and are praying that the downfall of the Persian tyranny may be a speedy one.

RECENT REVIVALS IN OROOMIAH.

BENJAMIN LABAREE, D. D., OROOMIAH.

A short time before my leaving Oroomiah, one of the most intelligent laymen in our Reformed Church said to me: "I think you will carry more encouraging reports to the American churches than any returning missionary in a long time." He referred to the revivals which have refreshed the native churches for two successive years.

Three years ago a feeling of depression had come over the workers. The spiritual outlook was dark. Coldness in the churches, grave scandals in certain quarters, small accessions at the communions during the year, had filled our hearts with grief and concern. The situation was laid to heart by both missionaries and native brethren. At the end of the year, previous to the Week of

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Prayer for 1889, a day of special prayer and fasting was recommended by our native Evangelistic Board, and very generally observed by nearly all the churches with much solemnity. The Week of Prayer was kept as usual, but with no marked evidences of encouragement. But before winter had passed a very general spiritual awakening was manifest in the churches. In some of them special meetings were held, and the Spirit of Grace was poured out in precious measures. Large congregations assembled to hear the preaching of God's truth. Many persons were most hopefully converted. Several backsliders were reclaimed who have been a joy to our hearts ever since by their unusual activity in laboring for souls. The zeal of the young men of the churches was particularly encouraging.

The additions to the churches in the months following were not so numerous, however, as was expected. A chief reason was the unusual caution of the pastors in receiving applicants. The experience of the past has taught them carefulness in this matter.

In the winter and spring of the present year, to our grateful surprise, many of the gracious scenes of last year were repeated. About twenty churches and congregations were blessed with revivals; many of them those that had been visited the winter before. Among these was the large church of Degala. The pastor, in faith that a second blessing was in store for them, had appointed a "spiritual week," as we term it. Much preparation for it had been made in preaching and in house-to-house visitation by the pastor and zealous members of his flock. The young men were especially active, ready volunteers for any service. Yet for the first half of the week no special interest was developed. Mr. St. Pierre, who had come out to aid the pastor in preaching, was a little disconcerted. He asked the pastor if he had not made a mistake in appointing the week, expecting a general revival two years in succession. But the pastor's faith was not shaken. And it was fully rewarded. The very next day the power of the Spirit was manifest in the congregation. The attendance increased until the church was full. The preaching deepened in solemnity and impressiveness. Night after night there were new cases of interest. Special meetings were continued throughout the next week. A few Sabbaths after, when I visited the church, I found they were holding a service of praise and thanksgiving. Nearly sixty had publicly declared themselves on the Lord's side. . . . .

The church of Gulpashan is another of our larger self-supporting, thrifty congregations. One of its deacons is probably the wealthiest man in the Nestorian nation; which means that he may be worth, at a guess, from eight to ten thousand dollars. He is a man of sterling integrity, liberal-handed, highly intelligent for his opportunities. And yet he is a man of exceptional modesty for an Oriental. He would be an honor to any church in any land.

A sad division had occurred in this church. No efforts to reconcile the feud had succeeded. Yet before the season had passed the young pastor had appointed a "Spiritual Week." His brother ministers were amazed at his audacity, or his faith. The result more than equaled his expectations. The Spirit of the Most High came down upon the congregation, melted their hearts into unity, and brought some fifty or sixty from outside of the church to confess their faith in Jesus. In one of their meetings there came a Catholic Nestorian woman to find an opportunity to pour into the ears of the session her grievances against a church member. As she sat and listened to the word preached she was

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filled with wholly new views of the Saviour and a new sense of her own sinfulness. She went home rejoicing in Christ, forgetting altogether her grievance against her neighbor. No persuasions of her papal relatives could move her from everywhere publishing what Jesus had done for her soul.

Ada is another place which has enjoyed a two-fold blessing in these successive years. The opposition from the Nestorian bishop and his party has been intense here. Great efforts were made to prevent people from attending the special services of the spiritual week. Nevertheless, the church was well filled. The interest in the preaching of Bible truth is one of the significant features of these times. A large body of the Old Church women in Ada went to their priests urging them to invite Mr. Coan to preach in the Old Church. Failing of their purpose, they came to the Reformed church service time after time. It was here that the labors of our Bible woman Layah made such an impression that the women took her to their Old Church two successive afternoons to talk to them from the Bible; and the church was filled with eager listeners. Even the Catholic Nestorian women took her to their church in the hope she might be allowed to address them there; but they were thwarted by their priest. In several other villages this good woman has so won the hearts of the women that they have almost taken her by force to their church. In one instance when a large company were thus assembled the sexton heard what was going on and came in a towering rage to drive out the heretic woman, declaring it would take the services of several bishops to re-sanctify the profaned building. With curses and revilings, and the free use of his cudgel he attempted to drive out the crowd. But in the darkness of the church and in the blindness of his anger it happened that the Bible woman and a few other women got left behind. When quietly left by themselves the women begged Layah to go on with her talk. First, said she, let us pray for those who oppose the truth. Tenderly she prayed for the old sexton, that he might be forgiven his evil language. When she was through the women broke out, "We do believe that you are the true Christians. You have prayed for this man who abused you; had it been us he thus cursed we should have paid him back in his own coin."

This interest among the women in that darker section of our field has surprised us. We know of a woman who time after time forded a river partly covered with ice, her child upon her back, that she might get to hear Mr. Coan preach in another near village.

There is no doubt that the vivid graphic preaching of Mr. Coan, and the clear forcible sermons of Mr. St. Pierre, both in exceptionally good Syriac, have had much to do with the large audiences that have gathered at these revival meetings. But even where the preaching has been done principally by the native brethren there has been good attendance and the Spirit of the Lord has been present in power. The increased activity of the lay membership, especially of the young men, is of great importance in the work. But what has cheered us most is the zeal, fidelity and hopefulness of the native pastors.

Up to the first of May over 200 new members had been received into the churches. To God be the praise.

A MODERN APOSTLE.

REV. BENJAMIN LABAREE, D. D., OROOMIAH.

In a recent number of *The Independent* a correspondent gave an account of the "Stundist" movement in Russia, which has in recent years alarmed the hierarchy of the Rus-

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sian church by its rapid spread. Among the early promoters of this great spiritual awakening mention is made of a Nestorian named Yacob Dilakoff. It is interesting to know that this man is a graduate of the old Missionary Seminary at Mt. Seir, Oroomiah, and to this time retains the most profound gratitude to the American missionaries for having led him to Christ. A little notice of him was given in the CHURCH AT HOME AND ABROAD in March, 1890. To repeat briefly, he went to Russia on business soon after completing his studies at the Seir Seminary, some thirty years ago, and was so appalled at the gross darkness of the Russians he felt impelled to preach to them the gospel of life and light. He studied their language, took up peddling as cover for his purpose, and with a few Bibles in hand went about from house to house unfolding the Scriptures. Many of the common people heard him gladly. Both German Lutherans and Russians welcomed his visits. These formed little prayer unions, and from this hour of prayer they came to be called *Stundists*, after the German word for hour, *stunde*.

The new movement has spread so widely, and gathered such momentum that the authorities of the Russian church, while admitting the high moral reformation it had accomplished in its adherents, have found it necessary to hold large councils to consider how to resist this schismatic development, as they regard it. Archiepiscopal decrees have been fulminated against it. Numbers of its adherents have endured persecution for the sake of their new-found liberty in Christ, and some have been sent into exile. Our friend Yacob, whom the Stundists love to call "our bishop," has also at different times been arrested and thrown into prison.

A few years since, I received a letter from Mr. Pashkoff, of St. Petersburgh, eminent for his piety and evangelistic zeal, as well as for his intelligence and social standing, which fairly glowed with admiration for what Yacob Dilakoff had accomplished. He called the movement he had started as the great hope for the regeneration of the Greek Church in Southern Russia. Mr. James Watt, now agent of the British and Foreign Bible Society in Berlin, in full acquaintance with all the facts, declares the results of Dilakoff's labors far exceed in importance all else that the American missionaries in Persia have achieved.

Finally, leaving the new movement to take care of itself, Dilakoff began laboring for the sect called Molokans, in the Crimea and on the Volga. The history of his labors here is most interesting. With his own hands he has set apart, as the Holy Ghost taught him, some sixteen pastors over evangelical congregations which he has gathered from this peculiar people.

During the last three years he has been at work among the Molokan colonies far away on the Amoor river, and here too with wonderful success. He has recently returned to his home on the Volga to take his family to his new field of labor to settle down there as pastor and bishop over the souls the Lord has given him in those communities.

The fervent piety of this Nestorian brother, his entire singleness of purpose, and his unquenchable zeal in carrying the gospel to the ignorant and benighted mark him as one of the Lord's apostles in this nineteenth century. His letters to his beloved friends, the missionaries at Oroomiah, are full of the sweetness and fervor of the apostolic spirit.

Such illustration of the far-reaching and unexpected results of missionary work should greatly inspire the faith of all friends of the cause.

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Concert of Prayer for Church Work at Home

JANUARY,	The evangelization of the great West.
FEBRUARY,	The Indians of the United States.
MARCH,	Home Missions in the older States.
APRIL,	City Evangelization.
MAY,	Our Foreign Population.
JUNE,	Our Missionaries.
JULY,	Results of the Year's Work.
AUGUST,	The Mormons.
SEPTEMBER,	The Outlook.
OCTOBER,	The treasury of the Board.
NOVEMBER,	The Mexicans.
DECEMBER,	The South.

THE TREASURY OF THE BOARD.

The topic for the concert of prayer this month has neither poetry nor romance about it. It must be discussed in hard cold prose. It calls for simply the commonplaces by which our every-day world is run. It admits of no flights of fancy or brilliancy of illustration. But it is a topic of solid moment and vital importance.

The Board of Home Missions had, at the beginning of the fiscal year, 2,017 laborers in its work, including 340 teachers in schools. This full brigade of Christian workmen and workwomen depend on the Board's treasury, partly or wholly, for their support. The teachers get from the Board their entire salaries. Of the home missionaries, some are entirely maintained by the Board, laboring in fields which, for the time at least, contribute nothing toward their support. In most cases the Board supplements the salaries which the churches contribute with appropriations ranging from a few dollars up to many hundreds. But in all these cases the Board makes vital and necessary contribution to the maintenance of the work. This little army of worthy and willing Christian laborers therefore look to the Board's treasury for aid which is absolutely needed, and the lack or delay of which must cause them embarrassment or even hardship. The Board has a formal contract with them. They have a legal right to the sums which have been promised them. The moral obligation to pay promptly the moderate appropriations due them is as strong as can be imagined. And no one feels or admits this more thoroughly than the officers and members of the Board.

Well, this being so, how is it when the treasury is empty, or worse than empty? That is the state of the case to-day. The Board began the year on April 1st with a debt of $98,000. It was increased without fault of its own, and in spite of earnest efforts to increase its income and lessen its outgo. The Board has sent out repeated appeals for the liquidation of this debt through our religious journals and to many hundreds of individuals. Responses have not been lacking. But thousands have been received where tens of thousands were needed. And in this dull summer season, when income contracts to the minimum, while outgo is steadily maintained, the state of things of course gets worse, instead of better. Loans have been effected to the full extent of the Board's credit. All sources of revenue have been used to the utmost. But the fact remains that the treasury is empty. And, as a consequence, missionaries and teachers wait weeks and months for remittances, simply because there are no funds to pay them. No picture need here be drawn of the trouble and worry, and sometimes positive suffering which such delay causes to a class of men and women who certainly earn and deserve their meagre support as fully as any laborers in this work-a-day world. If the noble men and women who make up the rank and file of our great Presbyterian host—thousands of them rich enough by the bounty of Providence to do almost any benevolent thing their hearts may

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incline to—could but get a fair idea of the pain and fret and fear brought to the hearts and homes of hundreds of home missionaries by the delay of an earned quarter's salary for one month, or possibly two, the one hundred thousand dollars of debt would vanish before the breath of their generous and quickened sympathy like a snowbank in the sun.

But our best appeal is not to quickened sympathy or spasmodic generosity. A reliance at once more wholesome and more hopeful is to be found in the just and enlightened Presbyterian conscience. Our people need and would readily respond to more of patient and habitual instruction as to the facts and features of the great work of the church. Our children would grow up to be a generation far in advance of their fathers in all active well-doing, if they were only more thoroughly plied with great evangelistic and missionary ideas. If all our pastors and elders would but push systematic beneficence and publish and advocate the well-devised and well-jointed scheme of our church's activity as well and wisely as some do, the incomes of all the Boards would soon be commensurate with even the great work which presses on them. All the agencies for rousing and enlisting the people which the Boards can wield, potent as they are, are insignificant compared with the power in this direction lodged in the hands of the pastors and rulers of the churches, and the workers in our Sunday schools. We firmly believe that if for one month after the reading of this appeal this matter were earnestly pressed upon our congregations by those who are officially and morally responsible for their instruction in all well-doing, the Board of Home Missions would receive the most splendid of Christmas gifts in the replenishment of its exhausted treasury, and would celebrate the new year by the full resumption of its interrupted aggressive work.

It will be encouraging to our readers to note, in conclusion, that while the debt remains, and has even experienced the usual summer augmentation, the first four months of the fiscal year have shown a moderate but gratifying increase over last year in gifts from all sources — congregations, Sunday schools, legacies and individuals. It would be most gratifying if this rate of increase could be maintained throughout the year. But let it be fully realized that much more than this is needed to put the Board financially where it can fairly and hopefully grapple with the vast and fast-growing work which for more than a year it has for want of means been utterly unable to handle.

W. I.

Opportunity for a work of special importance is given to the gifted pen of Mrs. Elaine Goodale Eastman. It is not so much to fight the battles of the race that she has adopted by her marriage with Dr. Charles A. Eastman, as *to harmonize the best thought of both races.* In their real interests, which are the interests of humanity and not of tribes or types of men, they are not opposed to each other. The intelligent and principled Indians see this. Nor is it difficult to make the honest white settlers see the same. Those most difficult to reach are the Agency hangers-on, the driftwood on the shores of civilization. But they are factors in the problem of reconstruction which cannot be ignored. *They must be rehabilitated in manhood rather than antagonized. Herein is the patience of the saints.*—Selected.

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CONTRIBUTED ARTICLES.

THE DIFFUSION OF USEFUL ENGLISH LITERATURE IN INDIA.

F. F. ELLINWOOD, D. D.

The friends of religious progress in India are awaking to the fact, that while great pains have been taken both by missionary organizations and by the Anglo-Indian government to advance the interests of higher education, they have, alike, been remiss in following up that education with a proper supply of wholesome reading matter. Not only Christian literature, in cheap and available form, but all other kinds of wholesome and useful books are greatly needed. Men have forgotten that a college or a mission high school in India is not planted in the midst of a thousand well-appointed publishing agencies, and that in a Hindu home books and papers of all elevating types do not lie on every shelf and table,—everywhere inviting and enkindling a laudable literary appetite. But nature abhors a vacuum in intellect and morals as well as in physics; and, unfortunately, the devil likes a moral vacuum, for his business is to fill it speedily and fully. The rush into India of all sorts of corrupt literature published in the English language, and at prices which are within the reach of the poorest, has startled thinking men. English translations of the worst French novels, added to all the vileness that English authors of a low grade have supplied, are found in immense quantities in the bazaars in Calcutta and elsewhere. At length a society has been formed, first suggested by Lord Northcote but projected by Rev. James Johnston, who was so active in organizing the London Missionary Conference in 1888, whose design is to supply this lack of wholesome literature, embracing books on science, travel, history, fiction, and whatever shall be thought to exert an elevating influence. This enterprise has been entered upon, not merely by missionaries, but by civilians, without distinction of faith,—English residents, Hindus, Mohammedans and Parsees. All educated and philanthropic classes have seen the peril of the hour and are coming to the rescue. A fund of about $50,000 has been subscribed, and steps are being taken for carrying on the work of publishing and distribution.

An incident occurred in the discussions of the committee in charge which is very significant, as indicating the influence which Christianity, all cavils and misrepresentations of its enemies to the contrary notwithstanding, has stamped upon India. Among the books which the committee had placed upon their list was a work on Christian experience, concerning which the missionaries on the committee had some hesitation, lest it might be objected to. But others, who were not of the Christian faith, at once remonstrated against its withdrawal, declaring that it was eminently salutary in its influence and worthy of general perusal. The book was the well-known *Imitation of Christ*, by Thomas à. Kempis.

Undoubtedly the opportunity is now at hand for the Christian Church of all lands to put forth earnest and united effort to supply Oriental lands, in which English has been so extensively taught, with a literature which is either directly or indirectly Christian. It is marvelous that there has been so much apathy in this respect. When in a recent interview with Mr. Johnston, I asked him whether, in

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his opinion, the friends or the enemies of Christianity were making the greater use of the facilities which had been furnished by instruction in the English language, in providing present supplies of literature, he said without hesitation, "The enemies are the more industrious in this respect." The children of this world are just here wiser in their generation than the children of light. The works of European infidels are furnished in parts and parcels, or, as we say of other poisons, in diminished doses, to suit the customer and destroy him by slow degrees. I recently saw some advertisements which read as follows:

Works of Charles Bradlaw, at 5 cents
" " " " " 10 "
" " " " " 25 "
" " " " " 50 "

In a similar way Robert J. Ingersoll is served up in India in cheap forms. A little pamphlet was sent to me not long since, published in English in India, giving to Hindu readers of English a brief rehash of the infidel arguments of Thomas Payne. Brief summaries of all the arguments of the last century against Christianity are furnished in compact form, and with the direct purpose of destroying Christianity. Mr. Johnston, in visiting some of the booksellers of Calcutta, was painfully impressed with the fact that the friends of Christian literature were sadly belated in their efforts, the field having been already possessed by the enemy. One of the most intelligent and active men there engaged in the trade said to him: "If a better class of books had been sent out from England at the first, the low and vicious ones would not have got the hold they have on the reading public. The first books which came to this country in cheap and attractive form were those low and vicious novels, and it will be difficult now to supplant them." In summing up the aspects of the situation Mr. Johnston says in a published report of last year: "The place of the English language and literature in India is one of the most marvelous phenomena of this nineteenth century. I cannot here discuss its deep significance; I can only call attention to the extent to which English books are read and bought, and to the character of those which are most in favor, and exert the greatest influence." He estimates the number of those in India who, by English education have been qualified to read and, therefore, demand a wholesome literature, at ten millions, and he adds that nearly a million are being added to the number every year.

While these desolations of error and corruption are spread abroad on the other side of the globe, the wealth of Christendom, nay, the wealth of Christians is being amassed in fabulous amounts. The great work of spreading the Gospel among the benighted has not yet touched the wealth of the Church; and not until the great body of Christian believers shall rise to a point at which there shall be not only thousands of young men and women who are ready to go, but also tens of thousands of instances of equal sacrifice on the part of those who stay, can there be any well founded hope of the conversion of the world to Christ. To put the matter in another form, the chief difficulty now is not in the obstacles,—great as they are, on the mission fields,—for example, in the inveteracy and increasing aggressiveness of heathen systems, in the inconsistent examples and positively demoralizing influence of foreign residents, nor in the rival efforts put forth by the friends of heathenism and the enemies of the truth; but it is in the apathy and worldliness of the Christian Church. The fact that Hindus and Mohammedans and men of no religion, in India, are subscribing for the extension of clean, wholesome literature to counteract the poison that is sapping the foun-

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dations of morality and order, affords a significant lesson and a worthy example to all followers of Christ who are blessed with the means of extending His kingdom.

SIGNS OF ENCOURAGEMENT.

It is gratifying to see that the Government of India, at least a goodly number of its officials, are becoming impressed with the importance of providing for the wants which have been here considered. It is interesting, by way of review, to mark the successive stages which have been reached on the part of the Anglo-Indian government since the palmy days of the grasping and godless East India company. A century has not yet passed since an Act of Parliament was obtained, discouraging not only the popagation of Christianity, but even education, lest it might prove an obstacle to the commercial schemes of the company. A second stage was that of partial tolerance toward the missionaries and their work, but accompanied, at the same time, with special aid to the festivals of Juggernaut and other superstitious observances by way of catering to the heathen prejudices of the people. A third stage was that which led to the establishment of secular schools, in which, however, agnosticism of various types had quite as large a place as did the truth of Christianity. The fruit of mere godless education now excites no little apprehension. A fourth stage is represented by the resolutions which were adopted at the first meeting of the executive committee of the above named Society for the Diffusion of Useful Literature in India. It was held at the residence of Sir Charles Elliott. It may be instructive, as showing the wide catholicity observed in the choice of the committee present, to quote their names which are as follows:

The Most Reverend Lord Bishop of Calcutta.

Hon. Charles Elliott, K. C. S. I., C. I. E.

Hon. P. P. Hutchins, C. S. I.

Sir John Edgar, K. C. I. E., C. S. I.

Maharajah Sir Narendra Krishna, K. C. I. E.

Nawab Abdool Luteef, Khan Bahadoor, C. I. E.

Rajah Peary Mohun Mookerjee, C. S. I.

Hon. Syed Ameer Hossain, C. I. E.

Hon. Mr. Justice Guru Das Banerjee.

Hon. Ras Behari Ghose.

Hon. Sir Alfred Croft, K. C. I. E.

Venerable Archdeacon Michell.

Rev. K. S. Macdonald, M. A.

Mr. H. J. S. Cotton.

Mr. H. Beveridhe.

Mr. C. H. Tawney, C. I. E.

Mr. W. F. Danby.

Baboo Pratap Chundra Mozumdar.

Dr. Mohendra Lal Sirkar, C. I. E.

Mr. A. M. Bose.

Baboo Kristo Behari Sen.

Baboo Rajoomar Sarvadhukari.

Baboo Hera Prosad Sastri.

Maharajah Sir Jotendro Mohan Tagore, K. C. S. I.

The Hon. Sir Henry Harrison.

Very Rev. Father Lafont, S. J., C. I. E.

E. J. Atkinson, Esq., C. I. E.

Rai Radhika Prasama Mookerjea Bahadur.

Hon. Raja Durga Chenar Sen, C. I. E.

Baboo Bankim Chander Chatrijea.

Manloai Ardool Jubbar.

Prince Jehan Kudr.

The resolutions which were passed are as follows:

"1. That it is both desirable and practicable to establish a society, under the name of 'The Society for the Diffusion of Useful Literature in India,' having for its object to encourage the production and circulation, at a cheap rate, of sound and wholesome literature, both in English and in the vernacular, for the benefit of the reading public of India.

"2. That a letter be addressed to the Government of India and Bengal explain-

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ing the objects of the society, expressing a hope that these objects meet with the sympathy and approval of the Government, and inquiring whether, in the event of its being able to show fair prospects of successful work, the society may hope for a moderate grant of money from Government to assist it in the furtherance of its ends.

"3. That Mr. Johnston be encouraged to visit the different Presidencies and Provinces of India, with the object of interesting the various Local Governments and Administrations in the scheme, and of taking steps, when possible, for the establishment of similar societies elsewhere, to be in association and correspondence with the Calcutta Society."

A branch committee formed at Bombay presents the following names:

H. H., the Maharajah Gaekwar.
H. H., the Rao of Kutch.
H. H., the Thakore of Bhownhuggur.
The Hon. Mr. Jardine.
The Hon. Mr. Birdwood.
The Hon. Mr. Telang.
Sir Jamshedjee Jijibhoy.
Sir D. M. Petit.
Mr. W. E. Hart.
Mr. V. Mahdowdas.
Mr. Nulkar.
Mr. Randade.
Mr. Sayani.
Mr. B. Tyebjee.
Mr. S. S. Bengali.
Mr. T. M. Mehta.
Mr. J. U. Yajnik.
Mr. V. A. Modak.
Mr. Deishmookh.
Mr. Kalker.
Mr. V. Atmaram.
Dr. Peterson.
Dr. Atmaram.
Dr. Kirtikar.

Considering the history of governmental relations to the missionary work in India, for the last century, one feels, after reading these names like thanking God and taking courage.

Another sign of encouragement is found in the fact that the general leavening influence of Christianity in India has been such that various Hindu sects are now adopting Christian ethics, though they claim to have Vedic authority for all their teachings. The last degree of absurdity to which this notion has been carried, is shown in a recent letter in the *Christian Missionary Intelligencer*, which states that the leaders of the Arya Somaj are now endeavoring to make it appear that all western science even, is found in its germs in the Vedas. Unfortunately, the masses are ignorant of the Vedas, and understand neither their corruptions nor their moral and intellectual sterility and are therefore ready to be duped. Yet it is a cheering fact, that the cultus of India is rapidly advancing toward Christian standards.

The Sun that really imparts the light may still be hidden, but in due time the clouds will pass and He will burst forth with healing in His beams; but just now there is greater progress in Christian ethics than in attempted Christian doctrines. The last strain upon the national pride, the *amour propre*, of the Hindu people, will be the reception of God and His Christ in the place of their Hindu deities, and of the Bible in place of the venerated Vedas. They will ultimately accept the logic of their own new teachings: they are doing this. They are feeling the pressure of the higher morality of western nations which the Bible has inspired. They are beginning to see the force of truth, but will not yet acknowledge its source. They see men as trees walking, but are not ready to accept Jesus Christ as the Son of God. Yet, as a third hopeful indication, there are thousands who admit the supreme excellence and glory of His character as the highest type

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of man. We have already alluded to the favor shown to the *Imitation of Christ*, by Thomas à. Kempis. Mr. Johnston informed me that while attending a very large meeting of the Brahma Somaj, which was addressed by Mr. P. C. Mozumdar, he observed that every mention of the name of Christ was responded to with enthusiastic cheering. The late Cheshub Chunder Send, in the creed which he drew up for his Brahma Church, placed Christ at the head of all the world's great prophets and teachers; and a newspaper called *The Harmony*, published as an organ of the Brahma Society, has issued a prospectus which announces as its object an effort to unite pure Hinduism and pure Christianity under the banner of Jesus Christ as the Son of God.

Evidently the elements of truth and error are coming into close grapple. It is a time to work and to give. All the Orient waits for America to give back something of that which she has received as the rich and free inheritance of the ages.

A soul not interested in foreign missions in such a time as this is a strange spectacle.

LIGHT SPREADING IN KOREA.

REV. D. L. GIFFORD, SEOUL.

The prospects of evangelistic work in Korea are certainly brightening. Our hearts have been much gladdened recently by reason of a work that has sprung up in a country locality not far from Seoul. At the time of the Korean New Year, in the early part of February of this year, my teacher went to the country to spend the holiday season at home. As he travelled the road on foot he fell into conversation with a young man journeying in the same direction. Their talk took a religious turn, with the result that my teacher spent the night in his village telling to a little group of men the story of the gospel. He left some books and went on his way. Two weeks later he returned, and what was his surprise to learn that two or three of those he had taught had found peace in believing. Off and on during the spring these converts paid a number of visits to Seoul, and while here they gathered a considerable knowledge of the teachings of the Bible. Mr. Fenwick, in company with Dr. Hardie, at one time paid them a visit of two or three days.

About the 26th of May Mr. Baird and I, accompanied by a helper who had been a believer for a number of years, paid them a visit. Although it was a busy season for farmers, we found a considerable circle eager to be taught. Soon we were at work with a system of Bible readings. Mr. Baird took the life of Christ, and I the sermon on the mount to explain, while Mr. Choi branched out into a course of theology. Mr. Baird in the morning and I in the afternoon sat in the centre of a class, upon coarse mats, in the shade of a tree, upon a hillside raised just a little above the village. The cool breeze fanned us, and our eyes looked upon glittering rice terraces and upon noble, green-clad mountains. Yonder a plowman wading after his ox and plow, was throwing up his furrow out of the water of the rice-field. The hum of insects and the far-away, mellow note of the cuckoo sounded in our ears. Thus seated, the teacher indicated the chapter and verse and Mr. Choi, the helper, using Korean words, read the passage fluently from a Chinese version of the Scriptures.

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At night, with an average attendance of ten or a dozen, we gathered in a Korean room and, seated on the floor, under the dim light of a primitive lamp, we listened to the excellent Bible readings of Mr. Choi. Our study continued for a week. The Lord owned our work with one or two conversions. At the close, when the names of those who were desirous of baptism at a later time were asked for, eleven gave in their names. We found that the work, having started in one village, had spread into two or three adjacent villages. Among those affected by the truth was a Buddhist priest. He seemed greatly concerned over the question of duty with regard to the giving up of his livelihood. One of the Christians in the village, a man in moderate circumstances, has made a definite offer to turn over to our Mission his present home with the deeds, for us to use in any way we please for Christian work. The advice of the Mission has been that he turn over his guest room alone to the Christians of the neighborhood for their use as a chapel. The Lord has certainly been working in that community. We can thank God and take courage at the sight of this garden spot springing up in the midst of arduous sowing.

SEED TIME AND HARVEST.

REV. GEO. S. HAYS.

The hills and valleys about Chefoo are whitening with the ripening grain, and soon the fields will be filled with reapers, and crowds of careful gleaners. Not a head of wheat, scarcely a blade or a rootlet will be left. The fields will be stripped absolutely bare, reminding one of the vision which the Prophet Joel saw—"The land is as the garden of Eden before them, and behind them a desolate wilderness." So apt is the harvest as an illustration of the spiritual ingathering that the one almost compels us to remember the other. At present throughout Shantung Province the sowers and reapers in spiritual fields are rejoicing together. One of our missionaries who has labored for ten years in fields, hitherto almost barren of results, now declines to avail himself of his home vacation and the rest to which he is entitled, because he sees evidence that the harvest time approaches. From another station comes word that the enquirers are enrolled by the hundreds. During an itineration of forty days this spring, I found abundant evidence that "The word which goeth forth shall not return void." Of twenty-five markets attended there was not one that did not furnish crowds of eager listeners, and many gave evidence that there is earnest enquiry on the part of the people as to the truth of the Gospel. In former years our missionaries travelled for days without meeting with any one who was interested in the truth, but now one can scarcely go any where without finding church members or those who are seeking the light.

About sixty miles from Chefoo to the south west is the city of Chi-hia. In all that region we have no church-members, and I supposed the population was entirely heathen. On going out to preach and sell books I found a large fair in progress. Selecting a favorable site outside the wall of the city, I soon had a large audience, but hardly had I introduced myself when an unknown friend came crowding in for a front position and inquired "What church do you belong to?" Such an enquiry was so unlooked for and the consequent shock so considerable, that I was unable for a few moments to tell what the name of my own church was. It turned out that he had been baptised by one of the China Inland Mission-

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aries of this place. In conversation he explained that he was going out to preach at his own charges. He carried his bedding and a few books in a sack slung over his shoulder. Shortly afterwards a man came up and began to make inquiries and was evidently much interested in the truth. A number of years ago he bought for five cash (half a cent) a copy of "Two Friends" from a native preacher who was then in the employ of the venerable Dr. Williamson of the U. P. Church of Scotland. Both Dr. Williamson and his native helper have now gone to their reward, but their works do follow them. "Well" I said to this enquirer, "Now that you know the truth what do you mean to do, live it or not?" He replied "I mean to live it." The same evening a farmer from a little town ten miles further to the west, who happened to be in the city, hearing of my arrival. sought me out at the inn, in order to express his gratitude to me and foreigners in general for having come to China. He was unable to read and so could not use the books I offered him, but he understood the truth and was most grateful for any instruction. He said, "We on this side didn't know of the precious Gospel till you foreigners came." He had visited Tungchow and was deeply affected by what he had seen of our work there, more especially the work in connection with the school for deaf mutes, under the supervision of Mrs. Mills. He said "I wouldn't believe the dumb could be made to understand and taught to speak till I went and saw with my own eyes."

Many of the literary class of this old city of Chi-hia came to pay their respects. These scholars in attending the examinations, in the prefectural city of Tungchow; had come in contact with foreigners some of them had attended the services in the chapel and heard the Gospel preached, and some of them had visited the college and knew of the hundred pupils in our school, and were acquainted to a limited extent with the course of study pursued.

Coming back twenty miles nearer to Chefoo we reach the large market of Tsang-kia-tswang. Here much seed-sowing was done in former years. About twenty years ago grounds were rented and a chapel opened. Market after market, this chapel was kept open for ten years. The Gospel was preached freely to all,and thousands of books and tracts distributed, but apparently to no purpose. One of the most enjoyable days on the whole circuit was spent at the one small inn of this place. From early in the morning till late in the evening my room was crowded with visitors. Many, of course, only from curiosity, but doubtless a few came seeking words of life. It was near this place that for the first time in my missionary life I was permitted to see a man run, actually run, in his eagerness to hear the Gospel. This young man came bursting into a crowd where I was preaching one day, and asked me to tell him more about this excellent doctrine. He seemed so much in earnest and so eager to learn that a few days afterwards, on my return that way, I gave him a letter of introduction and had him come to Chefoo to study for a few days. After spending several days in faithful application he said he must go back to his work, his employer having sent for him. He said he was confident he could lead fifty or sixty persons in his neighborhood to accept the gospel; that many had enquired of him and said to him, "Now you go and study and if these foreigners don't revile you and beat you we will go too."

Most interesting testimony as to the power of the Gospel, was given by the landlord of an inn who is an opium-smoker. He lived a number of years in Manchuria and had frequent opportunities of hearing the message of salvation and investigating for himself, but never felt any inclination in that direction. Last winter, spending

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several days at Chefoo, and time hanging heavily on his hands, he came over to enquire what we foreigners are doing here. Some of the pupils in the school sent him to me. I placed in his hands a copy of Dr. Martin's Evidences of Christianity. He took it home and read it faithfully several times, and on visiting him this Spring I found he appreciated the argument and was convinced of the truth of the Gospel. But he was evidently in doubt on certain points. As to the resurrection of the dead he said, "It is reasonable enough to suppose the wise, the great and the good should live again, but is it possible that all these ignorant, unreasonable people we see every day, shall live again?" He said, "Here in China it is all selfishness. Every man for himself. I can't put anything into your hands and you can't put anything into my hands, but if the commands of Christ are obeyed all this must be changed. Are the people in your country different in this respect from what the people in China are?" As to idolatry he said, "Not only do I not worship the idols any more, but I notice that my neighbors have been gradually giving it up for a number of years."

And so it is that a number of influences are at work throughout all the Eastern end of this Province, Shantung. The energy of foreigners in business at the ports, carries weight. Foreign goods exert a wide influence. The relief given by missionaries and others during the late famines, has done much in modifying public sentiment. The fact that foreigners are able to speak the truth is a constant marvel to the Chinese mind. The Gospels are being studied in hundreds of heathen homes, and persons are met with constantly who are ready to accept Christ, who years before had been influenced by some book or tract. "He that goeth forth bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves."

HIGH LIFE IN CHINA.

MRS. M. LANE.

A lady of wealth and influential family was recently brought from the city to the Mission Hospital to be treated. She had a large cancerous tumor on her breast. Our lady physicians, Drs. Mateer and Brown, performed a very successful operation, and after a few weeks she returned home cured. The family showed their gratitude to the Doctors in various ways. Ever since they have been anxious to have the ladies of the compound visit them. Hoping we might by so doing, gain access to their hearts and homes and thus be able to do them good we consented to do so. A servant was sent to invite us and the following morning carts came to take us to their home. Our company consisted of five ladies and little Margaret Chalfant. My Chinese teacher, Mrs. Wang, accompanied us. She is a highly intelligent Christian woman possessing great fluency of speech and refinement of manners. She and Mrs. Crossett were the only ones who could speak Chinese with any degree of fluency. It was my first attempt at cart-riding. It is a close, narrow bed without springs, on two wheels, reminding one of the huxter wagons at home. The carter rides on the outside in front. The inmates sit flat down on the floor of the cart. The Chinese women have a wonderful faculty of doubling up their limbs and sitting on them. They have no feet to speak of. I don't believe I shall ever be able to acquire this habit. With me, the suppleness of youth is passed. I enjoyed the ride until we entered the city, where, riding over the rough stony streets we were "considerably

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shuck up." Arriving at the house, where I got out, I had some difficulty in deciding whether I had my feet under me or not. The females of the family and their attendants were out to meet us, also the street rabble. We passed quickly through the gate into the men's court. I noticed a gate to the left which was slightly ajar. There was an exhibition of *masculine* curiosity. Several men of the establishment were peeping through at the foreign women. We passed through several gates and passage-ways and were escorted to the guest chamber and seated there. It was a room of twenty feet or more in length with high ceiling and tile floor. At one end was a raised platform covered with red cloth. On either side of this were cushions and large chairs, seats of honor. Tables were all around the room covered with books. Chinese books are in pamphlet form, covered with a paper box with one end left open, and tabs on the open end giving the name and number of the volumes. The walls were hung with scrolls which were inscribed with Chinese mottoes in handsome gilt characters. This is a literary family. The father and two sons have all taken degrees, one of them, the highest degree given. Yet not one of the females of this numerous family could read. The family name is Wang. There are about a hundred times as many Wangs in China as there are Smiths and Browns in America. The relatives of the family were all there to meet us. First the "Lao ti ti" 83 years of age. A bright smiling old lady, very fleshy and with such tiny feet she had to be supported by her attendants when she walked. All did her reverence. The two daughters-in-law, middle-aged ladies performed the duties of hostesses with grace and dignity. Their children and grand-children to the third and fourth generation were present. Several rather pretty young married women, with smooth, nicely dressed hair, bright eyes and faces painted with white lead, nicely dressed, one pretty young girl of fifteen, and numerous children, boys from ten to twelve years of age. These could read and had been to school. The children behaved nicely and could not show enough kindness to little Margaret. The numerous female servants all came in, mingling freely with the guests, talking and joking without any restraint. Refreshments were soon brought in consisting of cakes, confections and tea, and rice pudding, with dates in it, very good. After this we were all taken to the chamber where one of the family was languishing in consumption. She brightened at our appearance, sat up on the kang and invited us to do so. She was much interested in Margaret. We felt that she was too weak for us to remain long, so we went away leaving Mrs. Wang to speak with her. It seemed too sad to think of her dying without ever having heard of the way of salvation. Then we were shown the rooms of the different women of the household. They were clean and comfortable, with white papered walls, nice kangs and bedding, mirrors and pictures, tables with drawers, and cupboards for clothing, looking quite home-like. I suppose there were a half-dozen different small houses and courts for the women. All the rooms and the guest-chamber had handsome lamps for lighting them. Returning to the guest-chamber, Mrs. Wang talked so kindly to the old grandmother of God and His love toward us in giving His only Son to redeem us, we all felt that we could learn a lesson from her. She is ever ready to speak a word in season, and does it with so much tact and kindness. We sang some hymns, with which they were greatly pleased. Then we were shown to a room, where we were left alone to lie down and rest awhile; a kindness which we appreciated. We were then again summoned to the guest-room, where

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we were seated at the table and, beginning at 2 P. M., we did not leave the table until after 4. Beginning with what we would consider the dessert, course after course was brought on, not less than twelve. We failed to handle our chop-sticks very dexterously, but our hostess kindly helped us out. Every thing is cut up in small pieces and served in large bowls. Each guest is furnished a cup, a small plate and China spoon. Each one dips her chop-stick into the bowls and transfers a morsel to her mouth, if she is lucky enough to get it there, or the hostess or servant will take theirs and put it on your little plate. There is no table-cloth to be soiled. Many of their dishes were very good, some we did not know what they were and did not care to inquire, feeling that "Ignorance was bliss." Almost every thing is in soups. They use a kind of oil in cooking their food which is very much like cotton-seed oil. Dumplings, with meat and vegetables chopped fine inside of them, are a popular dish. They use no bread until the last thing. Steamed cake and rice are brought; these are very good, but they spoiled the rice in this case by dousing it with a fishy soup. They never cook fish until they are putrid and smell farther than you can see them. They carefully noted what we ate and liked. After refreshments we sang some more hymns; taking our leave soon after, feeling that we had never been more kindly or hospitably entertained in our own country.

IS THE WORLD GROWING BETTER?

THOMAS GOODMAN.

In a recent trip across the Atlantic taking in the cities of Bremen, Berlin, Dresden, Maenz, thence down the Rhine to Cologne, thence to Queensborough, London, Brighton and Liverpool, I was struck by the fact that in all that journey we did not see one drunken man; the more so from the fact that between sixty and seventy years ago, when I resided in London, it was a very common thing to see not only drunken men but also drunken women on London streets. My travelling companion, an elder in a Presbyterian Church, but not a septuagenarian, said he had been highly pleased by not seeing so much as one intoxicated person on our trip. Of course it was not to be supposed that intemperance had ceased, but if intoxication had become so disgraceful as to lead intoxicated persons to seclude themselves it was certainly some gain. This led to further inquiry and the procuring of the necessary statistics to make a comparison between the past and present. I will give some results of these inquiries.

In the London Metropolitan Police District there were the following arrests for drunkenness:

In 1831—31,353 in a population of 1,523,875.
In 1888—23,638 " " 5,590,576.
The proportion per 1000 in 1831 was $20\frac{574}{1000}$.
" " " 1888 " $4\frac{228}{1000}$.

If it be said that the aggregate consumption of intoxicants has increased, it has to be observed that it might do so even if the increase of population were not one-half what it has been. Another table shows the prison population of England and Wales, from which we make the following extracts:

Prison population in 1878—20,833, less than one to 1,000 of entire population.
Prison population in 1890—13,877, less than one to 2,000 of entire population.

The decrease has been 6,956, notwithstanding the great increase of entire population.

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Another table shows the number of persons in convict prisons:

In 1869 there were 11,660, or a little over one to 2,000 of population.
In 1890 there were 5,944, or about one to every 4,500 of population.

A decrease of 5,716, notwithstanding the great increase of population.

Another table shows the criminal statistics for indictable offenses:

In England and Wales in 1866 they were 14,254.
" " 1889 " 9,348.
Reduction, 4,906.
In Scotland in 1866 they were 2,292.
" 1889 " 1,723.
Reduction, 569.
In Ireland in 1866 they were 2,796.
" 1889 " 1,225.
Reduction, 1,571.

The reduction in the number of indictable offenses in England and Wales is the more noticeable from the fact that the population has increased as follows:

In 1866 it was 21,409,684.
In 1889 " 29,015,613. Increase, 7,605,929.

These facts indicate a general uplifting of society in morals.

The matter of general education has gone forward in similar proportions. The common school accommodation in 1862 was 1,476,240, while the average attendance that year was only 964,849; but they have gone on increasing their accommodations till, in 1889, it amounted to 6,146,526, with an average attendance of 4,185,725. The tables from which these extracts are taken do not give such religious statistics as are necessary to show the progress in membership of the churches, but from other sources it is gratifying to learn that the Church of the Lord Jesus Christ has been steadily on the advance.

In these United States it has been moving forward with ever-increasing energy. In 1830, when our population was 12,856,171, the number of communicants in Protestant Churches, from the best evidence attainable, was 1,406,532, being 11 per cent. of the population; whereas, in 1890, when our population had increased to 62,622,250, the membership in Protestant Churches had reached 13,480,171, being 21 5/8 per cent. These facts encourage the belief that in those countries where the Gospel is preached and where the Bible is in the hands of the people, the world is growing better.

"PRACTICAL CHRISTIANITY" IN JAPAN.

A new monthly missionary magazine has been established in Japan itself. It is published in Yokohama and devoted to recording the advance of the gospel in the empire. We take from its pages the following most interesting instance of what it aptly calls "Practical Christianity:"

Some months ago a Bible woman was passing through one of the poorer quarters in Tokyo when she heard what seemed to be the singing of Christian hymns proceeding from a very dilapidated building near by. Attracted by curiosity she went to see what it meant, for as yet she had never heard of any Christian work being conducted in that part of the city.

She found upon inquiry that it was a school for poor children and that it had been originated and was carried on by a man who had formerly been in the army and was converted through the efforts of one of his Christian comrades.

This man seems to have been filled with the true conception of the spirit of the Gospel, and when he was discharged he went to this destitute portion of the capital and secured an old building in which to

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open a school, where all who came should receive instruction and no compensation be asked for or expected.

He had no means of his own to pay the rent or supply himself with food, and so he drew a *jinrikisha* at night to get money for the rent of the building, and for his daily food he was dependent upon whatever the parents of the children might give him. Some days he had almost nothing to eat, but he was not discouraged, and kept on faithfully at his work.

One of the regular exercises in the school was the singing of Christian hymns and the recital of Bible texts that he taught them.

The discovery of such a noble and self-denying work was quite a surprise, as the good man had worked on quietly and never sought for assistance or fame. In fact he simply desired to follow Christ in His ministrations of love to others who were in want.

When this state of things became known, it was arranged, with his approval, that there should be a regular service held in the school-room by the Young Men's Christian Association three times a week. It was further agreed to pay the rent of the building as a preaching place, and so he was relieved of the necessity of working nights to secure funds for that purpose. The place was also made more comfortable and grew in popularity and in the number of attendants.

As Christmas drew near one of the missionaries made inquiries as to the cost of an entertainment for all the children. She was informed that it would be most acceptable, and it was estimated that to provide for ninety children the expense would be about $3.50, and for 85 cents more a much larger and more pleasant room could be secured for that special occasion.

So the money was promised and cakes and oranges were provided in bags for more than a hundred. It was their first Christmas celebration and, therefore, a novel and most happy event in the lives of those little ones who had hitherto known nothing but poverty and want.

Those who had contributed were privileged to be present at the exercises and describe it as as one of the most delightful experiences of their lives. All was as orderly as could be desired, although the crowd was so large that many were unable to gain admittance.

First of all there were singing and recitations of scripture. There were no mistakes or halting, but interspersed with hymns was a succession of recitations from the Bible that were really wonderful under such circumstances. Even the youngest child, who was not three years old, was brought out in front of the guests, and, after a most humble bow, repeated without hesitation the 117th Psalm.

After an address by one of the native pastors the refreshments were distributed and all were in an ecstacy of delight. It was the general conclusion that they had never seen or enjoyed anything like that before.

But the most characteristic and beautiful of all, was to see, away at one side, a group of blind people for whom the teacher had made provision out of his own scanty means. This was of his own devising and gave to all a most striking example of what the religion of Christ does for the poor and helpless of all classes.

It is almost needless to say that this work has been greatly blessed. Already quite a number have professed their faith in Christ, and it is said that the whole neighborhood has been transformed.

So large and interesting are the audiences that it is contemplated to build a church in that locality for the accommodation of the people who have come to believe in and admire that religion which has done so much for them."

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THE GEORGE MULLER OF THE ORIENT.

The *Missionary Tidings* of Yokohama tells the story of "the George Müller of the Orient," Mr. J. Ishū, who is at the head of a Japanese orphanage supported entirely by unsolicited gifts.

The institution had its beginning three years ago, when Mr. Ishū, then a medical student in Okayama, took three orphans under his care. Afterwards others were added to his family until he was forced to rent a larger house for their accommodation. He resolved to care for all needy orphans thrown in his way, and their number increased so rapidly that, six months before he was to have graduated, he gave up his medical course and devoted himself exclusively to this new work which had come into his hands. The institution speedily grew, until now it has 105 children under its care. It owns about one-fifth of an acre of land, "supports a school, has taken out a license for printing and rice hulling, and does a little farming and weaving. The running expenses of the whole institution are about $4 a day, besides contributions of food and clothing. Not a single garment has been *bought* during the three and a half years." The report says, however, that "the children ought to be a little better fed; $5 a day would be the right figure for a steady income." Five dollars a day for 105 children!

The home is wholly undenominational, while distinctly Christian. The writer of the article, a resident of Okayama, says: "Mr. Ishū is a very spiritually minded Christian, and believes most literally in the prayer of faith and the God of the fatherless. Whenever he and his large family go hungry for a day, as occasionally happens, he considers it a rebuke to his own lack of faith. The children have caught the spirit, and at such times repair to the graveyard behind the temple and pray for food. On at least five occasions relief has come at the exact time of need. Whatever our philosophy about these mysteries may be, such experiences just fit the spirit of the man and the institution."

EVANGELISTIC TOUR IN THE NORTH OF KOREA.

REV. S. A. MOFFETT, SEOUL.

Last February, in company with Mr. Gale, of the Toronto University Y. M. C. A., I started for the north of Korea. Our purpose was to preach the gospel, study the language, country and people, and to look after the work which had already been done in Eui-ju and the Korean valleys, just across the Chinese border. In order that we might be free to stop anywhere and stay any length of time without the expense of keeping several horses and their grooms, we went on foot, putting our blankets, clothes and a lot of Chinese gospels on two pack ponies, and taking with us our native evangelist, Mr. Saw, through whom we expected to do most of our preaching. After the first two days we found the roads rough and muddy, but we were able to make 20 or 30 miles a day without much fatigue. Stopping whenever we pleased at towns and villages and spending several days, including Sundays, at the two large cities of Syong To and Ping An, we reached at last Eni-ju, the northern port, 350 miles from the capital. Along the way in many an inn we had talked with interested groups of men, many of whom were eager to purchase the Chinese gospels and Eu Mun catechism. Those most deeply interested asked where we lived and promised to hunt us up when they went to Seoul. In Eui-ju, on the border of China, where an evangelist has been at work for some time, we were

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most pleasantly surprised to find a field ripe for the harvest and the people anxious to have a missionary come and live among them. We stayed there twelve days, giving daily instruction to those who had already heard the gospel, and making known to many for the first time the news of salvation from sin. While we in our little room were giving Bible readings daily, our evangelists were in an outside room talking to others and we could hear them preaching every night, sometimes until 1 or 2 o'clock, to those who had come from the surrounding villages. We were in Eui-ju two Sundays and held two well attended services, at the latter of which I administered the Lord's Supper to ten Koreans who had previously received baptism. I also received applications for baptism from five men in Eui-ju and from a class of ten in Kon Syeng. These latter have been receiving instruction from an old man whe had attended our winter theological class in Seoul.

We were treated with great courtesy by the officials and to the chief magistrate we sent a nicely bound copy of the Chinese New Testament, which he produced and talked of when we dined with him a few days later. Eui-ju with the surrounding cities and towns is a most promising field, greatly needing the presence of a missionary to cultivate it. From this point we crossed into China and took carts for Moukden, jolting for several days over as rough and stony a road as one can find anywhere. We do not envy the Manchuria missionaries their springless carts and rough roads. A tramp in the Korean mud is preferable to a cart ride over the rocks and stones of the roads of Manchuria.

When we reached Moukden we were most cordially welcomed by Rev. John Ross and a group of young Scotch missionaries, who made our four days' stay with them one of the most enjoyable and profitable experiences of the journey, and we came back to Korea eager to see the time when our own work there will be as far advanced as that in Manchuria. Having learned all we could from Mr. Ross concerning his efforts in the Korean valleys, we travelled directly east from Moukden until we reached the mountainous region of the extreme north of Korea, having come through one of those valleys partially settled by Koreans. Finding that these valleys are more easy of access from the Chinese side and that this region of Korea is more sparsely settled than we had been led to believe, we then deviated from our projected route. We had intended to go along the northern frontier ro the eastern coast, but, changing our plan, we came down instead until we reached Ham Heung, the capital of the North-east province. In this region we found food so scarce that we congratulated ourselves that we had Scotch blood in our veins and could relish a meal consisting of nothing but boiled oats and greens. When we reached Ham Heung we had come from the region of snow and ice into that of flowers and balmy spring breezes, and from the land of scarcity into one of the most fertile regions of Korea. Ham Heung is in appearance the most attractive city which we have seen in all Korea, situated at the foot of a mountain looking off upon a large plain covered with fields of rice and grain and reaching to the sea. It is distant only 90 miles from the eastern treaty port of Gensan, the road to which runs through a region rich in gold and fertile fields. Gensan is an important and most inviting field for missionary effort, but as yet no work has been done there. The Roman Catholics are ahead of us in occupying the important points and have just sent a priest to this port. We are hoping that the Board will soon be able to send us

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men enough to occupy these points, which would give us a hold upon all Korea.

From Ham Heung we took horses to Seoul, arriving here in the middle of May, having travelled 700 miles on foot, 400 in a cart and 300 on horses. In the three months' time we have not only improved considerably in our knowledge of the language, but have also sowed the gospel seed among thousands. We doubt not that some of this seed will spring up and bring forth fruit.

We met no ill-treatment and, aside from a natural suspicion of foreigners, found nothing to oppose the teaching of the gospel.

OKLAHOMA TERRITORY.

REV. W. L. MILLER.

In the past history of this country no territory settled has presented such phenomenal features as Oklahoma. I need not speak of the gathering of thousands on the border, nor of the "race" for homesteads. The entire territory can truthfully be said to have been settled in one day. Oklahoma differs from other territories in respect to the character of its settlers. In nearly all the recently settled territories the foreign-born exceed the native-born, three to one. The native born in Oklahoma stand to the foreign born as three to 0. In a few weeks more the territory to the east is to be opened for settlement. There are 2,949 square miles in Oklahoma territory, as it now stands. The country east soon to be opened contains 2,004 square miles. To the west lies a much larger section, containing 13,449 square miles that is now being allotted, and which will probably be opened for settlement next spring. In addition to this, we have the "Cherokee Strip" with 9,409 square miles. The title to the "Strip" has been in dispute. It is claimed by the Cherokees. But the Attorney General and Secretary of the Interior have pronounced the claim of the Cherokees invalid. Recently the question of title has been brought before the U. S. Court and Judge Seay has formally decided that the Cherokees originally had only a "right of outlet" or as termed in law "an easement," and that this has been extinguished. It may safely be assumed that either the Cherokees will sell or the "Mansur bill" will be passed by the next Congress and the Strip be opened next Spring. In other words there will be thrown open next Spring 22,848 square miles for settlement. Each mile contains four quarter sections, making 91,392 homesteads. Five persons to a homestead is an underestimate. But allowing five, more than 450,000 persons will, in the course of twelve months be added to the population of Oklahoma. The climate and soil of Oklahoma have proved to be of such a character that thousands are making arrangements to move to this favored land as soon as the proclamation of the President is issued.

What is the Presbyterian Church going to do about it? We ought to have an hundred ministers ready.

This entire region is embraced in the bounds of the Chickasaw Presbytery. The Home Missionary Committee desire to make arrangements with as large a number of ministers as the Board will sanction for the occupancy of the most prominent points. Ministers, able and willing to bear the hardships of frontier life, and willing to take part in the settlement of the future great state of Oklahoma, can address Rev. W. L. Miller, Chairman, H. M. C., Oklahoma City, Oklahoma Territory.

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EDUCATION.

The evils arising from the failure of 3,700 churches to contribute last year to the Board of Education are beginning to show themselves somewhat extensively. The first result was the heavy debt which constrained the Board to adopt measures limiting the number of candidates to be accepted until the debt should be paid off, and now the knowledge of this fact is embarrassing the presbyteries in their dealing with candidates who desire to fit for the ministry.

The following report comes to us from South Dakota:

"One phase of our development is encouraging—our candidates for the ministry are increasing each year, there being now no less than eight or ten at the Synod's College at Pierre. But the rules that the Board of Education found it necessary recently to adopt threaten seriously to retard the advancement of our training young men for the ministry, since the most of them must have help."

The Presbytery of St. Louis at its late meeting declined to recommend two young men because of its hopelessness. One of these was the son of a minister whose salary is too small to allow of his helping his son at school. Letters also keep coming to the office inquiring anxiously what chance there is for aiding new candidates who are presenting themselves from various quarters; one coming from the new seminary at Omaha. In reply we have little encouragement to give; much will depend on the contributions which will come in during the next two months. Inasmuch as this is the season when the new year of study opens, and the question of entering college and seminary must be decided upon, it is of the utmost importance that enough money be sent in to encourage the Board to receive all that apply. This is not a time for our church to limit its ministerial supplies. As the church advances in the new regions, the demand for new ministers is increasing, and in obedience to the call, young men are everywhere offering themselves in greater numbers to the service; and the refusal to aid them in the costly preparation required cannot but be disastrous. In the Minutes for 1891, 1,183 churches are reported vacant—twenty more than last year; and sixty-seven churches were dissolved—two more than last year. This is not a good showing; and for us to diminish the number of candidates in these circumstances, is to neutralize the efficacy of our own prayers that God's Kingdom may come.

Last year's debt of $16,000 has been paid from the current year's receipts, which leaves us a credit balance of only $9,000. Next month our first payment amounting to $26,000, is due to students, leaving at the present time a deficit of $17,000, on the amount due next month.

From present indications, the number of renewed applications will more than absorb our entire receipts for the year, leaving nothing for new recommendations, unless there is a marked increase in contributions during September and October.

Let every minister bethink himself of the mischief accruing from any neglect to present the cause of Ministerial Education to his church, and urge a liberal contribution to it as soon as possible.

D. W. Poor, *Cor. Sec.*

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FREEDMEN.

CONCERNED FOR THE FREEDMEN.

R. H. ALLEN, D. D.

"I am weighed down when I think of the condition of the Freedmen. What can I do for them?" So writes a brother in Illinois. To us there was something hopeful in the words. He evidently feels a deep concern for the welfare of the Freedmen. We were led by this to think of the pastors and sessions of 3,773 churches that gave nothing last year for our work among the Freedmen. What if they could be brought to the same frame of mind, and led by quickened consciences to make the same inquiry, "What can we do for the Freedmen?" What an increased interest in our work would be awakened all along the line! What benedictions would come to these pastors, and sessions, and churches, and what blessings flow out from them to the needy and perishing Freedmen! There is that in the responsibility resting on the church and the nation from our relation to the Freedmen which ought to "weigh down" the mind of every Christian and patriot in the land, especially those who have disregarded this responsibility. We kept them in bondage for more than two centuries, the fruits of their toil in the meantime enriching the Southern planter and the Northern manufacturer and merchant. We emancipated them and made them citizens and voters, not so much for their sakes as for our own and the Government's safety. We thrust upon them responsibilities which to them were altogether new and most serious, and which, at the time, they were entirely unprepared to meet, and there, homeless, friendless and penniless, they were left to meet the difficulties with which their new and strange condition surrounded them. Free, but scarcely knowing what freedom meant; citizens, but not yet realizing they had a country; and voters, before they could read the first syllable of the constitution under which they were entitled to vote. The dawn of Emancipation morning doubtless brought a glorious sunrising to them, but it found them in a wilderness, and without a Moses or a Joshua to guide them or priest or altar to instruct them. Their new and strange situation bewildered them. As an old colored man said to us, "We didn't know what to do dat mornin', nor whar to go. We couldn't go to de ole folks at home, we wus afeerd of the white people, and we didn't know where de gov'ment wus, and so we just went to the Lord and he helped us." Yes, the Lord helped them by putting it into the minds of Christian men and women to go to them with the gospel, and but for this help these poor people would still be in the wilderness.

Nearly thirty years have passed since the emancipation of the Negroes, and while a great work has been done among them and for them by the Christian people of the North and the South, a still greater work needs to be done. The work done has been of a preparatory character—laying good foundations. Christian colleges and schools have been established in various parts of the South, and their influence for good is widely felt throughout the land. Thousands of colored young men and women have been educated, most of whom have gone as teachers among their people. At least one-half of the colored children of school age can now read and write, while twenty-five years ago eighty per cent. of the race were illiterate. When we think of the number of schools that have been established among them; of the number

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of educated ministers of the gospel who have gone out from these schools thoroughly furnished for their work; of the hundreds of Christian Churches organized; of the many wretched hovels that have been transformed into bright and happy Christian homes, and of the thousands who have been hopefully brought to Christ—when we think of all this, together with the influence these things have had on the race, we may form some idea of the good work which has been accomplished in the last twenty-five years. Amid toil and sacrifices and great discouragements this work has been prosecuted; but prayer and faith and God's blessing have accompanied our missionaries and the efforts of these servants of God have been crowned with success, and good foundations have been laid for the times to come. The work should now be enlarged and prosecuted with redoubled energy all along the line. All the Freedmen have not been reached. There are "regions beyond" which are still in darkness, and thousands in those regions that still sit in the shadow of death. For want of schools nearly half of their children are out of school.

The Presbyterian Church has been among the foremost in this work. Through her Board of Missions for Freedmen she has done a work of which neither the Church nor the Board need be ashamed. The Board is supporting in the field 134 ministers, 120 of whom are colored; 19 licentiates and catechists, of whom 15 are colored; 147 teachers, of whom 85 are colored, together with a number of preachers who teach in connection with preaching. These teachers have under their care over 12,000 day-pupils and nearly 18,000 Sabbath-school scholars. We have one college with eight professors; eight boarding schools, and ten academies, together with other large schools, entirely supported by the Board.

Some of these institutions have been established on firm foundations, and will live as long as this country and as the Presbyterian Church lives. Biddle University, at Charlotte, N. C., Scotia Seminary, at Concord, N. C., Mary Allen Seminary, at Crockett, Texas, Brainerd Institute, at Chester, S. C., Haines' Industrial School, Augusta, Ga., and other institutions like them, will live on and on, their influence widening and deepening as the ages go by. This fact should be remembered by those who have aided in founding these institutions. They have been located with reference to the future; they are secured by being under the absolute control of the Presbyterian Church, and they will not only stand as monuments to the Christian liberality of their founders, but will be as lights that will shine more and more in generations to come and even unto the perfect day.

Up to this time, twenty-six years, the Churches, Sabbath-schools, Ladies' societies and individuals of the Presbyterian church, to sustain this work, have given $1,836,026.21. This is a goodly sum, generously given to a good and needy cause; and yet more could have been given and more could have been done. It is sad to think that more than three thousand of our churches had absolutely nothing to do in bringing this sum into the treasury of the Lord—a sum which has carried the light of the gospel into the midst of so many thousands of the Lord's lowly poor, educated so many ministers and teachers for them, and founded so many Christian institutions for them and their children. When we think of these churches, like our Illinois brother, we are "weighed down" in our minds, not so much on account of the Freedmen as of those dear brethren who are deprived of the blessing which comes to those who have freely received and freely given.

The Board has started out this year with ENLARGEMENT as its watchword.

A glance at the map of the Southern

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States will reveal the necessity for enlargement. Our Church has done, and is doing, a good work in the Carolinas; we have made a good beginning in Virginia, Texas, Tennessee, Arkansas, Indian Territory and Kentucky, while we have touched Georgia, Florida and Louisiana, but have not touched Alabama and Mississippi. We have not done all that needs to be done in the Carolinas; and yet, if our Church were to do as much for all other parts of the field as we are now doing in the Carolinas, we would spend a million dollars a year, and increase our working forces, at least, four fold. There remains very much of the land to be possessed, and our watchword should be *enlargement.* The Board is already making plans to go forward. The new building at Burkeville will give us a firm footing in Virginia; the institutions at Augusta, Ga., and at Aiken, S. C., enable us to reach out into Georgia; Mary Allen Seminary at Crockett, is a rallying point for Texas; and the establishment of the new Seminary in Mississippi will open a new field heretofore untouched by us. We are planning to greatly enlarge the work, and certainly there should be enlargement until the whole field is reached. The ability of the Presbyterian Church to do this work is beyond question. Shall we go forward?

The debt we owe the Freedmen has not yet been paid. We have not done all the work which God has laid upon us in regard to these people. They have the most solemn claims upon us. We cannot right the wrong we have done them, nor efface the scars which slavery has left upon them, but we can help to lift them up from the degradation which two centuries of bondage has entailed upon them. They still need help, and appeals are constantly coming to us from destitute regions begging for schools and church privileges.

Remember, brethren, that our work among the Freedmen is a work for country as well as for God. They are not aliens, but native born Americans. They are fellow citizens, entitled to all the rights of citizens. There are half a million of voters among them, and we are sure that you feel as we do, that the hand that holds these ballots must be guided by an enlightened conscience and an educated mind. They love the country and the government, and unlike many of the foreigners who are crowding our shores, they are in hearty sympathy with every feature of our government which is Christian. Educated and Christianized, we believe they are destined, under God, to be a mighty bulwark against the infidelity, anarchism and socialism that threaten our land. In evidence of their love for country, remember that 186,000 of them fought by the side of your fathers and brothers for the preservation of the Union, and that 38,000 of their bodies are resting in almost unknown graves on the battle fields of the South. We owe something to the children of these defenders of our flag. If the Freedmen ever rise to appreciate fully American citizenship, and to become free men in Christ Jesus, we must help them. We must do this for our own sake, for the country's sake, for humanity's sake, if not for their sake. Shall we go forward in this work for God, for humanity and for country? To enlarge the work the Board needs at least $250,000 this year. The Church can easily give this sum if she has a mind to the work. There is new work in new fields that should be at once taken up. We have a list of more than thirty devoted men and women who are ready to go to the field the moment we have the money to send them; and we have fields white unto the harvest, and ready for the Lord's reapers to enter them. The harvest is truly great but the laborers are few.

If God's people are really concerned for the Freedmen let them show how much they are concerned by their gifts and their prayers. Deut. xv. 9-11. "Beware that

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there be not a thought in thy wicked heart, saying, The seventh year, the year of release, is at hand: and thine eye be evil against thy poor brother, and thou givest him naught; and he cry unto the Lord against thee, and it be sin unto thee. Thou shalt surely give him, and thy heart shall not be grieved when thou givest unto him; because that for this thing the Lord thy God shall bless thee in all thy works and in all that thou puttest thy hand unto. For the poor shall never cease out of the land; therefore I command thee saying, Thou shalt open thy hand wide unto thy brother, to thy poor, and to the needy, in thy land."

MARY ALLEN SEMINARY.

The following notice of the Commencement at this institution is from the pen of Rev. S. F. Tenney, pastor of the Southern Presbyterian Church, Crockett, Texas.

Your readers may remember that the above named institution is for colored girls and is under the care of your Board of Missions for Freedmen. It is located at Crockett, Texas. Being in the same town where my pastorial work is, I have an opportunity of knowing a good deal of the working of this institution. As a Southern man I must say your Church has been remarkably successful in this grand missionary work. The Seminary has a President eminently fitted for the work, and his efforts are seconded by an excellent wife, and a splendid corps of white teachers. Through the economical and indefatigable labors of Rev. J. B. Smith, together with the benevolence of liberal friends at the North, the Seminary is well equipped with splendid brick buildings, desks, a laundry, sewing department, musical appliances, etc. It has a splendid location, on elevated ground, with an abundance of pure water.

To-day I witnessed the commencement exercises. They have this year their first graduates, a class of six. The essays they read exhibited cultivated intellects and Christian training. Their instrumental and vocal music was splendid, showing voices finely cultivated. Their manners were modest and graceful. There was perfect neatness and order about them. These graduates I would say give promise of great usefulness. A number of white citizens were present to witness these exercises, and were much pleased. The school has had about 260 boarding students the past session. Such work shows what Christianity can and will do, how it reaches down and takes sinners from a degraded position, and refines and elevates and ennobles them, and leads them into the road that will take them to eternal glory. I wish there were a hundred such institutions in the South, and I trust the Christian people in our land will find this a very desirable way to invest their money. Two excellent features about this institution are the thorough Christian instruction and the industrial work taught.

MINISTERIAL RELIEF.

REPORT OF THE ELDERS' MEETING HELD DURING THE SESSIONS OF THE LAST GENERAL ASSEMBLY.

[*From the Detroit Free Press, Tuesday, June 2, 1891.*]

A subject always of great interest and prominence in the General Assembly is the Church's care of its aged, superannuated ministers. The subject only concerns the clerical commissioners, but the Elders always take special interest in this department of Church work. Hon. George Junkin is the president of the Assembly's Board of Ministerial Relief, which of all the Boards of the Church is the only one presided over by a Ruling Elder.

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Early in the sessions of the present Assembly the report of the committee having this matter in charge was presented and its recommendations to give greater efficiency to the work were unanimously adopted. The Elders, however, held a separate meeting last week, and discussed from their own standpoint "The Relations of the Eldership to the Work of the Board of Ministerial Relief, and Our Duty Growing Out of This Relation."

Dr. Cattell, the Secretary of the Board, was invited to address the meeting. He referred to the special movement among the Elders on behalf of the Board of Relief, which had its origin during the sessions of the General Assembly held at Cincinnati in 1885. In his address to the Assembly of that year, as Secretary of the Board, he had made a special appeal to the Elders for help in this work. A few days later the Assembly itself took action in the matter and the Doctor read the following from the printed minutes :

GENERAL ASSEMBLY, THURSDAY MORNING, May 28, 1885.—On motion of the Hon. Woolsey Welles, LL. D., Elder from Iowa, the following committee was appointed to make arrangements for a public meeting of the Elders in behalf of the Board of Ministerial Relief, viz.: Elders J. B. Stevenson, of Philadelphia; Judge Drake, of Washington, and Kiliaen Van Rensselaer, of New York City. The committee subsequently announced that the meeting would be held in the large hall of the Young Men's Christian Association, the next day (Friday) at 8 p. m.

Dr. Cattell then described the meeting which, in pursuance of this resolution was held the next day, presided over by Mr. Brownell, an eminent Elder from New York. Brief, but enthusiastic speeches were made by many of the Elders, and "An Address to the Eldership Throughout the Presbyterian Church" was submitted by Judge Drake, and unanimously and cordially adopted by the meeting. This address, after forcibly presenting the grounds of the obligation resting upon the Church to care for its servants disabled by sickness or worn out by old age, referred to the reasons why the Elders, though, of course, interested in all the Boards of the Church, should give their special attention to this one. The Doctor quoted their language on this point as follows:

"During the present Assembly many of us have been deeply moved upon this subject. We have felt a special call to go forward, actively and earnestly, in this matter. The hearts of the Pastors are with their 'suffering brethren,' but many of them feel a reluctance to press home this subject upon the hearts and conciences of their people. It seems to them like pleading for themselves or claiming their own right. We do not think there should be this reluctance, but we can understand the feeling that underlies it, and we can sympathize with it. And it constitutes an obligation, all the more imperative and sacred, for the Elders to give their hearts and hands to the important work of this Board. In few things can we better uphold the spirit of our Pastors than in giving our time and strength to this blessed work."

Dr. Cattell then spoke of the valuable aid which had been rendered to the Board by the active co-operation of the Elders with the Pastors in giving the people information about the Board's work, and in securing systematic and larger contributions to its treasury.

He was followed by a number of speakers, who all united in bearing testimony to the sacredness and importance of the work. Among those who spoke were the venerable Elder, James M. Graham, of Nebraska, who said he was an old man himself and had a deep sympathy with these aged and worn-out servants of the Church; Hon. Charles Lyman, Washington City, a member of the Civil Service Commission; Elder Van Rensselaer, of New York, who was one of the committee that arranged for the first meeting at Cincinnati in 1885; Judge J. G. Shipman, of New Jersey; Elder John G. Mackey, of Pennsylvania, one of the General Assembly's committee on Ministerial Relief; Elder James A. Gibbs, of Ohio, editor of the *Norwalk Reflector*, and Elder Morris H. Stratton, a member of the General Assembly's committee on the revision of the Confession of Faith. The last two speakers spoke with warm affection of the Secretary of the Board whom they had known from their youth. Mr. Stratton said that his father was one of the Pastors of the church in Salem, N. J., of which the

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Doctor's father, Thomas W. Cattell, was an honored Elder, and he could bear testimony to his faithfulness in always upholding the hands of his Pastor, particularly with reference to the prompt and punctual payment of what the Church had promised to the Pastor for his support. Dr. Cattell, he said, can therefore, look back to the church of his youth for a hereditary right to call for the sympathy and help of the Elders in the great work which the Church had given him now to do, of caring for the aged ministers who need help.

A committee, consisting of Elders Gibbs, Shipman and Thomas M. Potter, of Kansas, was appointed to draft resolutions expressing the sense of the meeting. They reported the following which was unanimously adopted:

Resolved, That we, the Elder Commissioners to the General Assembly at Detroit, are heartily in sympathy with the work of the Board of Ministerial Relief; that we promise our continued support and increased contributions toward that Board; that we will severally labor during the coming year to promote that great cause; and that we pledge ourselves, as far as practicable, to bring this cause to the attention of the churches within the bounds of our Presbyteries.

COLLEGES AND ACADEMIES.

A SPECIMEN CASE.

It is already known that this Board has been contributing largely (and in most cases effectually) to the clearing off of the debts of nearly a score of the colleges and academies which stand on its list. Its latest act of this kind deserves the attention of every member and friend of the Presbyterian church. The college in whose behalf it is done had been proposed, indeed, before our church's college work was organized; but it was found to have no prospect of being, until the news of the establishment of the "Board of Aid" gave encouragement to its community to provide its necessary property. It is thus a veritable child of the Board. Every year the Board helped it with an appropriation. Since those local gifts which met by far the greater part of the cost of its property had left the property still incomplete, the Board helped the trustees to secure very valuable aid at the East. When the college's current expenses proved larger than current income, local helpers and the Board's appropriation could meet, the Board gave liberal assistance to those local friends in liquidating its floating debt. Thus, during the eight years in which this college and the Board have been working together, there have been many critical periods at which nothing but the Board's support has kept the institution from summary despair and destruction.

Motive for such steadfast help the Board has found in such facts as these:

1. It was the Synodical College of a large, growing and very important synod. As the synod had felt bound to establish it, it could not lose it, except to the incalculable detriment of our church's power and prospects (and thus to the detriment of the Christian cause) throughout a great state.

2. The college property was "beautiful for situation" not only, but very beautiful and valuable in itself—large enough and solid enough to be the seat of an educational work, which, with the natural increase of buildings, should expand for centuries.

3. Local helpers were showing their growing interest by liberal outlay upon parts of the building and upon the grounds, and in aiding to bring up the considerable arrearages of interest and current expense which from time to time accrued.

4. The college from the first, and more

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and more, was doing the distinctive Christian work for which it had been established. Its success in raising up candidates for our church ministry had been conspicuous. And the self-denial with which its Faculty, under the most trying privations, held to their work, made it doubly the duty of a faithful church to further these men and their institution towards the hoped-for stage of triumph and enduring power.

On the part of those officers of the Board who had most to do with the college's affairs no doubt was had that that better stage would ultimately be reached. Yet the financial load, which had never been wholly relieved, pressed upon the college so constantly and at times so heavily, that to a great part of the institution's own constituency and of the church at large its name had come to suggest the idea of great hopes just ready to die under unmanageable discouragements. To repeat the name will vindicate this statement. We are speaking of Emporia College, in Kansas. The habitual readers of these pages and of the board's reports will have observed our recent habit of confessing that, with all the advance which the board had been making in clearing off the debts of its institutions, a very few cases had remained in which debts exceptionally large had yet to be provided for. Foremost among these difficult cases stood Emporia. A few months ago this college was owing $25,000 of bonded debt, with enough more of floating debt to swell its total load hard on toward $35,000. Since all this was bearing interest, how was it possible that college work should go on, and the debt fail to grow? and how should that growing debt fail to eat up the property?

Now let the reader notice fairly what a College Board could do. More than two years ago there came to the Board's secretary, from a source that called itself "Tithe of Inheritance" (and which had already by a gift of $1,000 ensured the relief of the academy at Scotland, S. D.), the offer, and then the remittance, of $2,000 more. The liberal giver was advised to make this $2,000 the nucleus of a fund that might pay off the $25,000 of bonded debt at Emporia. He promptly ordered that use of his gift. A fulcrum was thus put under the lever by which the Board's officers strove to lift the Emporia community to a courageous purpose to be rid of that burden. The first local effort in that direction, made early in 1890, met good response. Several thousands were pledged in Emporia, with the understanding that the College, by its friends, was to make up half of the needed $25,000, in the hope, which the Board's officers encouraged, that the Board would provide for the other half. But at that point the movement hung for many months, the well-known agricultural and mercantile embarrassments of Kansas explaining the delay. Still something valuable had been done; for all this while the very thick cloud was showing, beneath it, a line of light. At length, in ways which, if space allowed, it would be interesting to detail, the helpful agencies began to awake and to converge. Mrs. R. L. Stuart, of New York, from whose previous benefaction of $10,000, the beautiful college building takes its name of "Stuart Hall," made further generous gift of $8,000. Mr. William Austin, of Emporia, whose liberality had already appeared not only in the completion of the college chapel at a cost of $5,000, but also in the adornment of the ample campus, gave pledge of his payment, by yearly installments, of $10,000. Previous to local subscriptions already referred to, with others which the trustees dared to count on even before the present bountiful crops of Kansas were assured, reduced the unprovided balance of the total indebtedness to that

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$12,500 of bonded debt which the board had been expected to provide for, and for which the gift of $2,000, first named above, would in part avail. These facts appearing, the Board, at its last meeting, June, 1891, gave promise of its payment, by installments, of that amount of $12,-500; such payment to begin on its receipt of satisfactory evidence that actual payments already made, together with the two sets of installments—Mr. Austin's and its own—would put the college absolutely free from debt of every kind down to the close of its financial year of 1890–1. The latest information from President Hendy, whose courageous and laborious agency in this matter is never to be forgotten, leaves but $2,000 yet to be secured (with no doubt of its early collection), in order to make good the board's condition and the church's unencumbered ownership of the college of Emporia.

It is not too soon, then, to reckon the value of this acquisition. Those, who have visited the college or who even have seen it from the train, do not need to be told of the beauty of the college hill or of the imposing structure that crowns it. Of the forty acres which the college owns, a good proportion will be available, at the proper time, for increasing the endowment, of which some beginning has already been made. The two buildings, "Stuart Hall" (of stone) and "College Home" (of wood), are reasonably returned at the valuation of $71,000. Other property of land, library, furniture, endowment, etc., raises the total return of 1890 to $118,670. The offset of debt which that return was obliged to make being removed, and more recent improvements being reckoned, it seems safe to set the total existing property at $120,000.

But this eight-year-old college comes out of debt, not only with so fine a property, but with its eighth year of work reported as follows: Number of students, 122; forty-six of them being in college classes, the whole being in systematic Bible study, ninety-two being church members and thirty-one meaning to be ministers. (In this last item Emporia leads, by far, any other college which the Board is aiding; although our whole list of colleges and academies makes the showing of 152 young men that have the ministry in view. Probably not one quarter of these would have been on their way to that calling, but for the Board's agency in establishing these schools. Moreover, in every school the same influence which is directing some students to Christian work in the ministry, is directing many others to life-long Christian work of other forms). It is now reasonable to ask: If Emporia college, while hampered with debt, could bring together from the Kansas churches thirty-one candidates for the sacred office, how much of similar material will it steadily gather from its immense constituency when its bonds shall have dropped off, and its strength shall be established.

Does it need to be said, that such a work is worth doing? That "Tithe of Inheritance" that gave it its substantial beginning will come back to its giver an inheritance complete, if he shall live, as well he may, to see the Presbyterian College of Kansas doing its normal work for America and the world. And those liberal friends at the east and on the ground who made it possible for the Board to complete their deed, does anyone know where they could have put their money with better promise? As for the Board:—having already seen the heavy burden of Lewis Academy reduced by one-third, it feels after this disposal of the Emporia debt as though it had surmounted the last real difficulty in its administration of its present list of institutions. Like a railway train that has struggled to the top of its steepest grade, it counts its machinery complete and its future headway sure.

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TO PASTORS, ELDERS AND FRIENDS.

The thankful satisfaction with which the foregoing recital is made has but one drawback ; but that is a grave one. Our Church, which cannot but be pleased that such results are gained, is, for the most part, content to know of them without contributing to them. But for less than half a dozen names on the list of this Board's helpers, nine-tenths of its contributions to Presbyterian educational property could not have been made. And the equally faithful providers of the remaining tenth have been very few in number. What the bulk of the Church has thus far done has been, either to ignore the work, or to see others do it, or, at best, to stop at the contribution (for the most part very small) made through the annual collection for this Board. In this collection nearly 70 per cent. of our churches as yet decline to join. Few of the rest have any just conceptiou of this Board's great province. The western churches that are nearest the aided schools, and that aid them directly, are learning to appreciate it. But of the collections last year sent by the older churches to the board's own treasury all but one hundred fell short of reaching $100 each. A good deal more than half stopped short of $10 each. The very few that were large did not bring up the total of our receipts from churches to an amount sufficient to meet our very prudent promises of aid in the schools' current work. Accordingly, not only have a few individuals provided the means which we have expended upon school property, a few individuals, as was said a month ago, have had need to keep the Board from borrowing (and thus from debt) in making good its scanty pledges to the teachers whose Christian fidelity makes this work worth doing.

And now our church has come to the crisis which is to decide whether she has fitness for this grandly simple and successful task. It is no crisis of her Board. It owes no debt. Its method is clear, its past means have been had and used, and its results stand forth. It has stopped leaks of school management, it has brought up local helpfulness to systematic action, it has cleared property after property of the debts which would have destroyed them, it has instituted a system that forbids future debt by keeping all schemes of property and work within the limits of assured means. But its work will come to collapse unless pastors and sessions and Presbyterian men and women shall concern themselves, as never before, in supplying its resources. Mr. Thaw, whose legacy of $50,000 (now dealt out) has been so distributed that we dare to say it promises larger results for the kingdom of God than any million given to a single institution, will give us no new legacy. We are ashamed to make to Mrs. Stuart and Mrs. McCormick new and constant appeals for their exceptional gifts. Other helpers, indeed, have our heartiest thanks and trust in view of their measure of indispensable aid. But the church is here told, with all the seriousness of knowledge and heavy responsibility, that she must now take upon her largest conscience this college work which a few have been doing in her behalf, or her Board will have made its past ascent to find —not a table-land, but a precipice. In spite of the greatest caution and frugality, the end of this fiscal year seems likely to present this work in such straits as it has never known. If that shall be so, which may God forbid, we shall ask the readers of this article to remember that such a fact will have evinced no heedless or lavish administration by the Board, but only the church's omission to take into her own hands her own duty and her own reward.

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CHURCH ERECTION.

"TELEGRAPH AT MY EXPENSE."

There is nothing more refreshing and invigorating than to see energy and enthusiasm in the pushing of a new and noble enterprise, and nowhere, perhaps, are these traits more often manifested than in the organization of churches and the erection of buildings in the great West.

It is a very frequent occurrence in this office of our Board to receive a letter or even a telegram stating that a church building has been planned, contracted for and nearly completed, and that money is needed instantly to pay indebtedness and save disaster—the letter concluding with the words: "*Telegraph answer at my expense.*"

Such request, it can be readily imagined, is somewhat embarrassing to the officers of the Board. They have no authority to make or even to promise grants, and the General Assembly has directed that grants shall be made after certain specified information has been obtained and under certain very definite conditions.

Thus, while there are doubtless sometimes exigencies that require that ministers upon the field should assume responsibilities and go steadily and rapidly forward, trusting to aid not yet even promised; yet such cases always involve danger of disappointment and disaster, and to warrant such risk, the exigency ought to be very plain and unmistakable.

Nothing is more trying or painful than to be obliged to answer some enthusiastic, high-spirited man, who with the best intentions has involved himself and his Church in difficulties, and tell him that it is impossible for the Board to help in the way and to the amount he asks.

Without diminishing in the least the energy and enthusiasm that are so essential to success, may there not be also a prevision of the future and a judicious planning that will prevent the occurrence of a sudden need—which means an instant supply of money ("*Telegraph at my expense*") or sad and irremediable disaster.

One cause of trouble may grow out of the unbounded faith that our brethren have, not only in the readiness, but also the ability of the Board to grant whatever aid is needed.

It is not at all uncommon for a church to go forward and actually complete its building before it has even once communicated with the Board, from which it expects at least one-third of the money to come. Thus its creditors are clamoring for their money just as correspondence opens with the Board from which the money is expected. For example, an excellent brother writes as follows:

"We have almost completed a $1,500 house of worship. We have paid out about $400—every cent that we could collect. In about two weeks the builder will be ready to turn it over to us and we will not be able to receive it. Our debt, when completed, will be about $1,100. We need *right now* $400. It will do us as much good now as twice as much will two months from now. At this season of the year there is no money in circulation whatever. Everything is on credit; and not until cotton opens, is picked and sold will money circulate. One of the elders and myself have assumed all bills. We intend asking for $600 from the Board, but as yet have not raised the required two-thirds. If we can get $400 now it would save us, and, if required, we would make the deed

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to the Board now, and get the balance when we have met requirements. We have been struggling long and hard, and if ever a church needed help we do now, and I ask you that the Board would prayerfully consider our request. We must have help, and that speedily."

Such appeals go to the heart and arouse an earnest desire to help—but to respond instantly with the needed amount is absolutely beyond the power of the Board—much more beyond the power of its officers.

Yet doubtless in due time the money can be given, and if in this case and in many others the application to the Board had been made early, provision might have been made for the exigency—and all embarrassment avoided. It must be remembered that in administering so important trusts as are committed to it, the Board must act under the definite rules laid down by the Assembly and with a mature consideration of the contending claims of all parts of the wide field; and very seldom can it give an answer and mail a draft at an hour's notice even though the urgent message: "*Telegraph at my expense*" is fully appreciated

MISSIONARIES' WIVES.

Rev. G. S. F. Savage, D.D., in his paper on "Pioneer Congregational Ministers in Illinois," says: "I cannot close without in a word paying some tribute to the devoted and sainted wives of these pioneer ministers. Upon them rested the heaviest burden of the inconveniences and self-denials of this pioneer work. Many of them taken from homes of culture, refinement and wealth, had to endure the privations of meager fare, of life and labor in log cabins, in rude and uncultivated communities, often ending in an early death. Yet with rare exceptions they bore these with a cheerfulness and Christian heroism beyond all praise. They encouraged and sustained their husbands in all their labors, and contributed much by their fidelity and wise counsel to their success. The record of their devoted and useful lives, though not written by human hands, is written in God's Book of Remembrance, and I am not sure that when these books are opened it will not appear that their share in the work done has been the largest and most blessed."

It is well to remember that the greatest usefulness and blessing of the Parsonage Fund is found in the relief and comfort which it brings to the missionary pastor's family. What Dr. Savage says regarding the wives of the pioneer missionaries of Illinois, is true of the wives of our home missionary pastors in the newer regions of the West to-day. May the time speedily come when the missionary family can be safely and comfortably housed in a parsonage. The congregational churches with all their wealth and consecration should furnish means to build the needed two hundred parsonages each year until the work is accomplished.—*Church Building Quarterly.*

WHAT KIND OF CHURCH BUILDINGS OUGHT WE TO HAVE?

REV. T. D. LOGAN, SPRINGFIELD, ILL.

This question may be answered theoretically or practically. Theoretically we ought to dedicate to the Lord the most substantial buildings that can be constructed, sparing no expense to furnish them with facilities for worship in keeping with the homes of the congregation. "Is it time for you, O ye, to dwell in your ceiled houses and this house lie waste? Now, therefore, saith the Lord, consider your ways." Haggai 1: 4, 5.

But as practically it is not feasible to secure from the average congregation means sufficient to build a church on such a scale, plans must necessarily be modified to bring them within the limit of available resources. A congregation has no more right to go beyond its means in building a house of worship than

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a merchant has, to go beyond his means in building a residence.

The modern church, in cities and towns, ought to be well supplied with rooms that can be used at all times. It is important that one or more of these should be heated independently of the main building, and readily accessible from the street without opening the entire church. A reading room kept open every evening by the young men is a valuable adjunct, and indispensable where public reading rooms are not near at hand. Mission bands should have some place where they can meet cosily, and the pastor should have at his command a room where he can bring together those whom he desires to interest in special work. It is not necessary to set apart rooms exclusively for social purposes, but the Sabbath-school room can easily be arranged so as to be adapted to such social gatherings as it is proper to hold. The modern church must have facilities for reaching the people in the line of practical work; yet it must not be forgotten that the church is the house of God, and children and youth should be trained to reverence the place of worship. It is better to have the chapel entirely separate from the church, and allow its use for purposes entirely proper in themselves yet hardly compatible with the reverence which ought always to be felt toward the house of God—*Mid-Continent.*

A NEW DEPARTMENT IN PASTORAL CARE.

One of our missionaries in Arizona, speaking of the completion of a new building, writes:

"Owing to the very hot weather, mostly over 100° in the shade, and harvest time, labor has cost a little more than usual. I have tried hard to make up for the advance in lumber and labor by working on the roof six days of each week; but, even with all this, we shall need about $75 more for ceiling and plastering, inside and outside. We have ceiled one room with redwood ceiling, a room 14′x14′. We are glad that now we need not, as heretofore, look with anxiety at a cloudy sky or rainstorm."

BRUSH, COLORADO.

DEAR BROTHER:—I have forwarded to Mr. Campbell, by this mail, the receipt for $500; also release for temporary mortgage, which I believe is all that is required.

Please accept our thanks for the grant made, and for the courtesy we have enjoyed at your hands while presenting this application for aid.

We have a very neat, substantial building, and, as I told the people at the dedication recently, had it not been for the prospect of getting aid from your Board, we should not have had the courage to undertake the project for some time to come. But now it is accomplished, and our work is feeling the impulse of the added advantage a building affords.

Sincerely yours,

G. C. HUNTINGTON.

BUILDINGS COMPLETED WITHOUT DEBT IN AUGUST, 1891.

State.	Church.	Value.
Colorado,	Berthond 1st,	$1,830
Georgia,	Hopewell Church in Conyers,	400
Illinois,	Chenoa, (Manse)	2,250
Indiana,	Palmetto in Patriot,	1,600
Michigan,	Cass City, (Manse)	1,500
Minnesota,	Lakefield,	1,500
Texas,	Mobeetie 1st,	1,600
Wisconsin,	Melnik Hope Bohemian,	1,310
Wisconsin,	Horicon 1st,	2,350
		$ 14,340
	Previously reported since April, 1891,	128,629
		$142,969

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PUBLICATION AND SABBATH-SCHOOL WORK.

CHILDREN'S DAY is a happy annual festival, illustrating the Church's motherly care of the little ones. Thankfulness, hopefulness, love are its suitable affections. The glad, cheerful, devout observance of it cultivates the affections which it expresses, and in many ways brings blessing to young and old.

It has perhaps been too much the tendency of festivals designed for children to make the little ones only the recipients of gifts expressive of the love of parents and friends to them. Within a few years we have seen an improvement upon this method in letting the children find the higher joy of giving. It is quite right that in many festivals they should learn the joy of both giving and receiving tokens of mutual love. It is well also to have some occasions on which, with no expectation of receiving, they may learn the pure and simple joy of giving to those that need —may find in happy experience that indeed "It is more blessed to give than to receive."

Children's day has happily taken this character. On that day the thousands of children bring their gifts to the Saviour, and entrust them to the care of that Board of our Church, whose chief labor now is to improve and extend her agency for Christian nurture of the young—the Board of *Sabbath-school Work*. We have in this our finest illustration of "the mighty accumulation of littles." If our readers will look at the pages reporting the receipts of this board in this and the preceding number, and compare them with the pages thus occupied by the treasurers of all the other boards, they will feel the force of what we have just said. The space thus occupied by treasurers' reports is not, of course, directly a measure of the sums contributed. The children's gifts are small but they are many, and the greater number of items requires the greater number of pages. But what does this promise for the first decade of the Twentieth Century? When all these many little givers have become full-grown givers, trained to habits of giving and knowing the joy of giving, will not the silver and the gold which belong to the Lord be cheerfully given to Him? Will there not then be "meat in His house" and money in His treasuries?

Dr. Worden, whose energy and diligence in this Sabbath-school work are so commendable, says, in the New York *Evangelist*:

Over 3,000 Sabbath-schools, over 600,000 children, youth and adults gathered on that rare day in June in Presbyterian churches. The spirit of these young worshippers was instinct with life and with hope for the future of the Church of Christ. There were no theatrical displays, no Cheap John shows. Our celebration was consonant with the spirit and history of the Presbyterian Church, whose mission is to instruct in Bible truth.

Our Treasurer has already received from Children's Day Offerings over $43,000 for the Sabbath-school Missionary Work of our own Church. This is an advance of twenty-two per cent. over the sum contributed last year.

Mr. H. C. McBurney, one of the missionaries on the Pacific coast, thus writes:

One day last summer we left Temecula and the railroad for a trip into the mountains. A few miles east we called at the home of Ramona Wolf, a tall, dark, fine looking half-breed of about fifty; she was lady-like in manner, and spoke good English; a Roman Catholic, but good enough to be willing to encourage Sabbath-school work in Temecula.

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We were afterwards surprised to learn that we had been with the probable Ramona of H. H.'s famous story. On, up and down in the wild mountains, over rocks and through the brush we pushed; a few hours brought us to a pleasant little valley, which proved to be the home of another of the characters in Ramona, the judge who tried Allesandro. His wife was sitting on the veranda; from her we learned that we were in Radec. As we were curious to know the meaning of so strange a name, she told us that the people wished to call their post office Cedar, from the brush with which the mountains are covered; but at Washington the spelling was reversed, as there was already one Cedar in California.

We were rejoiced to learn that the day school would be opened the next week by a lady of our acquaintance, who, we knew, would be a genuine missionary in this isolated district. Neither Sabbath-school nor religious service of any kind had ever been held here, and the woman did not seem to know whether she cared for any, although she had once been a member of the Methodist church and had a large family of children growing up. She referred us to a family that had expressed a wish for a Sabbath-school; so we went on over the mountain into another little valley. Here we received a hearty welcome when the people learned our mission; although not Christians, they were anxious their children should have the benefits of religious teaching. Their four boys, the oldest a large fellow of twelve, did not know what a Sabbath-school was, and asked a great many curious questions, as "What do they do in Sabbath-school?" "What is it for?" "Is it like day school?" etc., etc. They had long wished for a Sabbath-school but knew no one to conduct it, We were glad to assure them their new teacher was all they could desire as a leader. We remained over night with these friends, sleeping on their straw stock with the star studded heavens for a canopy, as there was not much room in the house. Next day we went on up the mountain seven miles to visit another of the families of the district; the mother and children were delighted when they learned our errand. They had come from Illinois the year before, where they had been used to church privileges. The mother said she had not heard a sermon nor even a prayer offered since coming to California. On Sunday nearly all in the district came together at the school-house; the new teacher was there and all seemed happy and enthusiastic over having a Sabbath-school.

A few weeks ago we again visited this district, remaining over Sunday, and were so delighted with the change in the appearance of the children that I feel I must tell you of the good wrought by this consecrated teacher in less than a year. The hang-dog look with which many of the older scholars greeted us on our first visit was gone. In many of the compositions, written by girls who at the beginning of the year knew nothing of God but to hear His name blasphemed, and everything of a religious nature ridiculed, there were expressions of reverence for God, or, at least, of admiration for the character of Jesus. I copy from a poem of nine stanzas, entitled "Our Dear Saviour," written by the twelve-year-old daughter of the Ramona "Judge:"

"We know that God so loved us,
He gave His only Son
To come on earth and save us,
And so our hearts are won."

In Sabbath-school a lively, intelligent interest was shown in the lesson. The Sabbath-school was supplied with singing books and Bibles which had evidently been well studied. The children took great interest in the lesson, and when I questioned them on the number and names of the books of the Bible, I never heard better answers. We were much pleased with the evident good effects of the school, but the teacher is now gone and no one in the community is prepared to carry on the work, so it has to be closed. One of the qualifications, however, which the people of this district will require in their next teacher will be ability to conduct successfully a Sabbath-school.

Pray for Radec; there are bright minds and precious souls there to be gathered into the Master's kingdom.

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OFFICIAL COMMUNICATIONS.

FLORIDA.

REV. H. KEIGWIN, SUPERINTENDENT:—The beginning of the term found me at the meeting of our General Assembly at Detroit enjoying one of the rarest privileges of my life. As a commissioner—mingling in the deliberations of that memorable meeting, the outlook gave me a vivid impression of the power and influence of our venerable church. Meeting from day to day with the Secretaries and the Synodical Missionaries, forming the acquaintance of enthusiastic fellow-workers and listening to their reports of valiant services and splendid opportunities for capturing this great land for Christ, afforded to my mind a deep impression of the grandeur of our Home Mission work, and an up-lift and inspiration for zeal in the service of the Master, such as could not have been given by years of quiet reading at home. I trust that much efficient service and better results in the coming year may grow out of that golden privilege.

During the remainder of the quarter I have visited among a number of the churches during week days, in the way of supervision and encouragement, and on the various Sabbaths have ministered to them.

The absence of many of our church members visiting during the summer months either in the North, or at the coasts of Florida, and also the extreme heat of a somewhat unusual Florida summer, has detracted something from the vigor of our work; and yet it is pleasant to report that our churches are generally "pursuing the even tenor of their way" and manifesting spiritual life.

In the *Presbytery of South Florida* a few of our ministers have been taking much needed vacations, though, I believe, as a general rule, they have continued their usual services all through the heated term, maintaining their usual health. Even in the temporary absence of the pastor, I find that the work has been still carried on by the Sabbath-school, the prayer meeting and the Christian Endeavor Society. The continuous labors of these brethren, and their *uniform health* in the service, has demonstrated the fact, that ministers can easily pursue continuous service through the summer in this state and that absenteeism six months of the year is by no means an imperative necessity.

In the *East Florida Presbytery* during the last Winter, nine men supplied twelve churches. During the summer *four* men only remain and are engaged in service—two of these are colored men and the other two were received recently from the Methodist church. At present these ministers are supplying but four or five of the churches of the Presbytery, all the remainder being closed—except as the Synodical missionary can give them an occasional service on the Sabbath or during the week. The problem is perplexing me not a little, as to how I can spread ont my insignificant self so as to give a stated service once a month in these numerous vacant fields, until the absent pastors shall return to their wonted service.

The *Church at Jacksonville*, having no pastor, seems to prefer to close its doors during the entire summer. There is a future of promise for that church if her debt can be speedily raised by the strong committee appointed by the last Assembly, and a *genuine permanent pastor* can be secured. Winter supplies, however distinguished and eloquent, followed by a summer of silence and indifference, will crush out of that church the little vitality remaining.

The only vacant field in the bounds of the *South Florida Presbytery* is in the little town of *Chuluota*, about 20 miles from Orlando. Last fall, as the result of a series of Evangelistic services, an interesting church was organized consisting of 16 members. These people were of various denominations.

The material interests of Florida are generally better this year than last. The orange crop will be larger than the last one. The wonderful discoveries of phosphate are still causing intense

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excitement. And these rich "finds" are bringing in a host of prospectors and purchasers of these valuable lands, and in some of the towns business is said to be 50 per cent. better than during last summer.

If now we can succeed in our persistent efforts to impress our people with the responsibilities of Christian stewardship, we hope our little churches will, in due season, become self-sustaining and begin to return to the Board some of the generous benefactions bestowed upon us.

KANSAS.

Rev. S. B. Fleming, D. D., Superintendent, *Wichita:*—It was my privilege to attend the meeting of the General Assembly at Detroit, Michigan, and at the call of the Secretaries to meet with the Synodical Missionaries of the church.

A very pleasant, profitable and helpful time was spent in conference together. The whole home mission territory of the church came up for consideration and discussion and the suggestions and observations made by those in the field as well as the suggestions of the secretaries and the members of the Board who were present have been stimulating and helpful. The special regret in all our conferences was the absence, on account of temporary illness, of the Senior Secretary of the Board, Rev. Dr. Kendall. The pleasant acquaintances formed, the interesting conferences held and the delightful seasons of communion, together, at the throne of grace, all linger as precious memories and serve to beguile many a lonely hour of travel with pleasant reminiscences.

The season of 1891 has brought with it, on the whole, favorable returns for the husbandman. In some parts of the state the yield has been most excellent, in others, fair.

As an "all around" season it has been one of the most propitious I have witnessed in many years. All manner of grains, fruits and vegetables are abundant. Remoteness from centres of consumption renders the surplus comparatively of little value except as a home supply. Of course this general outpouring of good from the hand of our Heavenly Father, in a material way, will serve to lighten many of the burdens we have been bearing. Our churches are gaining confidence and it is believed will be able to do more for self-support. In the older portions of the state this matter of self-support, and of larger contributions to the Home Board, is being pressed with all diligence. Altogether the outlook is more encouraging and we believe Kansas to be on the upward trend again.

Arrangements have been made to hold a missionary convention during the Sessions of Synod, and we look for good results in this line. I am circulating the latest literature of the Board in the interests of Home Missions as I have opportunity. Personally I have been very busy in looking after present interests, and am awaiting with some solicitude the time when the church at large will say to the Board, by increased contributions, "Go in and possess the land." Several points are ripe and ready for occupancy as soon as the Board can say, "Undertake new work."

One new church at Kinkead in Neosho Presbytery has been organized, and a whole church from another body is knocking at our door for admission.

HOME MISSION LETTERS.

INDIAN TERRITORY.

Rev. D. N. Allen, *Vinita, I. T.:*—Every one that professes to be a minister here is accorded a right to preach and is listened to with interest. Universalists, Mormons and those who deny the necessity of spiritual regeneration, substituting the *form* for the *fact*, have an easier access to the confidence of this people, than among those of greater enlightenment. Hence the necessity for active, earnest and aggressive work, that there

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may be built upon the foundations laid by Brainerd, Worcester and Dr. Timothy Hill, a temple, glorifying God and magnifying Christ.

The prayers, the labors, the lives, of those who have been called to their reward from the Indian mission fields, the vast amount of money already expended upon this work, together with the pathetic cry for light that comes to us from all quarters of the work, are the voices that should reach the heart of the church and find a response in money and men, to lead the Indian into a brighter day and a higher life.

At *Vinita*, I have preached regularly every Sunday, morning and evening, and have met with a measure of success, in enlarged congregations and interested attention. The church, which has a capacity for seating about three hundred, is sometimes comfortably filled, and we rarely have less than a hundred. There have appeared before session seven to be received at next communion. We have a Sunday-school, averaging about seventy-five, a prayer meeting (weekly) well attended.

[Mr. Allen gives an interesting account of labor at Pleasant Hill and other stations, and of the co-operation of other ministers.]

NEBRASKA.

Rev. W. T. Findley, *Winnebago*:—There has been an average of about ten adult Indians at Sabbath services this quarter, and the whites have attended fairly well. On Wednesday evening there have been from five to twenty Indians at prayer-meeting the last two months.

We observed Children's Day and were gratified at the interest the children manifested in their part of the observance.

The Winnebagoes are attending to their farms this season better than ever before; their wheat looks fine, and their corn-fields are larger and cleaner than usual. Some of the Indians stay at home and work in their fields instead of going to the dances or races and games on the Sabbaths. This, in itself, is not commendable, but it is encouraging to see any marks of breaking away from the old customs.

Since the first of May I have been holding services every two weeks in a school house on the western part of the reserve. It is in a settlement mainly of white men leasing Indian land. We organized a Sabbath-school there of about thirty-five persons. One of our Presbyterian Indian women is the main stay of the organization. There are only about half a dozen church members in the congregation, and they represent about that number of churches.

I have also for some time been preaching at the Bethlehem Chapel on the Omaha reserve, going once in two weeks, after services at our home church.

CALIFORNIA.

Rev. A. M. Merwin, *Los Angeles*:—During the last three months the Mexican work under my charge has been somewhat enlarged. There are now three places in this city where services are held regularly every Sabbath and in the week meetings are held at three different points in private houses. By changing the location of the Sabbath school the attendance has been much increased. Three young persons have united with the church. At the County Hospital a Spaniard, who is a leper, appeared to have been spiritually healed and has "returned to give thanks unto God." He says he is most grateful for having been brought to the hospital, for it is there that he first found peace with God through Christ. The Scriptures are his daily delight. Separated from his wife and child and not allowed to mingle with other patients in the hospital, he is nevertheless full of joy since he has learned that "God is love." At the County jail I found a young Chilian, detained as a witness in the *Itata* affair. He is from Valparaiso, a member of the church there, and remembered me as having welcomed him into our school some six years ago. So it is that home and foreign missions are often closely interlocked.

At North Pasadena a couple who had attended our services and whom we supposed to be married people, were recently united in lawful wedlock, and now desire to confess the Saviour. A young lad, son of Mexican parents

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and of excellent disposition and abilities, tells us that he wants to study for the ministry.

A married man in South Pasadena, after attending our meetings for several months, will allow in his house no disparaging remarks about "the new religion," and avows his intention of investigating more carefully the Holy Scriptures.

The San Gabriel congregation increases slowly; members of the church are bringing in new hearers. The need of a sanctuary grows more pressing; we have a lot, but money for building comes in slowly. One addition to the church on confession.

At Mission Rieja an entire family have recently taken a stand for Christ, through the influence of one good woman, a member of our Los Angeles Church, and now very ill in the house of that family.

The little chapel at Azusa is well filled whenever we preach there; services are held every Sabbath, and are conducted usually by the elder. A large number of children in this congregation. There has been one addition to the church on confession of faith.

A new opening has been made at Russell's Ranch, not far from Baldwin's. Bro. Diaz preaches at both places occasionally, and alternates with me in holding services at the other points already mentioned.

There is cause for gratitude as regards the progress of the work, but hearts are heavy at times in view of the thousands of Mexicans in this and adjoining counties, whom we cannot reach on account of lack of helpers and friends.

OHIO.

Rev. J. O. Pierce, *Wilmington:*—I am happy to report our church is completed and dedicated, and all the money provided for by good subscription. It is the most artistic and beautiful building in the county and no church surpasses it for beauty of design and convenience. It will hold 700 people when parlor, lecture room and auditorium are thrown together. Circular oak pews and the most lovely stained and ornamental glass I have seen for some time.

NORTH DAKOTA.

Rev. E. W. Day, *Lisbon:*—For the summer season, the three months just ended, have given evidence of more than ordinary interest in the rank and file of the church. The attendance has been exceptionally good, filling the church every Sabbath morning The Sabbath-school reached a higher attendance than ever before, and the average attendance at prayer meeting has been better than formerly.

We need more room, but must wait for more prosperous times before undertaking it. If the present promise of a harvest is realized, we may be able to do something in the late fall. The church has never yet been in debt, and we don't care to retrograde now, and so are waiting until we can "pay as we go." In April one was received into the church, and in June nine, all on profession but three.

The Ladies' Missionary Society, Home and Foreign, meets semi monthly, and is more than ordinarily aggressive. The Young People's Mission Band is about being clothed with new life. The Y. P. S. C. E. is doing well. I find it a peculiarly successful means of grace to the young people. The pastor is always present. This seems essential, as in our state where nearly all are comparatively young people, the division makes the young people of the society of such an age, that the pastor's guidance is necessary. [It is needful everywhere —*Ed.*]

A plan has been adopted by the pastors and churches of Lisbon, whereby destitute points outside of town may be reached. A union service is held in turn in the summer months, and each pastor thus has three evenings out of four that he is perfectly free to go and preach where he will. I have two out-appointments—one eleven miles north and the other twelve miles east. There is no apparant promise of organization; but the people need the word preached and so I bear it to them. At these points I preach alternate Sabbath afternoons, returning to town, and preaching again in the evening when my turn comes.

While I thus have much to encourage, I have my share also of discouragments. Financially, the hard times have crowded us pretty close to the

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wall; and I have not escaped the burden of those who will neither work themselves, nor sympathize with the work of others—always planning for a presumed good time.

INDIAN TERRITORY.

REV. W. H. YOUNG, *Ardmore:*—This country *belongs to the Chickasaw* Indians, of whom about 3,400 are citizens; 3,718 Negroes claiming to be citizens. These citizens leased their lands to white men for cattle ranches and farms, until now there are nearly fifty thousand white people in the Chickasaw country. They have come from all parts of the United States, and are composed of all sorts and kinds of men. Wild Indian in his blanket, laziness and filth; ignorant Negro, living as best he can; cowboy, reckless of all consequences when on a spree; desperadoes and gamblers from everywhere, form a large minority of the population. The majority are a class of citizens that any state in the Union might be proud of—men and women of culture and refinement, coming to this new country to better their condition financially—doctors, lawyers, merchants, farmers, mechanics and laborers. Last year with a comparative failure of the crops they shipped from Ardmore 15,000 bales of cotton which, at $40 per bale, brought into this country six hundred thousand dollars. The sale of cattle brought nearly nine hundred thousand dollars, Ardmore being the best point on the railroad. To supply all these people with goods there was built up a temporary town of three thousand inhabitants, engaged in selling goods, building houses, curing diseases and settling disputes according to law. Mixed among all these are the gamblers and *sharks*.

Not quite a year ago Bro. Little, the Synodical Missionary of Texas, organized the society of Presbyterians as the First Presbyterian Church of Ardmore, with a membership of seventeen. For a time Bro. Aughey came down and preached to them once a month. I was sent here by the Board of Home Missions, and have been continuously on the field. I preach twice a month in the Cumberland Church, twice a month at the Mines, three and one-half miles south of Ardmore. The church now has on its roll thirty-two members in good standing, the most intelligent and consecrated servants of the Master I have seen in any church. We have been cramped in our work on account of having no place of our own on which to concentrate our forces.

We have now made arrangements with a member of our church for the use of the room over his store-house when completed. It will be fitted up as a hall with two hundred chairs. This we have free of rent until we build, and I expect the church to grow in numbers and spirituality with a constant and healthy growth.

We have on subscription, that is cash when called for, two hundred and seventy-five dollars, and the assurance from the people of five hundred more when the crop of cotton begins to move. Then our whole industrial and business community will begin to make collections, and on a thorough canvass of the town I think we can raise one thousand dollars. This with a thousand from the Board of Church Erection will give us a good house of worship and our proper standing in this community. We have the offer of ground upon which to build whenever we are ready.

ALASKA.

REV. A. E. AUSTIN, *Sitka:*—Tourists are now coming this way in such numbers that the Summer season is as busy as the Winter. While we are very glad to see them and show them through the different departments of our mission, it makes large demands on our time and strength. One of the greatest natural wonders of the trip is the Muir Glacier, but I have had many say to me, especially Presbyterians, that our mission was a greater wonder to them. Many of them have been able to attend our meetings and have been greatly affected on hearing our children sing Gospel hymns and in listening to their quaint and artless prayers. It is one of the marvels of the age to me that any one could be found to oppose and hinder such a work. More a marvel, that Americans, holding positions of honor and trust in our government, should do so.

Our school does not present as good an appear-

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ance as last year. We have nearly thirty boys less than last Summer and a much larger number of small ones, this makes more work for the teachers, and we have less help to get the wood and to improve the grounds of the mission, etc. The time for which more than a dozen boys and girls have entered the home, has expired. We have much sickness among the scholars and I fear we shall have more unless the sanitary conditions (drainage, etc.) are speedily improved. We have had a very dry season, the mercury is at 90° in the shade as I write. This is the warmest day I have experienced in Alaska. A large majority of our people are away this Summer, several of them on the U. S. S. Bear with Dr. Jackson now in the Arctic. Twenty-seven men are on the schooner "Leo" seal hunting, started for Behring Sea. I suppose they will be turned back by the naval vessels of England or our own, I fear their trip will not prove a profitable one, as they were to share in the profits of the *catch*, and not paid by the month. We miss them very much in our meetings but are glad to witness their increased desire to improve their material condition. Quite a number have gone to visit the Stick Indians on the Youkon to trade for furs, etc. Ned, one of our former home boys, who went as far as the Youkon to pack for some of the Frank Leslie exploring party, on his return told me that the Stick Indians would be glad to have their children come into our school. If we can break up their old custom of giving a man's property at death to his eldest nephew, instead of his own family, there will be some incentive to labor and save. Quite a number of our people have made their wills giving their property to their wives and children in case of death. At our communion service, June 7, five persons united with us on profession of faith and baptism. Among the number was Joseph, who is now an inmate of the hospital. He looks so comfortable and seems so cheerful and happy in his new surroundings. He said to me that God sent his sickness to him to save his soul. It proved to be a blessing in disguise. We expect lumber by the steamer due to-morrow so that we can commence work on our church again. I am very anxious to have it finished so that we can occupy it in the Fall when our people return from their Summer migrations.

ILLINOIS.

Rev. Saml. E. Taylor, of *Greenview*, writes of a successful Children's Day and lively Woman's Missionary Society, and a "growing interest in mission work;" "in every branch of church work a few earnest workers." They are "learning to give," and he thinks they "will soon be ashamed to ask help of others." He speaks cheerily of having seen some "close living" in eleven years of home mission work, more than ever before in "the last six months," and bravely adds: "But we have not suffered. We have done without meat and potatoes and at times other things which some think necessities, but God has given us health and blessed us all the way."

CALIFORNIA.

Rev. E. T. Lockard, *Ballard*:—We seem about to lose one of our most valuable members at Los Alamos. And who is this important member, seemingly very important to our work here? Some broad-shouldered, wealthy man? No; but a little narrow-chested, feeble woman, with eye-sight so poor that she must hold the book almost against her face when she reads, with no means except what she and her feeble mother earn by baking bread and keeping boarders. And yet it seems as though this little maiden was almost essential to our work there. She is our church treasurer, our main financial agent, a very important worker in the Sunday-school. Sometimes I have been obliged to depend upon her to lead the singing. I expect to hear of her death almost any time. A combination of dropsy, heart trouble and consumption entailed by la grippe, is what is carrying her away. We have prayed the Lord to spare her, but it does not seem to be His will.

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FOREIGN MISSION LETTERS.

CHINA.

Rev. Chas. F. Johnson, *Ichowfu:*—At the end of the first month of active medical work in our new station, I feel like stopping a moment to report progress. You have already received the official report from the station telling you of the work done during the past year, but I would like to enter more fully into this branch of the work. By the blessing of God we seem to have found favor with this people and no opposition has been offered to a single step we have taken in pushing forward missionary work The opening of the dispensary was effected very quietly and during the month past the work has not been hindered by any single act on the part of any one.

EIGHT HUNDRED AND THIRTY PATIENTS A MONTH.

During the twenty-six days I have treated 830 patients at the dispensary. I have made seven visits into the city, the patient sending a sedan chair, or a cart each time. During these visits I have been treated with the greatest kindness, and heard no reviling on the streets while going or returning. This is very encouraging, as it shows the feelings of the people towards us more than any other thing could.

Another encouraging feature is the class of patients that come to the dispensary, very many of them are from respectable and well to do families, some coming in carts, and some in sedan chairs, and quite a number from forty to fifty miles away. The attendance has gradually increased from the beginning, the first week averaging twenty-one, and the last thirty-four persons per day.

HOSPITAL NEEDED.

Nearly every day patients have been turned away, who could not be treated simply because we had no hospital rooms into which to receive them, and keep them during and after the operation needed This is of course unavoidable at present, but we hope to be able sometime to take care of these cases. We have a native Christian employed to look after the waiting rooms and to talk to the patients when they are here, for they are on hand for an hour or two before the time for beginning work. Thus all the men who come to this dispensary take with their medicines some little knowledge of the Great Physician, who can heal the diseases of sin, compared with which their bodily ailments are as nothing.

We hope in this way to widen our influence and help prepare the way for extended work in this country, and we pray daily that some of the seed, at least, may fall into good ground.

WOMEN PATIENTS.

Another noticible feature of the work is the number of women patients: more than one-third of them are women. Many of them I can only partially treat. Visiting them at their homes, and in this way gaining an influence over them is *entirely* outside of my province. This seems to call very earnestly for a lady physician to be sent out to Ichowfu.

Work among the women is a most important factor, and a lady physician in addition to her professional work is a great help to the other ladies of the station in carrying on the evangelical work among the women. If the work continues at the present rate, one physician will have his time fully occupied with the men, and treating the women will be adding work he can do neither well nor profitably.

An appeal went home from the medical conference last summer, for two physicians in each principal missionary centre, and for the best interests of the work it would seem very desirable that one of these should be a lady. We all feel that a lady physician must be a great help to the station and find plenty to do. There is a wide field of work here, not only in the city and vicinity, but in the country. For many miles around work is being carried on in the villages and towns.

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I notice that in the *Chicago Interior* our station is spoken of as the most isolated of the stations in China. It may be so, but we have not begun to feel the isolation very much yet. We daily thank God for the way in which He has led us and for the constant care we feel that He has over us.

Mr. and Mrs. Killie have employed the wife of our medical helper to talk with the women patients, and now Mrs. Killie and this woman spend a part of each afternoon in the women's waiting room talking with and instructing the patients. So all who come to the dispensary hear the word of life.

U. S. COLOMBIA.

HARD LINES—FOOD AND LODGING REFUSED.

Rev. J. G. Touzeau, *Medellin, U. S. C.*—Since last writing I made an itinerating journey. Mrs. T. did not accompany me, a native helper went. We met with the same experience as in the former journey, *i. e.* the priests told the people to refuse us food and lodging, but we always found it. In the town of Santa Rosa we were refused in hotel and boarding-house, but a man to whom I had a letter of introduction found me all I needed and refused to take anything for it. A dentist gave me the use of his office and suspended work for some days. A party of citizens had just received a snub from the bishop about changing the parish priest, so many who otherwise would have been inaccessible were disposed to converse and give favorable attention to the Gospel on the printed page and from the living voice. I was urged to remain and not rapidly canvass the town and pass on; we were there four days. I preached publicly once, but had many talks with those who came to the room, and also in stores and on the street. The priest preached every day against us, yet on Sunday, market day, the country people and miners came to the room and talked and received tracts and listened to what was read to them, many being unable to read; strange that they were not afraid to come.

LOST ON THE MOUNTAINS.

From Santa Rosa we went to Don Matias. Getting lost on the road we had to spend a night on a mountain. I slung my hammock under the eaves of an out-kitchen of a house whose inhabitants were absent. All we could get to eat was a little bread and cheese we had in the saddle bags. Next day we reached Don Matias, here a letter of introduction got us dinner and supper, but the woman who had served us refused to give more. The native helper had been talking to her and others and aroused her fanaticism; his zeal was more than his discretion. Next morning no one would serve us anything to eat, the man to whom we had the letter of introduction gave the native first breakfast, and I made coffee on my spirit-lamp. When I went around the town one man alone bought a little book. We had to do the best we could for second breakfast, not even the man to whom we had the letter would give us anything, and it was one o'clock before we got to a place where anything could be had. The man bought some bread and cheese and I made coffee, so we did not starve. When we got a meal that afternoon the people had neither knives nor forks; we had to eat with a spoon and fingers. During the twelve days we were out, 117 books and tracts were sold and about 200 given away.

I have sent tracts by mail to every part of the Department, but it is doubtful if they all go to their destination, but as no postage is necessary on printed matter, the expense is small and the risk little.

Mrs. T. is doing the best she can with a few children in a day school, and I have a night school. The services are attended by a varying number, but prejudice is so strong that we could scarcely expect to see more progress.

INDIANS.

Rev. John P. Williamson, *Pine Ridge Agency:*—After two weeks on this field I leave for Yankton Agency this afternoon.

Such a mass of unsettled, restless, corrupted humanity as we find here, is a sad, depressing

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sight to the Christian heart. I see no reason to apprehend more hostilities, but there is no room for that reflection which is needed for religious thought. It is a time for the Heralds of the Cross to cry aloud and show the people their transgressions.

CONDITIONS AFTER THE INDIAN OUTBREAK.

Our mission has much of the machinery necessary for the work. The buildings at the agency are all right—chapel and manse are better than we have at Yankton agency. Some few things have disappeared or gone to rack for the want of care. It is true there were plenty of assistants here, but at such a time they needed a head. At Porcupine Creek there was no loss of anything. Although the ladies were absent some time nothing was disturbed. Their chapel is nearly equal to that at the agency, and they have a very comfortable cottage of seven rooms, but it needs weather-boarding outside. At Wounded Knee is a neat little helper-house, built last fall which has not yet been occupied. Though only a few rods from the noted battle field nothing was disturbed. The buildings for a native helper at White Clay, costing about $1,000, were destroyed. I presume the Board will be reimbursed by the government this summer, and I think they should be rebuilt. At the Cheyenne camp, still further on, Mr. Stirling had purchased a log cabin, worth about $20 or so. I did not visit it, but I learn the house stands but the furniture was destroyed, and the Cheyenne Indians have mostly been removed to Montana, so I am doubtful about continuing work there. So much in regard to property. I do not think the field is suffering for accommodations.

WHAT IS NEEDED.

What is wanted is more work not more buildings. The laborers are few. At the agency the manse stands empty except two rooms that Miss Dickson rented to an agency family, that they might keep out intruders. The only worker at the agency is Pierre La Pointe, one of our Yankton agency elders. He occupies the helper's house and keeps up the services at the church as he is able. With good backing he is brave, but for him to stand alone against so many odds is hard. As I wrote you before I left home, we must have a missionary here. Thousands of souls are perishing. We have undertaken to give them the gospel. We have put our hands to the plow and we cannot turn back. The mission will not run without a head. As well might we put the ship to sea without a pilot.

Pine Creek is well manned. The ladies, Miss Dickson and Miss McCreight, have done a good work. It is the brightest spot on this mission. The ladies stuck by their people. As long as the Indians staid at home they stood by them and helped to hold them. When the Indians were ordered to the agency they came with them and looked after them through the troubles. When the Indians returned to their homes the ladies returned with them. They made themselves a name for bravery, and gained success by sticking to their people.

I spent one Sabbath and several days at Porcupine. The congregation is not large but hopeful, say about an average of thirty-five. While there I baptized three adults, six children, and celebrated three marriages.

Wounded Knee, as I have said, is vacant. Miss Dickson will get a helper there before long. You know Mr. Stirling's helpers were all from Sisseton agency. Miss Dickson was dissatisfied with the most of them, and so they left or did not return after the troubles, and the others could not return because the Sisseton Indians were all called home to receive a money payment which they had been waiting for the past three months. I think the payment will soon be made, and then Miss Dickson expects Peter Tatekahnajin to take charge at Wounded Knee, and probably will make a change of helpers at the agency. What more will be done here is not settled. Helpers of sufficient calibre are hard to find. I believe however, the Lord is able to use the weak things of this world to confound the mighty. We want consecration and good sense more than wisdom.

AFRICA.

Rev. G. A. Goddchn, *Batanga, W. A.*:—On Sunday, March 8, we celebrated the Lord's Sup-

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per, on which occasion I presented to the congregation the goblets and table cloths given by the Shawnee Mission Band in memory of Rev. B. B. Brier. I also baptized fifteen adults and six children.

On Monday morning two men called at our house; they had come from Ubenji and Bwanjo, asking for "a proper Bible-reader." They wanted a teacher who could hold service on Sunday, lead prayer-meetings, and instruct inquirers. These towns belong to the church at Evuna, but they had no communion for seven months, and nobody cares for them. I promised I would visit the towns and see where a Bible-reader could be stationed.

DIFFICULT TRAVELLING.

The following Sunday I preached at Longitinge, where there is a Bible-reader. The next morning I started for Eboye on foot, men going with me to carry the baggage. We rested at Lolobaba a few hours, where I engaged four men to carry me in a hammock. About six o'clock it began to grow dark, and the boys did not want to go further. They told me of a big river which could not be crossed, etc.; but I left the hammock and pushed on on foot, as I thought they were exaggerating. About seven o'clock we came to the river, where the boys threw down their things and lay down beside them. I did not like to stop here; so I said, "Well, boys, we must try to get through." The man who carried my satchel, a Christian from Batanga, started into the river; but he soon turned back, as the water was too deep and the current too rapid. I would have swam through, but I did not like to leave my satchel and the provisions and the books behind. After much talking, Bajute swam over and went to Eboje. After a time, he returned with some Christian young men and a canoe, who took us all over.

We came upon a part of the Taluatjio tribe, who had been driven from their homes by Fan. They had never seen a white man; so I had to stop and be examined. About nine o'clock we reached Eboje.

"MUST MAKE MEETING."

Shortly after my arrival one came and said, "Now, you must make meeting." I went and found a "house of prayer." Soon the house was full, some coming from curiosity. When I closed the service with the Lord's prayer it seemed as if all present knew it. A young man who had been baptized by Dr. De Heer, had come here and told the people what he had heard and seen, had interested a number of young men, and had secured their aid to build a house of prayer. He taught them the Lord's Prayer, the Catechism, and every Sunday told as well as he could the sweet old, old story of Jesus and His love.

The next morning I went to Ubenji. I had a "big palaver," as both this town and Bwanji wanted the Bible reader. I decided to station the Bible reader at Bwanji provided the people would build a decent "house of prayer" and a house for the Bible reader to live in. I held a meeting in one of their houses; it was packed full, and as there were no openings in the roof nor windows to let fresh air into the room, I thought I would choke.

EIGHT WIVES.

While I was speaking a man came and called out his wives and abused them in a most shameful manner. I went to his house afterward and asked him why he did not come to the meeting. He said he did not want to hear about God, for if he should become a Christian he would lose his eight wives.

On my way back to Eboje, I saw in front of a house an idol which reminded me of the images of saints seen in front of houses in Roman Catholic countries. As I had a number of people about me, I gave them an object lesson, reading and commenting on Isaiah 44. While I was speaking, the owner of the idol, a big heathen, came out. I asked him to give the idol to me. He answered, "Hyare, Hyare, big-big medezin in him is my heart; he keeps me from my enemies, and tells me whom I cut." It was impossible to convince him that the idol could not hear, see nor speak, and that it was an abomination in the sight of the true God to pray to a piece of wood. When I returned later with a Bible reader I called to see the man. He was sick; he had been drunk and was hurt in a fight.

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He could not walk and was in a bad spirit. He was much displeased with my former talk, as he considered my talk a sacrilege, and was sure the idol would do me harm, but I was a white man and had a bigger medezin. Later I saw he had taken the idol into the house; I suppose he thought I would do as Rachel did with her father's idols

The acting Governor is here and is holding a palaver. The traders threatened to complain to the Governor that I was hindering trade, as I had suspended some of their customers from the Lord's table. I told them I had not been sent to open the way for the sale of their rum and gin, but to work for the moral and spiritual elevation of the people, and I would do all I could to banish rum and all spirits from the Colonies. But they seem not to have lodged any complaint.

PERSIA.

HOT WEATHER.

Rev. E. W. McDowell, *Hassan Koordistan*:—We left Mosul June first, and reached Hassan in four days, no one suffered from the heat, but we left none too soon. We have our tents pitched in a very pleasant spot and are quite comfortable. During the middle of the day we cannot stay in the tents as the thermometer marks 104° Fahr. We have all been in good health. During the months of July and August, when our streams will fail and the foliage will die, we may be compelled to go up higher. Three hours above us are great snowdrifts which last all summer. If necessary we shall pitch our tents there.

Our head teacher when leaving Mosul went to Dihi of Supna, where he had worked for several years. While there he received into full membership twelve who had been taken on probation during the winter. He reports the church as being in a very promising condition. They are still without a pastor, but all of the services are regularly conducted by two of the brethren, who are quite capable.

LAY BRETHREN AT WORK.

Many of the brethren have been quite active this Spring in doing missionary work in the neighboring villages. They are doing so well by themselves, that we thought best to have Kasha Werda spend the Summer in Deh of Bohtan, a large village a few days distant from here. We have had a young man there during the last year who seems to have made an opening. We hope by earnest work this Summer by the two evangelists to form the nucleus of a church in the town and surrounding villages.

Since coming to Hassan I have spent a Sabbath in Shakh where Sh. Lego has been working for two years. He has had a rather stormy time of it. There has been some work done—I found six or eight persons who want to unite with the church. Some of these were not in the village when I was there, but those I saw I am satisfied are sincere; I hope to return soon and organize them into a church.

We have another evangelist at work in a new field in Supua, near Amadia. He spent a few days with us and reports encouraging prospects in the Syrian villages around Amadia. Dr. Wishard has been spending a few days with a Koordish agha, the great man of the region. Miss Melton is teaching a school here in the village and has twenty-five pupils. Her health is much improved.

Dr. Wishard has returned and reports a pleasant visit to the great chief. So long as the friendship of this chief lasts it will be of great service to our people in their work. I leave to-morrow for a tour among the villages.

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Gleanings At Home and Abroad.

A CHINESE POEM.—In the *Chinese Recorder and Missionary Journal*, we find printed, on one page in Chinese, and on the opposite page in English, "*Verses* on the Departure of Misses Noyes and Butler for America, from Canton, China, April 2, 1891." From the English version we give our readers one of the four stanzas:

With voices harmonized by love and faith they speak
There by the water's edge the doctrine high and free,
While pressing multitudes surround the bridge to hear,
Those crowds, that erst did throng the thoroughfare,
So eager for their fragrant garments' favoring shade,
Barring with gurgling protest loud their onward way.
The people cannot bear that beck'ning with the hand,
That only, on the watery domain they're gone.
Henceforth the broad Pearl river constantly will long
That in their spirit craft they'll make a swift return.

ONE VERSE READ AT A CRITICAL MOMENT.—A missionary in Japan tells of a young man living in Yokohama, who had heard of Christianity but had never given it any special attention. Learning that his father had been defeated in a lawsuit, and believing that injustice had been done, he became greatly enraged and determined to take revenge by assassinating the governor whom he believed to be responsible for the result. While arranging to go home that he might carry out this evil intention he called to say good-bye to a Christian friend, who, not knowing the object of his journey, bade him God-speed and gave him a Bible. He started on the journey, reading the Bible on the way. He happened to turn to the first verse of the seventh chapter of Matthew, and when he read it his conscience was so touched that he gave up his purpose and returned to Yokohama. He continued to read and became a true convert, and then, not satisfied with a mere profession, he gave himself to the study of God's word and is now a faithful worker for the Master in the city of Tokio.—*Bible Society Record.*

PERSIA.—Mr. Whipple, writing from Teheran, the capital, speaks of obvious changes since his last visit, two or three years ago: "The foreign population has increased very much, and is still increasing. One concern, which has control of the tobacco business, will bring out forty or fifty European clerks. Other enterprises will require a large European staff, such as the Artesian Well Company, the Electric Light Company, the Telephone Company, and the Tramway Companies. Tram cars and steam cars are already in operation. Telephones are beginning to be put up as an experiment. Does it not seem a little strange to hear of such modern improvements introduced and in operation in this sleepy country? It is an encouraging sign also to find that missionaries are allowed to preach, even in the streets, in certain villages and towns around this station, without being mobbed or even forbidden to do so. It does look as if religious liberty were coming more rapidly and peaceably than we ever expected. But, in close company with the influx of these foreign elements, some bad effects crowd in. The spirit of worldliness and gain is getting possession of some of our own people, especially of the Armenians. Drinking is becoming more prevalent, and the general expensiveness of living has largely increased.—*Bible Society Record.*

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PLAIN WORDS.—A business man in St. Louis, a loyal and generous friend of the American Home Missionary Society, attended its annual meeting at Saratoga last year for the first time. In a letter written to friends at home at that time he asks: "Who think you, are the people attracted to this great Home Missionary Meeting so that at some of the sessions standing room is in demand? You say, 'Ministers, missionaries, the secretaries, and their wives.' Yes, to some extent; but largely *business* men—bankers, merchants, manufacturers, lawyers, and their wives; practical people, who believe in God, and love their native land. These are the people who appreciate the value of such an agency as the American Home Missionary Society, as of supreme importance, not only for the evangelization of America, but of the world, and in whose Gospel of Giving the Gospel of Grace finds a living illustration.—*Home Missionary.*

Of the one hundred and twenty million women in India, forty millions are in zenanas and twenty-three millions are widows, and about one in every eight hundred is under instruction. At present there are between one and two hundred missionaries there.—*Christian Intelligencer.*

THE first section of the railway between Jaffa and Jerusalem — viz., from Jaffa to Ramleh—was opened in May for traffic.—*Jewish Intelligencer.*

CHIVALRY TO WOMEN A CHRISTIAN SENTIMENT.—It was greatly to be lamented that after they (young girls of Christian families) were thirteen or fourteen years of age, they never left their homes till they were married, say, when they were eighteen or nineteen. Chinese custom is very imperious on this question. After a certain age, it is considered highly improper for them to be seen in public. The interior of their homes is judged to be the proper place for them until they have come under the proper care of a husband or the grim supervision of a mother-in-law. I remember well, in the early days of the Church in Amoy, the indignities which the Christian women suffered whilst on their way to church on Sunday. They were mostly middle-aged or elderly, for the young girls dared not venture to come out. As they passed along the crowded thoroughfares, the most abusive language was flung at them from shops and fronts of temples, and from loiterers at the street corners; which they bore most heroically. They were determined not to give up their Sunday services, and yet the journey to and from their homes was a continued torture. Years have gone by, and the abusive language has now ceased; for the populace, though heathen, have learned to recognize and respect the purity and modesty of our Christian women. There are still, however, some parents that shrink from letting their daughters travel along the streets, greatly improved as the state of things undoubtedly is. They are not quite sure what might happen, and they do not want them to run any risk of being insulted. This is a terrible comment on the moral condition of a heathen city. China is a land of sages and of great men, whose writings are the purest that heathenism has ever produced. These have permeated and moulded the thoughts of the scholars, and even of the common people, for the last twenty centuries. They have given the nation to-day a great ideal of purity and of rectitude; but they have left it without the remotest conception of that chivalrous feeling that exists in Christian lands, and that protects women from being wronged and insulted. There is no such thing as chivalry in this sense in all this empire, and

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I don't believe there is a single word in all this huge, complicated language that expresses it. Chivalry has its roots in Christianity, and thrives only where the teachings of Christ are acknowledged and practised,—(Rev. John Macgowan in *The Chronicle.*)

THE MAKHZAN I MASIHI is a Presbyterian organ at Allahabad, India, edited by Dr. Lucas and Rev. I. Fieldbrave. Mr. Fieldbrave is one of the best hymnists in India. His translations of the Sankey hymns are excellent, carrying with them the spiritual power and sweetness of the original. The following items of news have not met my notice in any of our American papers:

Fifty years ago the Free Church of Scotland opened a school in Madras for Hindu girls. Owing to the prejudices of the Hindus but five girls could be gotten together. Many difficulties had to be overcome. A semi-centennial anniversary meeting has just been held, presided over by Lord Wenlock. The report then read shows that 350 Hindu girls are in attendance. The school follows the regular course of study prescribed for the Government System of Public Instruction in that province.

The Sikhs of the Punjab have asked the government to establish a college for that sect in their sacred city of Amritsar.

A movement is on foot among the Moslems of Delhi to establish a Mohammedan college in that city.

A hospital for women and children is about to be established in the city of Poona. A similar institution has been begun in the city of Lucknow. It is to be a memorial to Lady Kinnaird; the corner-stone was laid by Sir Aucland Colvin.

A wealthy Pàrsi has given one hundred and fifty thousand rupees to found a hospital in Bombay.

Qàzi Shahab-ud-din, formerly prime minister to the Ràja of Baroda, has given 100,000 rupees ($40,000) to the government for the furtherance of education among Mohammedans in that state. The Ràja of Holkar has given the same amount for Moslem education in his state.

The Ràja of Benàres has undertaken to build a hospital for Zenana women at a cost of 25,000 rupees ($10,000). He promises to pay all current expenses.

A Hindu capitalist has given 100,000 rupees to the government to build an Asylum for Insane Women.

In the University examination for the past year, ten students of the Lahore Mission College were admitteed to the degree of B. A., while thirty passed the F. A. (i. e. enter the Junior class). This college now stands at the head of all the colleges in the Punjab.

The *Makhzan i Masihi* quotes the *Rock* as relating that Bishop French, who resigned the Bishopric of Lahore, has undertaken to establish a mission for Moslems at Muscat in Arabia. He has explored some parts of the Arabian Peninsula and reports a populous country where no missionary has set his foot for many centuries past. The Bishop was able to preach in the bazaar of one large city. These explorations and preliminary efforts to establish a mission have been made by this devoted servant of Christ at his own expense. He hopes that his mission will be taken up by the Church Missionary Society. Bishop French spent more than thirty years in missionary work in India. He then went to Syria and acquired colloquial Arabic in order to pursue his present undertaking.*

These facts are of great interest as they illustrate the advance of civilization among the Hindus and Moslems of India. *Let there be Light* seems to have been spoken to the darkness in the intellectual and moral world. The shackles of ignorance are falling off and the day of freedom dawns upon these millions. E. M. W.

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* Since this has gone to press we learn with profound regret that this devoted Bishop has been taken from us by death.

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PRESBYTERIAN HOSPITAL AND WOMEN'S MEDICAL COLLEGE, CINCINNATI, OHIO.

Rev. J. J. Francis, D. D., writes:

The ladies in charge of this new and promising institution, are, for the most part, enthusiastic *missionary workers*—and it is their desire to make the *Medical Mission feature* of the College *very prominent*, I *think* it is their *aim* and *wish* to educate *Lady Medical Missionaries free of expense.*

A circular accompanying Dr. Francis' letter says:

The Synod of Ohio commended the work heartily to the sympathy and generosity of the people.

A large and commodious building, No. 424 W. Sixth street, Cincinnati, O., selected on account of its peculiar adaptation for the work, was purchased in 1890, at the price of $25,000. A partial payment of the amount due for the building has been made.

A young girl afflicted with spinal trouble, who has been an inmate of the Hospital for many weeks, says: "No words can express my appreciation of the work that is being done in this Institution. I had dreaded the very name of hospital, but I had no sooner entered the building than the kindly influence and skillful treatment dispelled every false impression." Such is now the testimony of all who come for healing.

One of the objects for which the Institution was established is the education of young women for service as medical missionaries, both at home and abroad. Woman's work for woman in foreign lands is one of the most glorious features of the great evangelistic movements of the nineteenth century. In the zenanas of India, and elsewhere, there is an opening field for Christian work by Christian women that will bear fruit an hundredfold. In that work no missionary can be so efficient as the Christian woman, trained both to heal the sick and teach the gospel.

Those who can not carry the gospel to benighted lands have here an opportunity to educate and fully equip women physicians for medical mission work. Those who are blessed with health can make, through the Hospital, a thank-offering for the benefit of those who are both poor and sick.

Book Notices.

"A FRIENDLY TALK ABOUT REVISION," published by Anson D. F. Randolph & Co., is a discussion of the Report presented to the last General Assembly, by Edward D. Morris.

The writer of this little tractate by no means assumes to be the special champion of this Report. He is simply a private member of the Committee of Revision, charged with no particular responsibility, and aspiring to no particular honor or control. His assumed function is one of explanation chiefly. His only justification for bringing himself into public view in this connection lies in his absorbing interest in the whole movement, and his prayerful hope and purpose that nothing shall come in to prevent the happiest possible outcome from the labors of the Committee. In those labors he has counted it among the greatest privileges of his life to share.

DAVID BRAINERD, THE APOSTLE TO THE NORTH AMERICAN INDIANS. By Jesse Page, author of "Bishop Patteson," "Samuel Crowther," "Henry Martyn," etc., etc. The thrilling story of that consecrated life, made so familiar to Christian readers of an earlier generation by the pen of Jonathan Edwards, is here told to those of this generation in a neat duodecimo volume of 160 pages, illustrated by a number of expressive cuts, and bound handsomely in cloth and gilt. Fleming H. Revell Company, publishers, New York and Chicago. Price, 75 cents.

A package of booklets has been received from the Zenana Bible and Medical Mission, 2 Adelphi Terrace, London, W. C. Their titles are: Step by Step; Zenana Bible and Medical Mission; Hindu Widows; Hidden Diamonds; Healed and Saved; and The Story of Margam Lemeur. They give interesting sketches of the work of the Society, with anecdotes of some of the converts who have been rescued from heathenism. Price, 1 penny (2 cents) each.

Ministerial Necrology.

☞ We earnestly request the families of deceased ministers and the stated clerks of their presbyteries to forward to us promptly the facts given in these notices, and as nearly as possible in the form exemplified below. These notices are highly valued by writers of Presbyterian history, compilers of statistics and the intelligent readers of both. If more convenient, they may be sent to Rev. W. H. Roberts, D. D., Stated Clerk of the General Assembly, Lane Theological Seminary, Cincinnati, Ohio.

KERR, JOSEPH—born at Johnstonsburg, N. J., Feb. 4, 1805; graduated Jefferson College, 1830; Allegheny Seminary, 1833; ordained October 18, 1833, and sent as missionary to the Indians, he and Mrs. Kerr (formerly Miss Mary Caldwell of Pittsburg, to whom he was married October 15, 1833) being among the first missionaries sent out by the Board of Foreign Missions; Wea Mission, 1833–37; Two Ridges, 1837–43; Poland, 1843–54; Kossuth, 1854–56; Fairfield, 1856–89; Chicago, 1889–91, Died at Chicago, April 11, 1891, aged 86. Two daughters and four sons survive him, Mrs. Kerr having died May 28, 1888.

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COMPARATIVE SUMMARY OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA FOR THE LAST SIX YEARS.

	1886.	1887.	1888.	1889.	1890.	1891.
Synods	26	28	28	29	30	30
Presbyteries	199	201	202	211	213	216
Candidates	906	986	997	1,124	1,235	1,317
Licentiates	337	357	314	398	403	374
Ministers	5,546	5,654	5,789	5,936	6,158	6,223
Licensures	188	201	182	269	237	274
Ordinations	154	188	210	226	211	245
Installations	361	439	486	437	480	488
Pastoral Dissolutions	306	322	310	361	356	380
Ministers received	69	88	89	105	82	90
Ministers dismissed	29	38	30	33	40	35
Ministers deceased	101	130	123	98	125	131
Elders	21,212	21,831	22,434	23,259	23,809	24,475
Deacons	6.676	7,085	7,210	7,450	7,718	7,870
Churches	6,281	6,436	6,543	6,727	6,894	7,070
Churches organized	165	228	216	236	223	208
Churches dissolved	76	78	88	67	65	67
Churches received	3	3	11	26	6	7
Churches dismissed	1	2	6	2	5	4
Added: examination	51,177	53,886	51,062	55,255	49,302	59,650
Added: certificate	28,490	31,220	34,322	36,255	35,370	37,935
Communicants	666,909	697,835	722,071	753,749	775,903	806,796
Baptisms: adults	18,474	20,114	18,799	19,547	17,471	21,576
Baptisms: infants	21,616	23,469	23,869	24,566	25,187	26,121
Sabbath-school membership	743,518	771,821	793,442	843,188	867,463	883,680

CONTRIBUTIONS.

	1886.	1887.	1888.	1889.	1890.	1891.
Home Missions	$760,947	$785,070	$844,696	$885,518	$889,856	$995,625
Foreign Missions	651,160	669,891	743,495	709,735	722,305	784,406
Education	97,954	117,898	152,322	155,843	470,856	154,518
Sabbath-school Work	34,789	39,437	78,082	101,473	108,645	131,870
Church Erection	243.016	286,687	228,364	272,541	313,119	360,944
Relief Fund	99,479	110,939	*525,555	*272,024	126,762	116,573
Freedmen	91,273	103,404	106,647	113,062	133,388	124,814
Sustentation	21,750	26,419	37,026	46,639	55,355	63,117
Aid for Colleges	119,730	127,627	215,009	169,853	248,107	163 920
General Assembly, etc	60,312	62,324	68,125	69,038	73,352	75,449
Congregational	7,640,855	7,902,164	8,803,562	9,020.202	10,009,599	9,664.279
Miscellaneous	771,116	866,762	1,015,799	1,086,241	1,215,287	1,325,696
Total	$10,592,331	$11,098,622	$12,818,682	$12,902,839	$14,368,131	$13,961,211

WM. HENRY ROBERTS,
Stated Clerk.

* Centenary Fund inclusive.

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COMPARATIVE SUMMARY OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES FOR THE LAST FIVE YEARS.

	1887.	1888.	1889.	1890.	1891.
Synods	13	13	13	13	13
Presbyteries	69	68	68	71	71
Candidates	267	285	317	363	371
Licentiates	57	55	55	64	66
Ministers	1,116	1,139	1,145	1,179	1,186
Churches	2,226	2,280	2,321	2,400	2,453
Licensures	43	52	60	64	66
Ordinations	44	54	61	60	60
Installations	78	107	133	139	108
Ministers deceased	24	27	22	23	25
Pastoral dissolutions	122	85	101	90	107
Ministers received from other denominations	4	6	9	10	4
Ministers dismissed to other denominations	10	4	10	4	6
Churches organized	39	47	63	75	81
Churches dissolved	20	9	5	21	19
Churches received from other denominations	1	.....	6	.....	2
Churches dismissed to other denominations	7	1	.....	.....	.....
Number of Ruling Elders	6,981	7,110	7,254	7,530	7,670
Number of Deacons	5,070	5,228	5,215	5,611	5,868
Added on Examination	12,145	10,178	9,501	11,400	11,024
Added on Certificate	5.461	5,670	5.039	7,163	7,671
Total Communicants	150,308	156,249	161,742	168,791	174,065
Number of Adults Baptized	4,214	3,482	3,389	3,780	3,853
Number of Infants Baptized	5,090	5,155	4,971	5,311	5,300
Number of Baptized Non-Communicants	34,163	33,444	33,528	37,152	35,363
Teachers in Sabbath-schools and Bible Classes	12,021	12,201	13,436	13,613	13,972
Scholars in Sabbath-schools and Bible Classes	98,806	101,700	108,805	111,274	117,419

CONTRIBUTIONS.

	1887.	1888.	1889.	1890.	1891.
Sustentation	$42,944	$47,291	$55,120	$65,036	$57,574
Evangelistic	42,434	48,388	44,166	54,445	75,772
Invalid Fund	11,921	12,687	12,117	13,904	15,398
Foreign Missions	67,204	72,389	82,785	89,659	105,368
Education	39,250	35,226	54,868	38,991	44,778
Publication	9,084	9,092	8,343	9,016	9,211
Colored Evangelization	4,152	6,028	5,789	6,590	8,988
Church Erection	.....	.....	3,461	5,900	30,057
Bible Cause	.....	.....	.....	.....	4,592
Presbyterial	13,754	13,581	14,305	14,622	14,365
Pastors' Salaries	616,583	625,312	665,724	689,696	717,369
Congregational	458,977	495,658	553,155	612,502	619,273
Miscellaneous	114,015	97,826	116,493	126,962	114,590
Total	$1,415,318	$1,463,478	$1,616,126	$1,727,263	$1,817,385

JOSEPH R. WILSON,
Stated Clerk.

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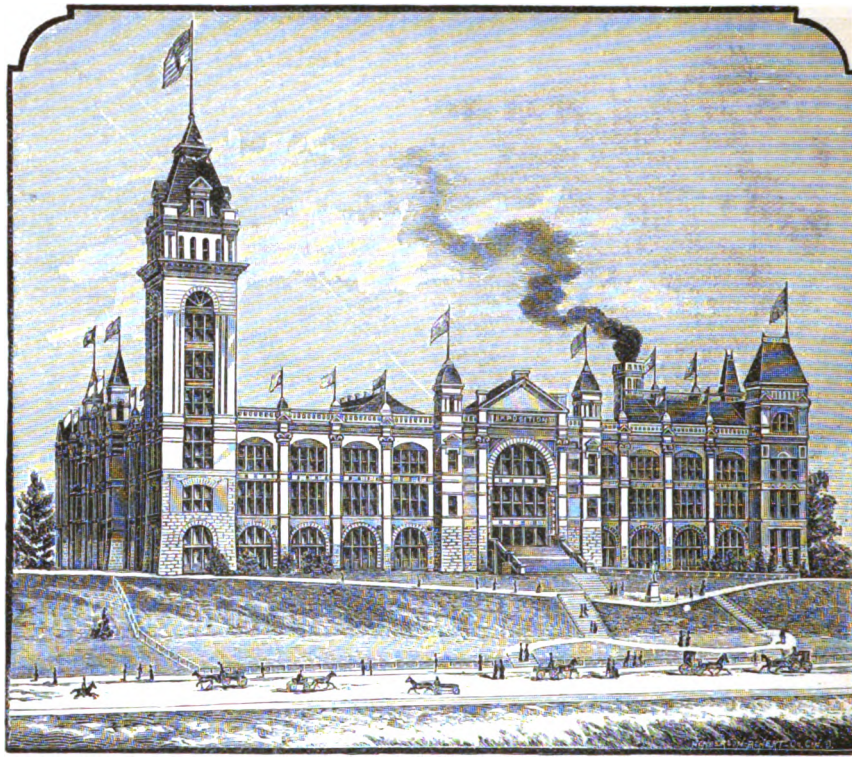

Young People's Christian Endeavor.

CHRISTIAN TRAINING OF THE YOUNG.

MISS ELLA REINKING.

"As my Father hath sent me even so send I you." These words in all their sweet imperativeness have come down to us through all the centuries since that Easter Sabbath evening so long ago, when the risen Master suddenly appeared before His disciples as they sat in their loneliness and grief, and breathed upon them His benediction of peace. "As my Father has sent me even so send I *you*." Who? *You!* you who are reading these words, whether old or young, if you are a follower of Jesus, are "sent" by Him just as surely as He was "sent" by the Father, and as He "sent" those Galilean disciples so many centuries ago. The Master does send His youngest as well as His oldest servant upon the mission of service. Were not James, John and Nathanael comparatively *young* men? Was not Jesus himself a *young* man? Was not Samuel put to work when he was but a child? Were not David, Daniel and many others called to active service in their early youth? The importance of training young Christians for active work is emphasized by the introduction of the Y. P. S. C. E. A Christian Endeavor society is not, and never can be the Church's rival, but its loyal supporter and assistant. The Y. P. S. C. E. is but the young people of the Church entering into the whole endeavor of the Church to save souls.

When the sons of a family become of age and choose their father's profession and add their names to the firm, no one thinks of calling them his rivals. They have been

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in the family all these years and enjoyed the fruits of their parents' labor; but now they are able to assist in the promotion of his business. Their relations are strengthened by this partnership.

THE FELLOWSHIP OF YOUNG CHRISTIANS.

Gathering together week after week and uniting their hearts in hymns, testimony and prayer, the young people become acquainted with each other's spiritual beauties and deformities, and deeper interest, sympathy and love are awakened in their hearts. Closely associated as they are in the various committees, with interests touching at every turn, they are unconciously bound together with the invisible but powerful cords of fellowship. The more we love the more capable are we of loving. The Christian Endeavor Society not only binds the young people more closely to each other in their own church, but also opens their hearts to sister denominations. It thus broadens their views, enlarges their sympathies and increases their opportunities for usefulness.

ALLEGIANCE TO THEIR OWN CHURCHES.

This healthy intercourse with sister denominations does not alienate them from their own churches, but is rather the means of strengthening their loyalty. Home and family are never so precious as after a brief absence with distant friends. Are not the Japanese happier, better and more contented since their harbors are opened to the world? And are they not as loyal to their country as when their national gates were barred against all foreign intercourse?

The Christian Endeavor Society strengthens allegiance to the church by encouraging intelligent contributions to its boards and institutions, and emphasizing the necessity of becoming acquainted with all the work of the church. No one can love and efficiently work for any object about which he knows little or nothing. Our gifts are apt to be measured by our knowledge. If any society does not cultivate a knowledge of church work, though it may bear the name, it is not a true Christian Endeavor Society. The Devil may take great pleasure in organizing false C. E. societies if he can; he may toy with the letters Y. P. S. C. E., as he does with all other good things; he never troubles himself about the worthless.

ACTIVITY IN ALL BRANCHES OF CHRISTIAN EFFORT.

The *Lookout Committee* whose duty it is "to bring in new members, and look after and reclaim indifferent ones," early trains the young disciple acceptably to approach another on the subject of his soul's salvation, and successfully to reclaim the unfaithful—two of the most difficult duties. This committee by personally investigating the fitness of candidates for membership are unconsciously preparing themselves for future elders and deacons.

The *Prayer-meeting Committee* educates the young Christian to conduct prayer-meetings so that ten years hence the pastor will have no difficulty in procuring competent persons to lead prayer-meetings in his absence; it cultivates public testimony and prayer, and encourages searching of the Scriptures; it also emphasizes the necessity for personal work.

The *Social Committee* educates the young Christian to approach the stranger in a pleasing, graceful and cordial manner and thus to improve the social temperature of the church. It teaches how to save the church sociable from frivolity and yet make it as entertaining as the most successful evening party.

The *Sunday-school Committee* prepares teachers, superintendents and organizers.

The *Missionary Committee* enlightens them in regard to missionary work encourages systematic giving, introduces them to the missionary and church literature, cultivates a missionary

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spirit and is developing many a future missionary.

The *Visiting Committee* trains them acceptably to enter the homes of poverty and affliction, teaches them how to call upon strangers in a pleasing manner, and how to conduct themselves in the sick room. Filling the very offices of the society is fitting the young Christians for future moderators, secretaries, and presidents of church boards.

The *Young People's Society of Christian Endeavor* is wholly for "Christ and the Church."

JOHN KENNETH MCKENZIE was a boy born at Yarmouth, England, August 25, 1850. His father was a Scotchman, and his mother a Welsh woman, both of them members of the Presbyterian Church. These pious parents surrounded their son with the best influences in a Christian home, and secured for him fair opportunities of education. In early youth he distinctly consecrated himself to the service of Christ. One of his helpers to this was Mr. D. L. Moody in one of his tours in England. At twenty years of age he commenced a four-years' course of medical study, and after completing this course, went as a medical missionary to China, under the direction of the London Missionary Society.

JOHN KENNETH MACKENZIE, M.R.C.S., L.R.C.P.
(From Photograph by Mr. J. Dean Hilton.)

Dr. McKenzie's life in China was an exceedingly useful one, and a most interesting account of it has been written by a fellow missionary, Mrs. Bryson. It is published by the Fleming H. Revell Company, New York and Chicago. Its title is "J. KENNETH MCKENZIE, *Medical Missionary to China.*"

Many of our young readers, we are sure, now in schools and in Christian Endeavor Societies, have not decided for what profession or business to educate themselves. It certainly looks now as if many of these youths of both sexes would be needed in the medical mission work now opening so wonderfully in China and other countries. We know of few books which will help them more to a clear idea of what that work is than this Life of Dr. McKenzie.

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Those, also, who have no idea of being physicians or missionaries will find it a very interesting book.

He tells a funny thing about his name. The Chinese cannot pronounce McKenzie as we do. Their lips and tongues get no nearer to it than Mah-kun-ge. As their title for doctors is E-Seng, they called him Mah E-seng or Dr. Mah. The Chinese call the object of a man's life his kun or root, and their word "ge" means *to relieve.* So, when trying to say McKenzie, they got it "Mah-kun-ge," they really spoke of Dr. Mah, the object of whose life was to *relieve* people. It must have been pleasant to a Christian doctor to be called by such a name.

Children's Church At Home And Abroad.

REV. NARAYAN SHESHADRI.

One pleasant Sabbath afternoon last June, I went to one of our city churches to hear an address by the minister whose name stands at the head of this article. Even if you have never heard of him, you will know at once, from the sound of his name, that he was not an American, and, if you had been with me, it would not have taken you long to pick him out from among the ministers who sat upon the platform. You would have known him at once, as I did, by his loose, flowing robes, his dark face, and the snowy turban on his head. If you will listen to his story, as I shall try to tell it to you, I do not believe you will wonder when I tell you that the church was well filled that summer afternoon, though many of the people who generally attend our churches in the winter had left the city for their vacation. Not only this, but far larger crowds, in this and in other lands, have often come together to hear this dark-skinned stranger tell the story of what God had done for him.

About fifty years ago he came, a proud young Brahmin, into one of the mission schools in Bombay. Do you all know that, in India, all the people are divided into four classes or *castes*, as they call them? The foolish story, which is told and believed there, is that the common people came from the feet of the great god Brahma; the merchants from his loins; the soldiers from his powerful arms and chest; while the priests or Brahmins had the honor to spring from his brain. Proud of their position, the priests keep the ignorant people in great awe of them, and are even sometimes worshipped by them. It is said that this was true of Sheshadri. He had really been worshipped as a god! I heard him say himself that he was as proud as that Pharisee who thanked God that he was not as other men. But, though he was like Paul in the days when he prided himself upon being a "Pharisee of the Pharisees," I believe he, as truly as Paul, was called of God to be a saint, and to preach to all who would hear him "the unsearchable riches of Christ." For this self-righteous young Brahmin had not been long in the mission school before "the old, old story of Jesus and his love" had touched his heart, just as it had touched thousands of hard hearts before, and he was asking, "Lord, what wilt thou have me to do?" Oh, what a hard answer came to that question! "He that loveth father and mother more than me is not worthy of me."

As I sat and heard that old man, whose hair had grown white in more than fifty years of work for Christ, tell, simply and quietly, how in one day he had to give up all his family, whom he loved as dearly as you and I love ours, for the sake of Christ, his Master, I thought how little we in this country know about giving up anything for Jesus. How easy it is for us to become

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Christians! How little we have to sacrifice! How much to gain! But I think that Sheshadri and others like him must have felt their love to Christ grow stronger by means of the very sacrifices that cost them so much.

All his honors were taken from him, and even his life would probably have been taken, if the English government had not protected him. But no trials nor losses could drive him from the Savior whom he loved, and it was his delight to tell to his own people and to strangers the story of the Cross. Several times he crossed the ocean and visited our country, always a welcome and honored guest. His last visit was made in the hope of raising money for the work in which he was engaged in India. He was not very successful, and I am afraid it was with a heavy heart that he started on his long voyage to his distant home. But, although he did not know it, the time was near for him to make a yet longer journey to "the land that is very far off." Two days after he sailed from our shores, he bade good-bye to his son, who was with him, and went joyfully to the Savior whom he had loved and followed so long. What a happy home-coming that must have been to "the house not made with hands," to the company of the holy angels, and to the presence of the Savior for whom he had willingly "suffered the loss of all things." Like Paul, he had "fought the good fight;" but now the long, hard battle was over, and the time had come to "take banner and spear from the failing hand, and proclaim an eternal peace." M.

A CHILDREN'S BAND LETTER.

This letter has come to us without any date or anything in it to tell where the writers live. It is from a town in Pennsylvania, as the postmaster's stamp shows; but I guess his stamp is too much worn, for it does not give distinctly some of the letters in the name of the town.

I am glad to get this letter, and to know that the little Presbyterians there are doing what they can to help their pastor and their Savior. It is a great and happy thing to make Him able to say of any one, as He said of a woman who anointed Him, "She hath done what she could." I hope to hear again from this Band. H. A. N.

I thought I would write you a few lines to let you know how we are getting along with our missionary work. We began seven months ago with five, and now have thirty-two. We are getting along very well with our work. We have pieced a quilt, which is called the *nine patch*. We have it all ready to quilt, and we have pieced another, which is called the *album quilt*. We have it all ready to set together. The children that are too small to sew quilt patches sew carpet rags. I cannot tell you how many they have now. We have very near all of our Badges worked. We worked "M. C." on them, which means "Missionary Chips."

The children all like the Missionary Band very well. They all appear willing to help with it as much as they can. Some of them have speeches; some have a piece to read; some have a song to sing.

From your friends.

JENNIE CONKLE, *Cor. Secretary.*
MAY CHAPMAN, *Secretary.*

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RECEIPTS FOR THE BOARD OF CHURCH ERECTION, JULY, 1891.

ATLANTIC.—*South Florida*—Sorrento (Incl. Ladies' Aid Soc'y, 5), 8 00

BALTIMORE.—*Baltimore*—Baltimore Westminster (M. C. D.), 5; Deer Creek Harmony, 21; Emmittsburgh, 16 67 Franklinville, 2. *New Castle*—Dover, 15; Head of Christiana, 7; New Castle 1st (Incl. sab-sch. 6 48), 91 89; Port Penn, 4 35; Rock, 4. *Washington City*—Darnestown, 9; Falls Church, 7 69. 183 60

COLORADO.—*Boulder*—Boulder Valley, 32 cts; Timnath, 3 44.. *Gunnison*—Grand Junction, 6. *Pueblo*—Canon City 1st, under minutes of Assembly, 1888 (Incl. sab-sch, 4), 74; Monte Vista, 20; Pueblo 1st, 2 64; Rocky Ford, 3. 109 40

ILLINOIS.—*Alton*—Chester, 3. *Bloomington*—Clarence, 4 75; El Paso, 14; Gilman, 11; Philo, 5. *Cairo*—Cairo, 11 06; Fairfield, 8; Murphysboro, 13 53. *Chicago*—Chicago 1st, 69 06; — 6th (a lady, 7 95), 94 88; — Covenant, 78 25; Evanston, 28 15; Hyde Park, 35 17; Lakeview, 10; Manteno, 30; Riverside, 26 42. *Freeport*—Freeport 2d, 15 84; Mareugo, 17; Oregon, 9 52; Winnebago, 11; Woodstock, 16 56. *Mattoon*—Assumption, 13 80; Kansas, 10. *Peoria*—Brimfield, 3; Elmira, 11 06; Elmwood, 5; Prospect, 8 73; Washington, 4. *Rock River*—Centre, 11; Edgington, 6 50; Milan, 7 06; Morrison, 75 68; Pleasant Ridge, 2; Rock Island Central (Incl. sab-sch, 2 77), 13 72. *Schuyler*—Appanoose, 11; Brooklyn, 7 80; Camp Creek, 5; Chili, 3 75; Ellington Memorial, 3; Plymouth, 1 50; Rushville, 4 54. *Springfield*—Mason City, 6; Pisgah, 3 62; Springfield 1st, 48 60; Unity, 1 09. 779 64

INDIANA.—*Crawfordsville*—Kirklin, 2 06; Rockville, 10; Sugar Creek, 2 33. *Fort Wayne*—La Grange, 5; Warsaw, 11. *Indianapolis*—Indianapolis 12th, 4 22. *Logansport*—Crown Point, 5 50; South Bend 1st, 20 *Muncie*—Liberty, 4 25. *New Albany*—Brownstown, 5 05; Hanover, 8 25; Sharon Hill, 2 67. *Vincennes*—Evansville 1st Avenue, 5; Washington, 4 50. 80 83

IOWA.—*Council Bluffs*—Greenfield, 4 48; Norwich, 5; Yorktown, 3 50. *Des Moines*—Albia, 7; Colfax, 3 70; Dallas Centre, 7; Grimes, 10; Mariposa, 2; Ridgedale, 10. *Dubuque*—Hopkinton, 6 12; Rowley, 2 25. *Fort Dodge*—Boone, 15; Grand Junction, 8. *Iowa*—Birmingham, 3 50; Keokuk Westminster, 12 94; Kirkville, 4 67; Kossuth, 7 75; Mediapolis, 6 85. *Iowa City*—Brooklyn, 11 25; Iowa City, 12; Scott, 12 50; Tipton, 6 59; West Branch, 8 70. *Sioux City*—Sac City, 12. *Waterloo*—Grundy Centre (Incl. sab-sch, 1 47), 9; Janesville, 3 40; Marshalltown, 15; State Centre, 7 50. 217 70

KANSAS.—*Emporia*—Eldorado, 15 50; El Paso, 4 13; White City, 6 40; Wilsie, 2 30. *Highland*—Hiawatha, 10; Highland, 6. *Larned*—Sterling, 8. *Neosho*—Girard 1st, 12; Kincaid, 2 80; Osage 1st, 10; Ottawa, 8 40; Parsons, 9 40; Princeton, 3; Richmond, 2; Yates Centre, 8 50. *Solomon*—Culver, 5. Ellsworth, 5; Solomon, 7 68; Wilson, 6. *Topeka*—Auburn, 3 45; Black Jack, 3 10; Edgerton, 2 83; Kansas City Grand View Park, 7 50; Wakarusa, 6; Wamego, 6. 160 99

KENTUCKY.—*Ebenezer*—Lexington 2d, 111 90

MICHIGAN.—*Detroit*—Detroit Central, 10 80. *Flint*—Columbia, 5 73. *Grand Rapids*—Ionia, 7 65. *Kalamazoo*—Plainwell, 5. *Lansing*—Tekonsha, 4 78. *Monroe*—Erie, 6 13; La Salle 2 03; Monroe, 12 65. *Saginaw*—East Saginaw Washington Avenue, 3 25. 57 62

MINNESOTA.—*Mankato*—Kinbrae, 2 05; Worthington Westminster, 7 91. *St. Paul*—Minneapolis Westminster, 88 22. 99 08

MISSOURI.—*Kansas City*—Butler, 13; Kansas City 1st, 47 12; Sedalia Central, 11; Sharon, 7 13. *St. Louis*—Poplar Bluff, 4. 82 25

NEBRASKA.—*Hastings*—Edgar, 10; Hastings German, 1; Ong, 2 05. *Kearney*—Shelton, 1 60; Wilson Memorial, 1 25; Wood River, 12 06. *Nebraska City*—Auburn 1st, 4 71; Hopewell, 5; Nebraska City, 6; Pawnee, 8. *Omaha*—Omaha Lowe Avenue, 10 40. 62 07

NEW JERSEY.—*Elizabeth*—Cranford (Incl. sab-sch, 12 60), 20 22; Elizabeth Marshall Street, 24 68; — Westminster sab-sch, 42 85; Roselle, 11 46. *Jersey City*—Rutherford 1st, 25. *Monmouth*—Farmingdale, 50. *Morris and Orange*—Boonton, 15; Chatham, 32 29; East Orange Brick, 120 91; Morristown South Street, 120 07; Summit Central, 99 46. *Newark*—Newark 2d, 16 13; — Park, 10 46. *New Brunswick*—Dayton, 4 19; Holland, 7; Milford, 25 25; New Brunswick 1st, 29 75; Trenton 1st, 168 23; — Prospect Street sab-sch, 5 36. *Newton*—Hackettstown, 60; Newton, 50; North Hardiston, 14; Oxford 1st, 6 20; Phillipsburgh Westminster, 8. *West Jersey*—Bridgeton 2d, 8; Woodbury, 80 67. 1,005 78

NEW YORK.—*Albany*—Albany 2d, 43; — West End, 15; Ballston Spa, 24; Charlton, 23 65; Jefferson, 7 35; Mariaville, 4. *Binghamton*—Bainbridge, 16 46; Binghamton West, 16; Coventry 2d, 7; Smithville Flats, 5. *Boston*—Newburyport 1st, 16; Windham, 4 46. *Brooklyn*—Brooklyn Duryea, 32; — Greene Avenue, 5 94; — Memorial, 86 15; — Mount Olivet, 2 25. *Buffalo*—Silver Creek, 7. *Cayuga*—Aurora, 14 13; Ithaca, 134 66; Sennett, 3. *Chemung*—Big Flats, 5; Havana, 13; Moreland, 5; Watkins, 30 10. *Columbia*—Durham 1st, 4 75. *Genesee*—Leroy, 39; Warsaw, 72. *Geneva*—Gorham, 8 29; Waterloo, 10. *Hudson*—Chester, 26 65; Florida, 18 39; Haverstraw Central, 35; Middletown 2d, 3 75; Ridgebury, 72 cts. *Long Island*—Southampton, 44 10. *Lyons*—East Palmyra, 7 24. *Nassau*—Freeport, 25; Hemustead Christ Church, 22 60. *New York*—New York 14th Street, primary class, 3 82; — Central sab-sch, 15 56; — Madison Avenue, 58 70. *Otsego*—Oneonta, 25 61; Richfield Springs, 11 52. *Rochester*—Brockport, 14 69; Dansville, 5 10; Lima, 8 14; Ogden Centre, 3 60; Pittsford, 15; Rochester 1st, 5; Victor 1st, 7. *St. Lawrence*—Hammond, 18; Sackett's Harbor, 6 16; Watertown 1st, 59. *Syracuse*—Syracuse Park Central, 15 80. *Troy*—Cohoes, 20; Hoosick Falls, 22 34; Johnsonville, 1; Troy Oakwood Avenue, 9 50; — Woodside, 41 43. *Westchester*—Hugenot Memorial, 42; Patterson, 6; Peekskill 1st, 37 50; — 2d, 7 05; Rye, 36 59; South East Centre, 11 25; South Salem, 18 73; White Plains, 9 03; Yorktown, 8. 1,374 76

OHIO.—*Bellefontaine*—Bellefontaine, 2 66; Bucyrus, 17 17. *Cincinnati*—Cincinnati Cumminsville, 13 87. *Cleveland*—Cleveland Euclid Avenue, 68 69. *Columbia*—Worthington, 8. *Dayton*—Bethel, 5; Blue Ball, 3; Dayton 1st, 81 58; Ebenezer, 1; Greenville, 15; Seven Mile, 5 67; South Charleston, 11; Xenia, 11. *Huron*—Norwalk, 11. *Mahoning*—Massillon 2d, 27 25; Poland, 4 03; Vienna, 3 50. *Marion*—Berlin, 3 25; Iberia, 6 25; Marysville, 3 72; Milford Centre, 3 90; West Berlin, 2 15. *Maumee*—Defiance, 9 61; Toledo 5th, 3; West Bethesda, 8. *Portsmouth*—Eckmansville, 8 25; Ironton, 8; Red Oak, 6. *St. Clairsville*—Short Creek, 6. *Steubenville*—Bacon Ridge, 7 75; Bakersville, 3 90; Carrollton, 16; Dell Roy, 5 70; Irondale, 3 40; Steubenville 1st, 15 51. *Wooster*—Belleville, 3 20; Chester, 3 10; Clear Fork, 3 24; Doylestown, 5 41; Loudonville, 3; Marshallville, 1; Savannah, 8 30. *Zanesville*—Mt. Vernon, 6 85; Utica, 9 52; Zanesville Putnam, 8. 456 43

OREGON.—*Portland*—Oregon City 1st, 7 35

PACIFIC.—*Benicia*—Two Rock, 12. *Los Angeles*—Redlands, 20 20. 32 20

PENNSYLVANIA.—*Allegheny*—Allegheny 2d, 8 27; Bellevue, 19; Fairmount, 4; Glenfield, 3 62; Leetsdale, 49 56; Pine Creek 2d, 7 54; Pleasant Hill, 3 25; Rochester, 2 48; Vanport, 3. *Blairsville*—Black Lick, 3; Braddock, 22 46; Harrison City, 3; Latrobe, 7; New Salem, 32 40; Plum Creek, 7; Poke Run, 43 50; Unity, 24 50. *Butler*—Harrisville, 4 25; Pleasant Valley, 3 35. *Carlisle*—Bloomfield, 8 75; Mechanicsburgh, 5; Mercersburgh, 20 58; Newport, 8; Rocky Spring, 2 50; Saint Thomas, 2 50; Silver Spring, 7 50. *Chester*—Honeybrook, 16 76; Marple, 5 82; Penningtonville, 5 25; Wayne, 48. *Clarion*—Clarion, 14 61; Mount Pleasant, 1. *Erie*—Erie Chestnut Street, 5 25; Franklin, 30; Garland, 17; Girard, 4 69; — Miles Grove Branch, 2 21; Hadley, 2; Meadville 1st, 7; North East, 35 50; Oil City 1st, 27 69; Pittsfield, 8 50; Sandy Lake, 3; Springfield, 4. *Huntingdon*—Altoona 1st, 36; Buffalo Run, 2 70; Houtzdale, 2 15; Lost Creek, 13 01; Lower Spruce Creek, 9; Milesburgh, 5 50; Moshannon and Snow Shoe, 2 55; Petersburg, 5; Williamsburgh, 19 50. *Kittanning*—Apollo, 16; Freeport, 10 80; Rural Valley, 6; Slate Lick, 12 46; West Glade Run, 5 10; Worthington, 7. *Lackawanna*—Carbondale, 22 28; Hawley, 13; Scranton 2d, 49 70; Troy, 12 23; Wilkes Barre Westminster, 7. *Lehigh*—Bethlehem 1st, 2. *Northumberland*—Derry, 4 50; Mahoning, 75; Mifflinburg, 3 43; Muncy, 7; Watsontown, 9; Williamsport 2d sab-sch, 18 52. *Philadelphia*—Philadelphia Evangel, 9. *Philadelphia Central*—Philadelphia Bethesda, 22 27; — Olivet, 31 38; — Richmond, 5. *Philadelphia North*—Conshohocken, 3; Doylestown, 36 47. *Pittsburgh*—Cannonsburgh Central, 7 35; Centre, 14 86; Finleyville, 6 30; Hazlewood, 16 44; Hebron, 5 65; McKee's Rocks, 8; Mingo, 4; Oakdale, 22 81; Pittsburgh 1st, 274 35; — 3d, 148 28; — 4th, 26 24; — Covenant, 5; — East Liberty, 20; — Shady Side (Incl. sab-sch, 45), 72; Raccoon (Incl. sab-sch, 6), 53 70; Sharon, 18 24; Swissvale, 31 49. *Redstone*—Belle Vernon, 6 36; Dunbar (Incl. sab-sch, 2), 22; Little Redstone, 8; McKeesport, 65 92; Mount Pleasant Reunion, 23 33; Scottdale (Incl. sab-sch, 1 40), 11 70; West Newton, 24 05. *Shenango*—Clarksville, 10 10; Leesburgh, 2. *Washington*—Burgettstown, 9 94; Unity, 1; Wellsburgh, 15 02; West Union, 4 50. *Wellsboro*—Knoxville, 1. *Westminster*—Centre (Incl. sab-sch, 6), 20. *West Virginia*—Clarksburgh, 5 66. 1,903 13

SOUTH DAKOTA.—*Central Dakota*—Flandreau 2d, 2 00

TENNESSEE.—*Holston*—Jonesboro, 20 07; Mount Bethel, 4 06; Timber Ridge, 1. *Union*—Clover Hill, 1 50; Cloyd's Creek, 2; Madisonville, 86 cts; New Providence, 11 80; New Salem, 1. 42 29

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UTAH.—*Utah*—Hyrum Emmanuel, 2 35; Salt Lake City Westminster, 8 80. 11 15
WASHINGTON.—*Olympia*—Chehalis 1st, 7; La Camas St. John's, 2; Toledo, 1. *Spokane*—Waterville 1st, 1. 11 00
WISCONSIN.—*Madison*—Baraboo, 8 89; Kilbourne City, 4 75. *Milwaukee*—Milwaukee Perseverance, 5 75; Somers, 11 10. *Winnebago*—Badger, 4; Rural, 5 27. 39 76

Total from churches and Sabbath-schools.....$ 6,937 93

OTHER CONTRIBUTIONS.

"A friend," 5; "C., Penna.," 4; Rev. Lyman B. Crittenden, 2 50; Miss Julia Clark, Orion, Ills., 2; W. H. Robinson, 4; Rev. W. L. Tarbet and wife, 2 40 ..... 19 90

$6,957 84

LEGACIES.

Estate of Catharine C. Halstead, N. Y..... 5,000 00

MISCELLANEOUS.

Interest on Investments.....	1,342 50	
Payment on church mortgage.....	500 00	
Sale of church property.....	287 60	
Plans and Specifications.....	10 00	
Partial loss recovered.....	100 00	
Premiums of insurance (including 22 50 short, reported last month)	233 19	2,474 54

SPECIAL DONATIONS.

BALTIMORE.—*New Castle*—Wilmington Central (incl. sab-sch, 3).....	88 34	
ILLINOIS.—*Bloomington*—Normal.....	7 30	
INDIAN TERRITORY.—*Muscogee* — Oklahoma City	6 00	
NEW JERSEY.—*Morris and Orange*—Orange Central sab-sch.....	50 00	
PENNSYLVANIA. — *Northumberland* — New Berlin, 10. *Philadelphia*—Philadelphia Grace, 6 60. *Philadelphia North*—Newtown, 55 60; Norriton and Providence, 32 50; Thompson Mem'l, 17; Norristown 1st, 41 50.....	163 20	
Special for Mt. Pleasant, Utah.....	500 00	814 84
		1$ 15,247 21

CHURCH COLLECTIONS AND OTHER CONTRIBUTIONS.

Four months April-July, 1891 .....$	15,749 99
Four months April-July, 1890	14,966 72

MANSE FUND.

NEW YORK.—*Troy*—Hoosick Falls Y. P. S. C. E.....	15 00	
OHIO.—*Huron*—Norwalk.....	3 00	
Sarah E. Macdonald, N. Y.....	10 00	
"New Jersey".....	7 00	
"Newton," N. J	50 00	85 00

MISCELLANEOUS.

Installments on loans.....	531 44	
Interest on installments..... ...	15 00	
Premiums of insurance.....	16 50	562 94
	$	647 94

If acknowledgment of any remittance is not found in these reports, or if they are inaccurate in any item, prompt advice should be sent to the secretary of the Board, giving the *number* of the receipt held, or, in the absence of a receipt, the *date, amount and form* of remittance.

ADAM CAMPBELL, *Treasurer,*
53 Fifth Avenue, New York.

RECEIPTS FOR EDUCATION, JULY, 1891.

ATLANTIC.—*South Florida*—Titusville, 2 52
BALTIMORE.—*Baltimore*—Deer Creek Harmony, 5. *New Castle*—Rock, 3. 8 00
COLORADO.—*Boulder*—Timnath, 2 15; Valmont, 20 cts. *Pueblo*—Canon City 1st (sab-sch, 3), 18; Pueblo 1st, 1 65. 22 00
ILLINOIS.—*Bloomington*—Lexington, 10; Philo, 5. *Cairo*—Equality, 5. *Chicago*—Chicago 1st, 29 38; — 6th, 10; — Jefferson Park, 25 17; Evanston 1st, 27 09. *Freeport*—Ridgefield, 9 66. *Rock River*—Sterling 1st, 80 33. *Schuyler*—Mount Sterling, 26 51. *Springfield* — Pisgah, 2 73; Unity, 84 cts. 231 71
INDIANA.—*Crawfordsville* — Bethlehem, 2 25; Dayton, 18 57; Eugene. 3; Marshfield, 2; West Lebanon, 2. 27 82
INDIAN TERRITORY.—*Choctaw*—Wheelock, 2 00
IOWA.—*Cedar Rapids*—Mount Vernon, 14. *Fort Dodge*—Providence, 2. *Iowa*—Keokuk Westminster, 17 67; Kirkville, 5 15. *Iowa City*—Fairview, 2 50; Iowa City 1st, 14; Le Claire, 3 75. 50 07
KANSAS.—*Emporia*—Peotone, 5; Waverly, 13 03. *Highland*—Corning, 4. 22 03
KENTUCKY.—*Ebenezer*—Lexington 2d, 113 95
MICHIGAN.—*Detroit*—Detroit Central, 6 75; Northville, 5 85. *Kalamazoo*—Plainwell, 2; Richland, 8 17. 22 77
MINNESOTA.—*St. Paul*—St. Paul 1st, 5 55; — House of Hope, 50 36. *Winona*—Albert Lea, 6. 61 91
MISSOURI.—*Kansas City*—Clinton 1st, 3 75. *Palmyra*—Unionville, 12. *Platte*—Barnard. 1; Graham, 2. 18 75
NEBRASKA.—*Hastings*—Hastings German, 2 00
NEW JERSEY.—*Elizabeth*—Basking Ridge, 74; Roselle, 7 16. *Monmouth*—Farmingdale, 20. *Newark*— Newark 2d, 11 44; — 5th Avenue, 18; — Park. 11 58. *New Brunswick*—Dayton, 2 62; Dutch Neck, 25; Frenchtown, 10; Pennington, 5. *Newton*—Harmony, 9 38; Wantage 1st, 6. *West Jersey*—Cedarville West, 8; Haddonfield (sab-sch, 15), 42 50. 250 68
NEW YORK.—*Albany*—Albany 2d, 40 15; — Bethany, 18 10. *Brooklyn*—Brooklyn Memorial, 63 93. *Buffalo*—Buffalo North, 33 01. *Cayuga*—Auburn Central (sab-sch, 2 85), 10 22; Aurora, 9 89. *Chemung*—Big Flats, 5. *Hudson*—Middletown 2d, 2 34. *Long Island*—Cutchogue, 9. *Lyons*—Palmyra, 5 16. *Niagara*—Knowlesville, 5; Lockport 1st, 31 95. *North River*—Canterbury, 18 36; Matteawan, 16 75; Westminster (Salt Point), 5. *Otsego*—Cherry Valley, 24 33. *Rochester*—Geneseo 1st, 7; Ogden Centre, 1 62; Rochester St. Peter's, 75. *Steuben*—Painted Post, 8. *Syracuse*—Oswego 1st, 20. *Utica*—Oneida, 18 27; Waterville, 6 95; Westernville, 16. *Westchester*—White Plains, 24 32. 475 34
OHIO.—*Bellefontaine*—Bellefontaine 1st, 1 66, *Cincinnati*—Mason and Pisgah, 4 11. *Cleveland*—Cleveland Euclid Avenue, 42 93. *Huron*—Huron, 3 80. *Lima*—Lima 1st, 27; Wapakoneta, 11 30. *Maumee*—Defiance, 10. *Steubenville*—Nebo, 1. *Zanesville*—Mt. Vernon, 4 30; Muskingum, 7; Norwich, Benj. Wortman, 1. 114 10
PACIFIC.—*Los Angeles*—Orange, 3 60
PENNSYLVANIA.—*Blairsville* — Pine Run, 12. *Butler*—Centreville, 7; Concord, 6; Plain Grove, 16; Sunbury, 11. *Carlisle*—Harrisburgh Pine Street, 70 56; Newport, 8; Upper Path Valley, 7. *Chester*—Honeybrook, 12 86; West Chester 1st, 24 13. *Erie* — Utica, 7 23. *Huntingdon*—Hollidaysburgh (sab-sch, 3 72), 37 01; Houtzdale, 1 34; Huntingdon, 30 73. *Kittanning*—East Union, 3; Kittanning 1st, 50 37. *Lackawanna*—New Milford, 70 cts; Scranton 1st, 129. *Northumberland*—Lewisburgh, 45 25; Lycoming, 12; Milton, 40 89; Warrior Run, 5 81; Williamsport 2d sab-sch, 18 52 *Philadelphia North*—Abington, 30; Germantown 2d, 109 20; — Wakefield, 5; Jenkintown Grace, 8. *Pittsburgh*—Pittsburgh East Liberty, 20; — Shady Side, 90. *Redstone*—Brownsville, 6. *Shenango*—Unity, 10. *Washington*—Claysville, 24 25; Wheeling 3d, 12. *Westminster*—Mount Joy, 28; Union, 25. 243 85
TENNESSEE.—*Union*—Madisonville, 54 cts; Shiloh, 3. 3 54
UTAH.—*Montana*—Helena 1st, 33 25. *Utah* — Hyrum Emmanuel, 1 11; Salt Lake City 1st, 10. 44 36
WASHINGTON.—*Olympia* —St. John's, 2 00
WISCONSIN.—*Milwaukee*—Milwaukee Immanuel, 69 20. *Winnebago*—Stevens Point sab-sch, 5 65. 74 85

Receipts from churches, July, 1891.....$ 2,438 11
Receipts from Sabbath-schools, July, 1891..... 48 74

INCOME ACCOUNT.

75..... 75 00

MISCELLANEOUS.

Rev. Lyman B. Crittenden, 2 50; Mrs. S. A. Bouvelt, 50; "W. H. S.," 10; Rev. J. H. Blackford, 25; H. E. Noxon, 1; "Cash," 20; "A friend," 5; Rev. J. H. Sherrard, 5; "A steward," 15; H. S. B. and wife, 10; Rev. David Clark, 10; "C., Pa.," 2; Rev. W. L. Tarbet and wife, 1 80; Cash, F. and F., 4..... 161 30

Total receipts in July, 1891.....$ 2,723 15
Total receipts from April 15, 1891 ..... 21,334 84

JACOB WILSON, *Treasurer,*
1334 Chestnut, Street, Philadelphia, Pa

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RECEIPTS FOR FOREIGN MISSIONS, JULY, 1891.

BALTIMORE.—*Baltimore*—Baltimore Brown Memorial, 51 82; — — support of Wm. Langdon, 55; — Westminster, "M. C. D.," 5; Churchville, 20. *New Castle*—Rock, 10; Wilmington Hanover, "In as much" circle of King's Daughters, support of Wong Yuk Sing, 22. 163 82

COLORADO.—*Boulder*—Timnath, 14 19; Valmont, 1 32. *Pueblo*—Canon City 1st, 76; Pueblo 1st, 10 89; Silver Cliff, 8. 110 40

COLUMBIA.—*Portland*—Portland Chinese, work in China, 3 90. *Willamette*—Pleasant Grove, 10; Marion, 4; Octorara, 3; Brownsville, 4. 24 90

ILLINOIS.—*Alton*—Greenfield, 2 50; Walnut Grove, 1 35. *Bloomington*—Mt. Carmel sab-sch, 6; Philo sab-sch, 4; Wenona, 11. *Cairo*—Equality, 4 50; Metropolis sab-sch, 8 16. *Chicago*—Chicago 1st, 151 16; Evanston, 147 66; Lake Forest, 642 95. *Ottawa* — Oswego sab-sch, 9 25; Ottawa, 5. *Rock River*—Aledo Y. P. S. C. E., support of two native helpers, China, 25; Morrison sab-sch, 3 86; Woodhull sab-sch, 10. *Schuyler*—Burton Memorial sab-sch, 5. *Springfield*—Manchester, 5 20; Pisgah, 12 68; Unity, 3 86. 1,059 13

INDIANA.—*Crawfordsville*—I. M. Coen, 5. *Fort Wayne* —Fort Wayne 3d, 66 50. *New Albany*—Hanover Antioch sab-sch, 2 85. *Vincennes*—Princeton Y. P. S. C. E., 2 50; Terre Haute Central Y. P. S. C. E., 8 13. 84 98

IOWA.—*Council Bluffs*—Brooks, 1 50; Nodaway, 1. *Des Moines*—Chariton, 1 14; Des Moines Central Y. P. S. C. E., native teacher, Canton, 12 50; Newton sab sch, 5 78. *Iowa* — Oakland, 3 20; Keokuk Westminster, 53 36. *Iowa City* — Hermon, 3 25. *Waterloo* — Clarksville, 20. 101 73

KANSAS.—*Emporia*—Conway Springs sab-sch, 2; Howard, 10; Peotone sab-sch, 5. *Neosho*—Pittsburgh, 2 50. *Topeka*—Perry sab-sch, 3 48. 22 98

KENTUCKY.—*Transylvania*—Richmond, 12 20

MICHIGAN.—*Detroit*—Brighton, 4; Detroit Central, 44 55. *Flint*—Lapier, 51 45. *Lansing*—Albion, 15; Delhi, 6 22; Jackson Y. P. S. C. E., 9; Lansing 1st, 35 36. *Monroe*—Blissfield sab sch, 2; Raisin, 4 50. *Saginaw*—Westminster, 24. 196 08

MINNESOTA.—*Duluth*—Barnum, 7 21. *Winona*—Claremont Y. P. S. C. E. 5 72; Owatonna sab-sch, 5. 17 93

MISSOURI.—*Kansas City*—Clinton, 12 25. *Palmyra* — Hannibal, 40. *Platte*—Barnard 15; Graham, 11; Weston, 3 65. *St. Louis*—St. Louis Lafayette Park Y. P. S. C. E., 20 60; Webster Grove, 20. 122 50

NEBRASKA.—*Hastings*—Hastings German, 2; Superior, 1 20. 3 20

NEW JERSEY.—*Elizabeth*—Cranford, 5 35; Elizabeth 1st sab-sch M. M. Asso'n, 33 87; — Siloam sab-sch, 9 16; — Westminster, 5; Roselle, 47 26; Springfield, 10. *Jersey City*—Jersey City 1st sab-sch Miss'y Asso'n, 75; Passaic sab-sch, 2 28; Rutherford, 72 76; — Penny-a-day fund, 31 77. *Monmouth*—Farmingdale, 100. *Morris and Orange* —Boonton, 75; East Orange 1st, 373 26; Meadham 2d, 26; Morristown South Street, Men and Boys Miss'y Fund, sal'y of Dr. A. Beattie and helpers, 290; Orange German sab-sch, 5; St. Cloud, 161 68. *Newark*—Montclair Trinity, sal'y of A. C. Good, 100; Newark 2d, 111 04; — Park, 38 31; — South Park, "H. H. Band," 10. *New Brunswick*—Dayton, 18 80; New Brunswick 1st Y. P. S. C. E., support of J. W. Doughty, 13 15; Princeton 1st, 9 57. *Newton*—Andover, 3 60; — sab-sch, 1 09; Hackettstown, 50; Oxford 2d sab-sch, 12 02. *West Jersey*—Bridgeton 2d sab-sch, 27. 1,707 33

NEW YORK.—*Albany*—Albany 2d, 169 40; Esperance sab-sch, 2; — Y. P. S. C. E., 2. *Binghamton*—Nineveh, 54; Whitney's Point, 8. *Boston*—Bedford, 5 50; Litchfield, 11; New Bedford, 7; Woonsocket sab-sch, 5. *Brooklyn*—Brooklyn Lafayette Avenue, Mon. Con., 10 61; — Memorial, 216; — Arlington Avenue Y. P. S. C. E., support of W. A. Carrington, 2; — South 3d Street, 23 15. *Buffalo*—Buffalo Central, 113 57; — North, 86 89. *Cayuga*—Aurora, 35 33; Ludlowville, 3. *Geneva*—Geneva 1st, 60; Trumansburgh Boys' Miss'y Band, 2. *Hudson*—Good Will sab-sch, 7; Haverstraw 1st sab-sch, 10 50; — Central, 26 37; — — sab-sch, 26 37; Middletown 2d, 15 48; Otisville, 4 30; Ridgebury, 3. *Long Island*—Bridgehampton, for Chili, 40 82; Setauket, 50; — M. C., 2. *Lyons*—Palmyra, 19 36; Wolcott 1st, 6 18. *Nassau*—Roslyn, 2 41; "A Pastor,' 5. *New York*—New York Brick, support of native teacher, 186; — Emmanuel Chapel, 14 81; — Hope Chapel Y. P. S. C. E., 5; — Madison Square, 500. *North River*—Marlborough, 80 95; Millerton, 12; Newburgh Calvary, 13 45; Wappinger's Falls Y. P. S. C. E., support of W. J. Drummond, 8 *Otsego*—Gilbertsville, 53; Stamford, 66. *Rochester*—Ogden, 10 73; Rochester Brick, 250; — Central sab-sch, for boys school, Ningpo, 70. *St. Lawrence*—Watertown Stone Street sab sch. 11 71. *Syracuse*—Chittenango, 36. *Troy*—Cambridge, 72; Mechanicsville Y. P. S. C. E., 20; Warrensburg, 12. *Utica* — Oriskany, 7; Rome, 47 20. *Westchester*—Peekskill 1st, 26; — 2d, 7 23; Rye, 128 95; South Salem, 37 62. 2,660 89

NORTH DAKOTA.—*Fargo*—Lisbon. 8 50

OHIO.—*Bellefontaine* — Bellefontaine, 10 98; — Xmas off'g, 72 97; Huntsville, 5 10. *Cincinnati*—Madeira, 2 37; Montgomery, 15. *Cleveland*—Cleveland 1st, 2,000; — Euclid Avenue, 283 36; — Woodland Avenue sab-sch, 82 92; — — "King's Daughters and Sons," support of J. J. Walsh, 6; Guilford, 19 83. *Huron*—Milan sab-sch, 4 15. *Marion*—Mount Gilead sab-sch, 4 06. *St. Clairsville*—Buffalo, 54 80. *Steubenville* — Carrollton sab-sch, 12; Cross Creek, 10; Nebo, 1 40. *Wooster*—Ashland, Sarah Anderson, 2 50. *Zanesville*—Mt. Vernon, 48 05; New Concord, Algy Speer, 7; Norwich, B. Wortman, 7. 2,619 49

PACIFIC.—*San Francisco*—Brooklyn, 41 00

PENNSYLVANIA.—*Allegheny*—Natrona, 12. *Blairsville*—Fairfield, 10. *Butler* — Amity, 7; North Butler, 15. *Carlisle*—Great Conewago, 1 15; McConnellsburgh, 5 27; Mechanicsburgh sab-sch, Tung Chow school, China, 50. *Chester*—Bryn Mawr, 258 41; — support of Dr. Wanless and Mr. Fulton and children, 532 50; West Chester 1st, 22 58. *Clarion*—Brockwayville, 3 05. *Erie*—Hadley, 2; Sugar Grove, 5. *Huntingdon*—Houtzdale, 8 86. *Lackawanna*—Ararat, 2; Carbondale, support of J. A. Fitch, 207 85; Gibson, 2 40; Scranton 2d Y. P. S. C. E., support of J. K. Watson, 137 60; Wilkes Barre 1st, 248. *Lehigh*—Ashland, for Ningpo Mission, 5; Easton Olivet sab-sch, for Ningpo Mission, 10; Hazleton sab-sch, for Ningpo Mission, 43 15; Pottsville 1st sab-sch, for Ningpo Mission, 11 61; Reading 1st, "In Mem.," 5; Sandy Run sab-sch, for Ningpo Mission, 15; South Bethlehem sab-sch, for Ningpo Mission, 5. *Northumberland*—Williamsport 2d sab-sch, 61 04. *Philadelphia*—Philadelphia West Spruce street Y. P. S. C. E., support of W. A. Carrington, 25. *Philadelphia Central*—Philadelphia Cohocksink 2d Street Mission, 1 44; — North Broad Street, 159 20; — Richmond, 14. *Philadelphia North*—Abington, 50; Doylestown, 30; Hermon, 45; Mount Airy sab-sch, 5 05; Norristown Central sab-sch, 30; Overbrook, 53 07. *Pittsburgh*—Coal Bluff and Courtney, 5; Lawrenceville sab-sch, infant class, 50; Pittsburgh 6th, sal'y of W. J. Drummond, 15; — East Liberty, 110; — — support of native helper, 18; — Shady Side, 81; S. S., 135; Sharon, 26 75; East Liberty, support of Henry Wilson, 34; — sab-sch class, 20; — — support of Zia Zing Tong and Hira Zall, 26. *Redstone*—Connellsville sab-sch, 5 79; Mount Washington, 6. *Shenango*—Sharpsville, 7 80. *Washington* — Burgeststown, 10 30; Upper Buffalo, "A Lady," 5. *Wellsboro*—Covington, 14; Elkland and Osceola, 44. *Westminster*—York Calvary, 42 15. 2,734 02

TENNESSEE.—*Kingston*—Chattanooga North Side, 6 92. *Union*—Madisonville, 3 57. 10 49

UTAH.—*Utah*—Hyrum Emmanuel, 7 25

WISCONSIN.—*Lake Superior*—Iron Mountain sab-sch, 1 45. *Madison*—Baraboo sab-sch, 3 27; Kilbourne City sab-sch, children's day off'g, 3 60. *Milwaukee*—Milwaukee Grace sab-sch, boys' school at Sangli, 6 25; Stone Bank, 2 05. *Winnebago* — Marshfield sab-sch, Miss'y Soc'y, 3 80. 20 42

WOMAN'S BOARDS.

Woman's Board of the Northwest, 4,950; Woman's Board of the Southwest, 824 12; Woman's Board of New York, 2,045 93; Woman's Board of the North Pacific, 371 43; Woman's Board of Philad'a, 1,524 47; Occidental Board, 742 25..... $ 10,458 20

LEGACIES.

Estate of Mary Kerr, dec'd, 4,400; Legacy of Jane M. Creigh, dec'd, 100; Estate of Mary Hervey, dec'd, 200..... 4,700 00

MISCELLANEOUS.

A Friend, for Miss Wilder's work in India, 30; Louisville Union sab-sch. 11; Mr. and Mrs. Geo. A. Lyon, San Francisco, Cal., 25; Parksville Union Y. P. S. C. E., 85 cts; Luella S. H., 5; "Society of Inquiry," of Lane Seminary, 12 40; Mrs. Lydia Seymour, Turin, N. Y., 20; Wm. Westcott, Bridgeton, N. J., 5; Mrs. Wm. Thaw, Pittsburgh, Pa., support of Revs. Godduhn and Bannerman, 800; Rev. E. Wachter, Minneapolis, Minn., 5; Miss Ida Williams, N. Y., 5; Savings of Herbert C. and Henry A. Lyle, Newark, N. J., 1 10; Mr. Robt. Walker, Clinton, Ills., 25; "From a Friend," 5; W. B. Chamberlain, Hanover, Ind., 2; Mr. Jas. Cusac, McComb, Ohio, 11; "Cash for China," 50 cts; Rev. J. M. Gillette, Kane, Pa., 5; Mr J. T. Morton, London, England, suppor[illegible]

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of Dr. Wishard and two assistants, 1,000; "F. and M.," 3 50; Rev. Sam'l Ward. Emporia, Kan., 2; Mary E. Welsh, Lincoln, Tenn., 3 15; Mrs. W. W. Torrence. Wellman, Iowa, 10; "Westphil," 25; M. McEckron, Concordia, Kan., 50 cts; Rev. F. A. McGaw, Augusta, Ill., 20; Mrs. C. G. Sleicher, Troy, N. Y., 50; "Harrisburg, Pa., 1,000; Mrs. Louis G. Colson, Princeton, N. J., 20; J. G. Shipman. Belvidere, N. J., 30; Mrs. Mary G. Porter and husband, West Sunbury, Pa., for Indians of Northwest, 10; "From a friend," for China and Japan. 20; W. M. Tenney, Minneapolis. Minn., sal'y of J. M. Irwin. 100; Isabella and D. H. Wallace, Pittsburgh, Pa., 500; Rev. Edwin P. Robinson, Orchard Park, N. Y., 25; "C., Penna.," 22; Rev. W. L. Tarbet and wife, 8 40; Rev. T. W. Son, 2; Rev. Lyman B. Crittenden, 2 50; Rev. Wm. Hall, Salamanca, N. Y., 5 50; Rev. W. H. Robinson, Chili, 10; Copaipo Miss'y Band, special for Africa, 10; Copaipo sab-sch, "Xmas off'g," 3 50; Young Men's Miss'y Soc'y, Tung Chow College, China, 7 ..... 3,858 90

Total receipts for July, 1891..... 30,776 34
Total receipts from May 1, 1891 to July 31, 1891 92,944 85
Total receipts from May 1, 1890 to July 31, 1890 92,810 12

WILLIAM DULLES, JR., *Treasurer*,
53 Fifth Avenue, New York.

RECEIPTS FOR FREEDMEN, JULY, 1891.

BALTIMORE.—*Baltimore*—Baltimore La Fayette Square, 31 53. *New Castle*—Rock, 2; Wilmington Rodney Street, 11 85. 45 38

CATAWBA.—*Yadkin*—Laurinburg sab-sch, 0 15

COLORADO.—*Boulder*—Timnath, 2 15; Valmont, 20 cts. *Pueblo*—Canon City, 12; Pueblo, 1 65. 16 00

COLUMBIA.—*Puget Sound*—Seattle 1st Y. P. S. C. E., 100; Toledo, 1; Port Hadlock, 1; St. John's, 1. 103 00

ILLINOIS.—*Bloomington*—Bloomington 1st, 33; Covell, 7. *Cairo*—Equality, 5. *Chicago*—Chicago 1st, 73 45; — Covenant, 42 17; Evanston, 29 75. *Freeport*—Belvidere sab-sch, 20; Willow Creek, 42 80. *Rock River*—Woodhull sab sch, 10. *Springfield*—Pisgah, 5 43; Springfield 1st, 48 16; Unity, 1 65; Rev. W. L. Tarbet and wife, 3 60. 322 01

INDIANA.—*Crawfordsville*—Marshfield, 1; State Line. 1; West Lebanon, 1. 3 00

INDIAN TERRITORY.—*Choctaw*—Oak Grove, 1 50. *Muscogee*—Pittsburg Mission, 25 cts. 1 75

IOWA.—*Iowa*—Keokuk Westminster, 8 09

KANSAS.—*Solomon*—Concordia, 12 62. *Topeka*—Lawrence, 11. 23 62

MICHIGAN.—*Detroit*—Detroit Central, 6 75; Pontiac 1st (sab-sch, 7 29), 35 47. *Monroe*—Blissfield (sab-sch, 1), 13. 55 22

MINNESOTA—*Mankato*—Wells, 25. *St. Paul*—Minneapolis Shiloh sab-sch, 12 07. *Winona*—Albert Lea, 11 90. 48 97

MISSOURI.—*Platte*—Barnard, 1; Graham, 1. 2 00

NEBRASKA.—*Hastings*—Axtel, 2; Hastings German, 1. *Niobrara*—Hartington, 3. 6 00

NEW JERSEY.—*Elizabeth*—Roselle, 14 66. *Jersey City*—Jersey City 2d, 18 03; Paterson 1st sab-sch, 4 56. *Morris and Orange*—Mendham 1st, 30 42; Morristown 1st, 98 27. *Newark*—Newark 2d, 16 46; — Park, 8 43. *New Brunswick*—Dayton, 2 62; Dutch Neck, 25; Princeton 1st, 20 70. *Newton*—Phillipsburgh 1st, 12. *West Jersey*—Hammonton, 15 68. 266 85

NEW YORK.—*Albany*—Albany 2d, 14 85; Gloversville Willing Workers, 45. *Brooklyn*—Brooklyn Duryea, 25; — Green Avenue sab-sch, 5; — Memorial, 40; West New Brighton Calvary, 15. *Buffalo*—Clarence, 3 76. *Cayuga*—Aurora, 7 06; Meridian, 6 50. *Chemung*—Big Flats, 5. *Columbia*—Catskill, 35 58. *Geneva*—Geneva 1st, 15. *Hudson*—Circleville, 8; Middletown 2d, 2 35. *Lyons*—Newark sab-sch, 33 75; Palmyra, 6 45. *Nassau*—Roslyn, 1 59. *North River*—Matteawan, 10 37. *Rochester*—Ogden Centre, 1 63; Sweden, 7 80. *St. Lawrence*—Potsdam, 20. *Utica*—Little Falls, 34; New Hartford, 18 45. 362 13

OHIO.—*Bellefontaine*—Belle Centre, 6; Bellefontaine, 1 66. *Cincinnati*—Venice, 5. *Cleveland*—Cleveland Euclid Avenue, 42 93. *Lima*—Lima 1st, 17. *Steubenville*—Wellsville, 21 27. *Wooster*—Apple Creek, 17 55. *Zanesville*—Mt. Vernon, 9 30. 120 71

PACIFIC.—*Los Angeles*—Orange, 3 55

PENNSYLVANIA—*Blairsville*—Fairfield, 57 83. *Clarion*—Tionesta, 8. *Erie*—Cool Spring, 4 98; Fredonia, 10; Mercer L. M. S., 9. *Huntingdon*—Houtzdale, 1 34; Spring Mills, 1. *Lackawanna*—Carbondale, 97 99. *Northumberland*—Williamsport 2d sab-sch, 22 58. *Philadelphia Central*—Philadelphia Cohocksink sab-sch, 4 20; — Covenant, 7 50. *Philadelphia North*—Mount Airy sab-sch, 6 69; Norriton and Providence Y. P. S. C. E., 45. *Pittsburgh*—Pittsburgh East Liberty, 50; — Shady Side (sab-sch, 33 75), 90; Riverdale, 4. *Redstone*—West Newton Band of Earnest Workers, 10. *Washington*—Burgettstown, 8 24; Claysville, 20 85. 459 20

TENNESSEE.—*Union*—Cloyd's Creek, 2; Madisonville, 54. 2 54

UTAH.—*Utah*—Hyrum Emmanuel, 1 35; Salt Lake City 1st, 8. 9 35

WISCONSIN.—*Winnebago*—Appleton Memorial, 7; Merrill, 5. 12 00

Total receipts from churches .....$ 1,871 52

MISCELLANEOUS.

Woman's Executive Committee, for July, 1,806 23; Choctaw Nation, per Miss Mattie Hunter, 83 90: Legacy of estate of Mary Kerr, dec'd, Troy, N. Y., 1,800; Cash, per Miss Ella Herron, 1; Society of Inquiry, Lane Seminary, O., 6 2); Mrs. C. L Lewis, Dobbs' Ferry, N. Y., 50 cts; Wylie Homer, Grant, Ind. Ter., 2; Legacy, estate of Mrs. Mary Hewey, Dunlap, Ill., 200; James Snyder, Morrison, Ill., 75; Choctaw Nation, per J. F. McBride, Ind. Ter., 316 50; Choctaw Nation, per Miss Hunter, 82 40; Dividend Cooper Ins. Co. stock, 250; Cash, 50: Choctaw Nation, per Miss B. L. Ahrens, 340 90; F. and M., 2; Amount rec'd per Miss Ella Herron 85; Estate of Catherine Halstead, dec'd, N. Y., 4,750; S. P. Harbison, Pittsburgh, Pa., 200; "Friends," 100; Rev. Lyman B. Crittenden, 2 50; Mrs. Mary G. Porter and husband, West Sunbury, Pa., 10; Mary J. Twinem, Demos, O, 2; "C.," Penna., 8..... 10,176 13

DIRECTS.

Sent to Mary Allen Seminary, Crockett, Texas, by S. Monticello, Ind., 12; Sab-sch class, Flint, Mich., 27 36; Mrs. Hoxie and Mrs. Olmstead, St. Paul, Minn., 12 50; Contributed by Mr. and Mrs. J. B. Smith, 500. 551 86

Sent to Scotia Seminary, Concord, N. C., by Miss Kimball, Newburyport, Mass., 5; Miss Laura Waller, Bloomsburg, Pa., 45; Miss Julia Waller, Bloomsburg, Pa., 45; Sab-sch, Montclair, N. J., 100. 195 00

Total directs.....$ 746 86

Total receipts for July, 1891 .....$ 12,794 51
Previously reported 19,056 91

Total receipts to date .....$ 31,851 42
Receipts during corresponding period last year. 18,517 00

Increase.....$ 13,334 42

J. T. GIBSON, *Treasurer*.

RECEIPTS FOR HOME MISSIONS, JULY, 1891.

ATLANTIC.—*South Florida*—Rev. S. T. Wilson, for the debt, 12 50

BALTIMORE.—*Baltimore*—Baltimore La Fayette Square, 11 50; — Westminster, "M. C. D.," 5; Cumberland sab-sch, 13 34. *New Castle*—Rock, 20. *Washington City*—Washington City Assembly sab-sch Miss'y Soc'y, 25. 74 84

COLORADO.—*Boulder*—Rawlins (sab-sch, 12 60), 27 60; Timnath, 12 90; Valmont, 1 20. *Gunnison*—Glenwood Springs, 10. *Pueblo*—Canon City 1st, 76; Monte Vista (member), 100; Pueblo, 9 90; Silver Cliff, 30; West Cliff, 6. 273 60

ILLINOIS.—*Alton*—Greenfield, 3; Upper Alton, 8; Walnut Grove, 1 35; Whitehall sab-sch, C. D., 7. *Bloomington*—Minonk, 13; Paxton sab-sch, C. D., 1 19. *Cairo*—Metropolis, 4 05; Odin sab-sch, 1 25; Old Du Quoin, 6. *Chicago*—Chicago 1st, 149 66; — Jefferson Park, M. C., 4 76; Evanston 1st, 137 84; Libertyville, 15 24. *Mattoon*—Marshall, 5;

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Prairie Bird, 7 50; Taylorville, 12; Tower Hill, 10. *Ottawa*—Au Sable Grove sab-sch, 9 55. *Rock River*—Beulah, 6 26; Coal Valley, 3 75; Norwood, 45; Woodhull sab-sch, 10. *Schuyler*—Augusta, 27 12; Hamilton Y. P. S. C. E., 5; Montebello, 2; Perry, 5. *Springfield*—Pisgah, 10 87; Unity, 3 30; Rev. W. L. Tarbet and wife, 7 20. 521 89

INDIANA.—*Crawfordsville*—I. M. Coen, 5 00

INDIAN TERRITORY.—*Cherokee Nation*—Pleasant Valley sab-sch, 1 95.

IOWA.—*Council Bluffs*—Missouri Valley (a lady, 2, sab-sch birthday box, 3 75), 5 75; Platte Centre, 6 55; Prairie Star, 4 03. *Des Moines*—Adel Y. P. Soc'y, 5 29; Des Moines Highland Park, 5; Le Roy, 8; New Sharon, 8; Newton sab-sch, 5 79. *Iowa*—Keokuk Westminster. 48 51; Mount Pleasant German, W. M. S., for debt, 6; Sharon, 4 30; Troy, 5 90. *Iowa City*—Fairview sab-sch, 3. *Waterloo*—Nevada, C. D., 5 75; Tama City, 2 35; Toledo (sab-sch, Mrs. Bull's class, 2 88), 9 03. 133 25

KANSAS.—*Emporia*—Conway Springs sab-sch, 3; Howard, 13; Peotone sab-sch, 5; Union 1st, 5. *Neosho*—Milliken Memorial, 6 50; Neosho Falls, 7 60; Pittsburgh, 2 50. *Solomon*—Abiline 20; Concordia, 12 63; Scandia, 1 25; Scotch Plains, 1 15; Formoso, 1. 78 63

KENTUCKY.—*Ebenezer*—Ebenezer, 10. *Transylvania*—Ebenezer, 2; Greensburgh, 10 ?7. 22 57

MICHIGAN.—*Detroit*—Brighton, 2; Detroit Central, 40 50. *Flint*—Linden sab-sch, 1 25; Flint, in part, 109 50; Rev. E. M. Landis, 5. *Lansing*—Albion, 15; Eckford, 4; Jackson Y. P. S. C. E., 9. *Monroe*—Blissfield sab-sch, 2; Jonesville, 42 55. *Saginaw*—Lafayette, 6; Pine River, 2; Saginaw 1st, pastor's Bible class, 16 50; West Bay City Westminster, 33 60. 288 90

MINNESOTA.—*Duluth*—Barnum, 7 21. *St. Paul*—Minneapolis Stewart Memorial, 30 11; Rockford Ladies' Aid Soc'y, 2; St. Paul 1st, 5 75; — House of Hope, 100 38. *Winona*—Le Roy, 10; Owatonna sab,sch, 5. 160 45

MISSOURI.—*Kansas City*—Raymore, 14 59. *Palmyra*—Hannibal, 45; Kirksville and sab-sch, 28 36; Millard, 4 01. *Platte*—Chillicothe, 10; St. Joseph North, 10; Weston, 3 50. *St. Louis*—Bethel German (sab-sch, 5), 14; Nazareth German, 4; St. Louis Carondelet, 14 60; Zion German, 4 152 06

NEBRASKA.—*Hastings*—Hastings German, 3; Lysinger, 3 42. *Kearney*—Wilson Memorial, 1 25. *Nebraska City*—Alexandria sab-sch, 1 10; Table Rock, 3 02; York, 29 30. *Niobrara*—Hartington, 10 78; Saint James, 2; Valentine, 2 50. *Omaha*—Schuyler, 20. 76 37

NEW JERSEY.—*Elizabeth*—Elizabeth Madison Avenue sab-sch, 20; — Westminster, 5; Pluckamin Washington Valley sab-sch, 2 33; Roselle, 44 39; Springfield, 10; Westfield sab-sch, 50. *Jersey City*—Jersey City 1st sab-sch. Miss'y Asso'n, 75; Passaic sab-sch, 6 40; Rutherford 1st, 29. *Monmouth*—Farmingdale M. C., 50. *Morris and Orange*—Madison (sab-sch. Miss'y Soc'y, 150), 430; Morristown 1st, 108 76; — South Street sab-sch. Miss'y Soc'y, 87 50; South Orange Vailsburg chapel, 8; St. Cloud, 125 67. *Newark*—Caldwell, 114 05; Montclair 1st, 260; Newark 2d, 122 71; — Park, 30 55; — Woodside, 30. *New Brunswick*—Dayton, 23 95; Dutch Neck, 60; New Brunswick 1st sab-sch, 40. *Newton*—Andover (sab-sch, 1 06), 4 67; Hackettstown, 51; Oxford 2d, 4 70. *West Jersey*—Bridgeton 2d sab-sch, 27. 1,820 68

NEW MEXICO.—*Rio Grande*—Las Cruces 1st, 12 50; Silver City, 5.—*Santa Fé*—Flagstaff, 5. 47 50

NEW YORK.—*Albany*—Albany 2d, 141 35; — West End, add'l, 5; Menands Bethany, 49 01. *Binghamton*—Whitney's Point, 8. *Boston*—Woonscket sab-sch, 5. *Brooklyn*—Brooklyn Memorial, 229 30; — Throop Avenue sab-sch. Miss'y Soc'y, 50. *Buffalo*—Buffalo North, 96 02; — West Avenue, 12. *Cayuga*—Aurora, 35 33. *Champlain*—Constable, 4 28; Port Henry, 67 35; Westville, 3 83. *Chemung*—Burdett, 20 34. *Geneva*—Geneva 1st, 18 85; — North, 2,327 64. *Hudson*—Hamptonburgh, 30; Haverstraw 1st sab-sch, 10 50; — Central and sab-sch, 52 74; Middletown 2d, 34 07.; Nyack, 76 86; Ridgebury, 3. *Long Island*—Port Jefferson, 13 55; Setauket M. C., 2; Southhold, 25 75. *Lyons*—Palmyra, 26 47. *Nassau*—Roslyn, 2 40. *New York*—New York Emmanuel Chapel, 19 03; — Madison Square, 250; — Mount Washington, 8. *Niagara*—Lockport 1st, 19 22. *North River*—Amenia, 25; Pleasant Valley, 31 26. Rondout (Mrs. Francis Anderson, 30), 100 20. *Rochester*—Ogden Cente, 9 75: Rochester 1st, 125; — 3d, 250 02; — Brick, 245 77; — North, 156 75; — Westminster, 53. *St. Lawrence*—Gouverneur, 99 73; Ox Bow, 13. *Syracuse*—Cazenovia, 64 68; Skaneateles, 10 43. *Troy*—Cambridge, 13 19. *Utica*—Sauquoit, 2 60; Utica Memorial, 23 41. *Westchester*—New Rochelle, in part, 304 43; South Salem, add'l, 2. 5,177 11

NORTH DAKOTA.—*Bismarck*—Bismarck sab-sch, 8 50. *Fargo*—Milnor, 10; Sanborn sab-sch, 2 25. 20 75

OHIO.—*Bellefontaine*—Belle Centre, 12; Bellefontaine 1st, 10 31; Kenton, 35 37. *Chillicothe*—Bethel, 2 50; Hillsboro, 100; New Market, 4. *Cincinnati*—Cincinnati 7th, 15. *Cleveland*—Cleveland Euclid Avenue, 266 19; — Woodland Avenue sab-sch, C. D., 82 92; Solon infant class, C. D., 10. *Columbus*—Westerville, 12 20. *Huron*—Fostoria, 30. *Mahoning*—Middle Sandy, 12 50. *Marion*—Mount Gilead sab-sch, 4 07. *Maumee*—Weston, 12. *St. Clairsville*—Farmington, 10 86; Rock Hill, 26 25. *Steubenville*—Carrollton (sab-sch, 12), 24; Nebo, 1; Pleasant Hill, 1 45. *Wooster*—Ashland (Sarah Anderson, 2 50), 17 21. *Zanesville*—Mt. Vernon, 32 35; Muskingum, 33; New Concord, Algie Speer, 8; Norwich, Benj. Wortman, 5. 768 18

OREGON.—*Portland*—Portland St. John's, 10. *Willamette*—Independence Calvary, 15. 25 00

PACIFIC.—*Benicia*—Healdsburgh, 5 85. *Los Angeles*—Fillmore, 4 40; San Fernando, 4. *Sacramento*—Carson City, 12 50; Roseville, 4 20. *San Francisco*—Oakland Brooklyn, 50. *Stockton*—Oakdale, 10. 90 95

PENNSYLVANIA.—*Blairsville*—Cross Roads, 8; Fairfield, 10. *Butler*—Harlansburgh, 10; North Washington sab-sch, 14 60. *Carlisle*—Great Conewago, 2 80; Lower Marsh Creek, add'l, 2; McConnellsburgh, 5 28; Paxton, 25; Lebanon Christ, 563 17. *Chester*—Darby Borough, 62; Dilworthtown, 5 50. *Clarion*—Maysville, 2 32. *Erie*—Gravel Run, 4; Sugar Creek, 8; Sugar Grove, 5; Sunville, 5; Venango, 4. *Huntingdon*—Clearfield (sab-sch, 10), 42 29; Houtzdale, 8 33; Kerrmore, 3; Little Valley, 6 75; Mount Union, 25. *Kittanning*—Elder's Ridge, 36 59; Elderton sab-sch, 9. *Lackawanna*.—Rushville, 9; Stevensville, 7: Towanda sab-sch, 145 57; Wells and Columbia, add'l, 1. *Lehigh*—Hazleton, 71 15. *Northumberland*—Renovo sab sch, 35; Warrior Run, 8 70; Williamsport 2d sab-sch, 53 04. *Philadelphia Central*—Philadelphia Cohocksink 2d Street Mission, 2 19; — Richmond, 10. *Philadelphia North*—Abington, 135; Hermon, 50; Leverington sab-sch (Miss E. Struse's class, 2, Miss M. Vandergrift's class, 1 82), 3 82; Manayunk 1st, 50; Mount Airy sab-sch, 7 82; Norristown Central sab-sch, 30. *Pittsburgh*—McKee's Rock sab-sch, 15; Pittsburgh East Liberty, 65; — Lawrenceville (sab-sch. infant class, 50), 104 15; — Shady Side (sab-sch, 90), 144; Sharon, 65. *Redstone*—Little Redstone Y. P. S. C. E., 4 10. *Shenango*—Little Beaver, 3; Slippery Rock, 15 30. *Washington*—Burgettstown, 84 46; Frankfort, 9; New Cumberland, 100; Upper Buffalo sab-sch, 6 42. *Westminster*—New Harmony, 5; Union, 17. 2,124 35

SOUTH DAKOTA.—*Central Dakota*—Bancroft, 2; Canning, 1; Manchester, 8. *Southern Dakota*—Dell Rapids sab-sch, 5. 11 00

TENNESSEE.—*Holston*—Oakland, 1 70; Reedy Creek, 5. *Union*—Knoxville 4th, 10; Madisonville, 3 24. 19 94

UTAH.—*Montana*—Anaconda (sab-sch, 2 25), 43 25; Dillon (sab-sch, 1 55), 6 05. *Utah*—Hyrum Emmanuel, 13; Salt Lake City Westminster (sab-sch, 5 45), 16; Rev. Jas. Thompson, debt, 5. 83 30

WASHINGTON.—*Olympia*—Olympia 1st sab-sch, C. D., 22; Toledo, 2. *Puget Sound*—New Whatcom Bethany sab-sch, 1; Port Townsend Bay, 8; North Yakima, 10 80. 43 80

WISCONSIN.—*Lake Superior*—Iron Mountain sab-sch, 2. *Madison*—Beloit German sab-sch (Miss Conzett's class of girls, 2), 3 80; Hurricane, 3; Lancaster, 3; Liberty, 1; Madison 1st sab-sch, 33 32; Verona, 4. *Milwaukee*—Milwaukee Immanuel (sab-sch, 25), 180 09. *Winnebago*—Depere sab-sch, 7 62; Shawano, 7; Stevens Point sab-sch, 10 74. 255 57

Woman's Executive Committee of Home Missions, 27,090 34

Total received from churches ..... $ 39,380 48

LEGACIES.

Legacy of Mary Kerr, dec'd, late of Troy, N. Y., add'l, 2,000; Mrs. Aurelia S. Henry, dec'd, late of Geneva, N. Y., 200; Benj. F. Butler, Sr., dec'd, late of N. Y., 12 49; Jane M. Creigh, dec'd late of Mercersburg, Pa., 100; Mary Hervey, dec'd, late of Dunlap, Ills., 200; Sam'l W. Semple, dec'd, late of Sewickley, Pa., 1,159 50; Sam'l J. Given, dec'd, late of Phila., Pa., 30; Nancy M. Losey, dec'd, late of Willoughby, O., 20 90; Mrs. Mira L. Mount, dec'd, late of Bordentown, N. J., 6; Mary Weller, dec'd, late of Belvidere, N. J., in part, 30; Mrs. Phœbe A. Wood, dec'd, late of Dover, N. J., 1,000; Maria Cleveland, dec'd, late of Salem, N. Y., 1,019..... $ 5,777 89

MISCELLANEOUS.

Mrs. Eunice W. Van Keuren, Little Britain, N. Y., 20; Upson, Walton & Co., Cleveland, O., 100; S. Paul, New York City, 24 50; "Friends," 300; Mr. and Mrs. Geo. A. Lyon, San Francisco, Cal., 25; Miss F. E. Baker, 5; Society of Inquiry, Lane Theol. Sem'y, Cincinnati, O., 12 40; John F. Winslow, Poughkeepsie, N. Y., 200; Chas. W. Black and wife, Malvern, Iowa, debt, 102 50; "R.," debt, 8; "Charlie Little," 5; Rev. C. L. Carhart, Buffalo, N. Y., 20; H.

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J. Huey, Philadelphia, Pa., 10; Rev. J. D. Craig, D. D., Noblesville, Ind., 10 50; Mrs. Dr. Kelsey, Xenia, Ind., 1 50; "Outsider," 10; Sidney Hall, Middle Granville, N. Y., 3; "A Friend," 5; Chas. S. Scott, New Brunswick, N. J., 25; Caroline E. Stone, Orange, N. J., 500; Robert Walker, Clinton, Ill., 25; H. E. Noxon, Noxon, N. J., 1; Three members of Presbyterian Church, 1 06; "J.," Dayton, O., 10; "F. and M.," 3 50; "Plattsburgh, N. Y.," 5; Mrs E. M. Kellogg, Sheffield, Mass., 2; Rev. W. H. Bancroft, Boothwyn, Pa., 5; "From a member of Phelps Church, Geneva Presbytery," 20; Mrs. Mary B. Wheeler, Litchfield, Conn., 300; Miss Anna Waln, Germantown, Pa., 300; James Snyder, Morrison, Ill., 200; Rev. Lyman B. Crittenden, 2 50; "P., N. J.," 50; "C., Penna.," 14; "Rev. T. W. and son," 2; "A friend," per Rev. W. H. Hunter, 2 50; Chas. W. Black and wife, Malvern, Iowa, 37 50; Interest on Baxter bequest, 365; Interest on John C. Green fund, 390; Interest on permanent fund (special, 225), 737 50; Interest on W. D. Johnson's bequest, 650.....$ 4,520 96

Total received for Home Missions, July, 1891...$ 49,679 33

Total received for Home Missions from April 1, 1891 ..... 187 359 00
Amount received during same period last year. 151,379 66

O. D. EATON, *Treasurer*,
Box L, Station D. 53 Fifth Avenue, New York.

SPECIAL CONTRIBUTIONS TO LIQUIDATE THE DEBT OF 1891.

Miss Caroline Willard, Auburn, N. Y., 200; Miss Georgiana Willard, Auburn, N. Y., 200; John H. Converse, Philadelphia, Pa., 200; Wm. H. Sherman, Troy, N. Y., 5; Mrs. M. M. Lanier, New York City, 200; Mrs. S. H. Green, New York, 200; Mrs. Geo. W. B. Cushing, East Orange, N. J., 50; J. B. Jermain, Albany, N. Y., 200; Mrs. Mary B. Wheeler, Litchfield, Ct., 200; W. W. Wickes, N. Y., 200; Wm. D. McCune, Middle Spring, Pa., 100; "No name," 1,000; H. M. Alexander, N. Y., 200; J. J. McCook, New York, 200; Mrs. C. C. Sinclair, Cedar Rapids, Ia., 200.

Total.....$ 3,355 00

O. D. EATON, *Treasurer*,
Box L, Station D. 53 Fifth Avenue, New York.

RECEIPTS FOR SUSTENTATION, JULY, 1891.

BALTIMORE.—*New Castle*—Rock, 1 00
COLORADO.—*Boulder*—Boulder 1st, 20; Timnath, 43 cts; Valmont, 4 cts. *Pueblo*—Pueblo 1st, 33 cts. 20 80
ILLINOIS.—*Chicago*—Lake View 1st, 14 25. *Rock River*—Norwood, 1 50. *Springfield*—Pisgah, 1 82; Unity, 56 cts; Rev. W. L. Tarbet and wife, 1 20. 19 33
INDIAN TERRITORY.—*Choctaw*—Kulli Okchamali Station, 2 50
IOWA.—*Dubuque*—Lansing, 3. *Iowa*—Keokuk Westminster, 1 62. 4 62
KANSAS.—*Emporia*—Howard, 2 00
MICHIGAN.—*Detroit*—Detroit Central, 1 35. *Kalamazoo*—Plainwell, 1. 2 35
MINNESOTA.—*St. Paul*—Macalester, 7 30; St. Paul House of Hope, 38 33. 45 63
MISSOURI.—*Palmyra*—Unionville, 10. *Platte*—St. Joseph North, 1. 11 00
NEW MEXICO. *Rio Grande*—Albuquerque 1st, 10 35
TENNESSEE.—*Union*—Madisonville, 0 11
UTAH.—*Montana*—Anaconda, 2 75. *Utah*—Hyrum Emanuel, 75 cts. 3 50
WASHINGTON.—*Puget Sound*—Port Hadlock, 1 00

Total rec'd for Sustentation, July, 1891.....$ 124 19
Total rec'd for Sustentation from April 1, 1891. 717 68
Amount rec'd during same period last year.... 841 51

O. D. EATON, *Treasurer*,
Box L, Station D. 53 Fifth Avenue, New York.

RECEIPTS FOR NEW YORK SYNODICAL AID FUND, JULY, 1891.

Albany—Greenbush, 4 58. *Binghamton*—Coventry 2d, 4 33. *Buffalo*—Buffalo Central, 12 20; — Westminster, 20. *Chemung*—Watkins, 50. *Hudson*—Middletown 2d, 47 cts. *Long Island*—Bridgehampton, 20; Greenport, 25; Port Jefferson, 5; Southold, 25. *Lyons*—Palmyra, 1 30. *New York*—Harlem, 5. *Niagara*—Lockport 1st, 18 13. *North River*—Lloyd, 5 19. *Rochester*—Ogden Centre, 33 cts; Rochester St. Peter's, 40. *St. Lawrence*—Canton, 20; Ox Bow, 12. *Syracuse*—Skaneateles, 7 95; Syracuse 1st Ward (Right and Left Hand, 21 17), 28 17; — Westminster, 4 18. *Troy*—Troy Memorial, 12 75. *Utica*—Kirkland, 42; Sauquoit, 18 40; Utica Memorial, 25. *Westchester*—Bridgeport 1st, 25 21; Pelham Manor Hugenot Memorial, 23; Thompsonville 1st, 19.

Total received for New York Synodical Aid Fund, July, 1891..... $ 474 19
Total received for New York Synodical Aid Fund from April 1, 1891..... 2,945 01
Amount received during same period last year. 3,251 75

O. D. EATON, *Treasurer*,
Box L, Station D. 53 Fifth Avenue, New York.

RECEIPTS FOR MINISTERIAL RELIEF, JULY, 1891.

ATLANTIC.—*South Florida*—Titusville, 2 52
BALTIMORE.—*Baltimore*—Baltimore, "M. C. D.," 5. *New Castle*—Rock, 10. 15 00
COLORADO.—*Boulder*—Timnath, 3 87; Valmont, 36 cts. *Pueblo*—Canon City 1st, 26; Pueblo 1st, 2 97. 33 20
ILLINOIS.—*Cairo*—Equality, 5. *Chicago*—Chicago 1st, 73 45; Evanston 1st, 28 15; Lakeview 1st, 22 25. *Ottawa*—Rochelle 1st, 18. *Rock River*—Edgington, 9. *Schuyler*—Augusta, 17 69. *Springfield*—Pisgah, 1 82; Unity, 56 cts. 175 92
INDIANA.—*Crawfordsville*—State Line, 1. *New Albany*—Corydon, 10 66. 11 66
IOWA.—*Council Bluffs*—Walnut, 13 50. *Iowa*—Keokuk Westminster, 24 56. 38 06
KANSAS.—*Emporia*—Peotone, 3. *Highland*—Holton 1st, 13 19. *Neosho*—Girard 1st, 8. *Solomon*—Concordia, 12 62. 36 81
KENTUCKY.—*Transylvania*—Paint Lick, 10 50
MICHIGAN.—*Detroit*—Detroit Central, 12 15; Plymouth 2d, 9 28. *Kalamazoo*—Plainwell, 5. 26 43
MINNESOTA.—*St. Paul*—Minneapolis Olivet, 8 50; St. Paul Westminster (sab-sch, 1 24), 5 13 50
MISSOURI.—*Ozark*—Neosho 1st, 4. *Platte*—Barnard, 2; Graham, 2. 8 00
NEBRASKA.—*Hastings*—Hastings German, 1. *Nebraska City*—Lincoln 1st, 45. 46 00
NEW JERSEY.—*Elizabeth*—Elizabeth Westminster sab-sch, 14 56; Metuchen, 19 70; Roselle, 12 89. *Jersey City*—Englewood, 182 31; Jersey City 1st, 92 47; Passaic 1st sab-sch, 4 51; Rutherford 1st, 58 63. *Newark*—Lyon's Farms, 14 16; Newark 2d, 39 43; — Park, 14 27; — Roseville, 157 92. *New Brunswick*—Dayton, 6 73. *Newton*—Bloomsbury, 8 37. *West Jersey*—Haddonfield, 38. 663 93
NEW YORK.—*Albany*—Albany 2d, 78 10. *Brooklyn*—Brooklyn 2d, 129 41; — Memorial, 72; — South 3d Street, 68 57. *Buffalo*—Conewango, 4. *Cayuga*—Aurora, 9 89. *Champlain*—Plattsburgh 1st, 15 25. *Chemung*—Big Flats, 5. *Geneva*—Bellona 1st, 5; Geneva 1st, 10. *Hudson*—Cochecton, 8; Greenbush, 5 22; Hamptonburgh, 15; Middletown 2d, 4 22. *Lyons*—Newark 1st sab-sch, 42 09; Palmyra, 6 45. *Nassau*—Huntington 2d, 16 25; Roslyn, 10 45. *New York*—New York 4th Avenue, 56; — 14th Street, 5. *North River*—Newburgh 1st, 28. *Rochester*—Ogden Centre, 2 93; Rochester Brick, 150. *Troy*—Hoosick Falls, 28 46. *Utica*—Wolcott Memorial, 13 25. 788 54
OHIO.—*Bellefontaine*—Bellefontaine 1st, 2 99. *Cincinnati*—Venice, 5. *Cleveland*—Cleveland Euclid Avenue, 77 28. *Dayton*—Bethel, 7. *Steubenville*—Bacon Ridge, 4 60. *Zanesville*—Mt. Vernon, 7 70; Norwich, Benj. Wortman, 2 106 57
PACIFIC.—*San Francisco*—Oakland Brooklyn, 25 00
PENNSYLVANIA.—*Allegheny*—Allegheny North, add'l, 175 23; Tarentum, 17 50. *Butler*—Butler, 55 34. *Carlisle*—Harrisburgh Pine Street, Miss Dloca's class, 5. *Chester*—Avondale, 18 29; Darby Borough, 42. *Clarion*—Edenburg, 16; Mount Pleasant, 1. *Erie*—Cambridge, 8; Had-

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ley, 2. *Huntingdon*—Curwensville, 10 67; Houtzdale, 2 42; Tyrone 1st, 39 26. *Lackawanna*—Herrick, 4; Monroeton, 6. *Lehigh*—Bethlehem 1st, 3; Pottsville 1st, 60 96. *Northumberland*—Lewisburgh, 54 50; Williamsport 2d sab-sch, 18 38. *Philadelphia Central*—Philadelphia Covenant, 8. *Pittsburgh*—Pittsburgh 1st, 608 22; — East Liberty, 33; — Shady Side (sab-sch, 45), 72. *Redstone*—Dunlap's Creek, 15; Round Hill, 18; Tent, 6 58. *Shenango*—Westfield, 29. *Washington*—Burgettstown, 9 42; Cove, 5; East Buffalo, 30 12; Limestone, 4 60; Upper Buffalo, 33. *Westminster*—Leacock, 26 85; Union, 25. 1,463 34

South Dakota.—*Aberdeen*—Groton, 2 50. *Central Dakota*—Blunt 1st, 2 50. 5 00

Tennessee.—*Kingston*—Bethel, 5 60. *Union*—Caledonia, 3; Cloyd's Creek, 1 22; Knoxville 4th, 20 16; Madisonville, 97 cts; New Salem, 1; Spring Place, 3. 34 95

Texas.—*Austin*—Austin 1st, 42 00

Utah.—*Montana*—Anaconda, 5. *Utah*—Hyrum Emmanuel, 1 05; Salt Lake City 1st, 8. 14 05

Washington.—*Olympia*—St. John's, 2. *Puget Sound*—Port Hadlock, 2. 4 00

From the churches ..... $ 3,564 98

FROM INDIVIDUALS.

Rev. F. J. Richert, Kan., 3; Rev. Wm. H. Bancroft, Pa., 5; Guest money at P. A., 192 25; Rev. L. B. Crittenden, Montana, 2 50; Funeral expenses returned, P. A., 82; Mrs. Nancy T. Lowry, Minn., 1; "Friend in Brooklyn, N. Y.," 5; Mrs. E. B. Bonnell, Pa., 5; Rev. J. L. Hawkins, Kan., 15; Rev. H. M. Walker, Ohio, 20; N. E. Noxon, N. Y., 1; "F. and M.," Chicago, 2; Woman's Board of Missions of the North Pacific, 6 50; "From one in Plattsburgh, N. Y.," 10; Dr. Calvin DeWitt, U. S. A., Tex., 25; "Friends," N. Y., 100; Mrs. J. M. Roberts, Calif, 5; "C., Penna.," 6; Rev. W. L. Tarbet and wife, 1 20 ..... 487 45

Interest from permanent fund 8,860 25

Interest from Latta Fund (Synod of Ohio) 41 67

For current fund ..... $ 12,954 35

PERMANENT FUND.

(*Interest only used.*)

Estate of Mrs. Mary Kerr, Troy, N. Y. (on acct.), 1,800; "From a friend in Oswego, N. Y.," 25; Estate of Mrs. Catherine C. Halstead (less tax), 9,500 ..... 11,325 00

Total for July, 1891 ..... $ 24,279 35

Total current fund since April 1, 1891 ..... 43,268 00

W. W. Heberton, *Treasurer.*

RECEIPTS FOR SABBATH-SCHOOL WORK, JULY, 1891.

Atlantic.—*East Florida*—St. Andrew's Bay sab-sch, 1. *Fairfield*—Hermon sab-sch, 4 18; Lancaster sab-sch, 2; Nazareth sab-sch, 5. *Knox*—Ebenezer 2d sab-sch, 2 51; Riceboro sab-sch, 2. *McClelland*—Bethel, 2; Fair Forest, 3; Lites sab-sch, 2; Mattoon sab-sch, 9 90; Mt. Pisgah sab-sch, 3 50; Mt. Zion, 8; Pleasant View sab-sch, 7 80; Salem sab-sch, 2 50. *South Florida*—Bartow sab-sch, 15 20; Sorrento sab sch, 4 47; Titusville sab sch, 5 42. 80 48

Baltimore.—*Baltimore*—Baltimore 1st sab-sch, 50 85; — Brekenridge Mission, 12 90; — Faith sab-sch, 54 02; — Knox sab.sch, 5; — La Fayette Square sab sch, 5; — Ridgely Street sab-sch, 20 27; — Westminster, 21 67; Bethel, 17; Churchville sab-sch, 33 82; Cumberland sab-sch, 64 60; Franklinville sab sch. 12 62; Hagerstown, 8 89; Lonaconing sab-sch, 15 40. *New Castle*—Blackwater sab-sch, 17; Bridgeville sab-sch, 33 cts: Cool Spring sab-sch, 6 43; Elkton, 10; Georgetown sab sch, 22; Lewes sab-sch, 3 87; Manokin sab sch, 24 50; Palmetta sab-sch 10; Red Clay Creek sab-sch, 26 60; Stanton sab sch, 5; Wilmington Central (sab-sch, 94), 148 49; — Gilbert sab-sch, 4; — Olivet sab-sch, 3 02; — Rodney Street, 16. *Washington City*—Clifton sab-sch, 4; Darnestown sab-sch, 35; Washington City 4th, 42 cts; — Assembly, 25. 683 69

Catawba.—*Cape Fear*—Fayetteville sab sch, 4 28; Mt. Pleasant sab-sch, 5 11; Shiloh sab-sch, 7. *Catawba*—Ben Salem sab sch. 5: Bethlehem, 1; Charlotte sab-sch, 1 72; Good Hope, 1; Miranda sab-sch, 14; Murkland sab-sch, 8. *South Virginia*—Danville Holbrook street sab-sch, 5; Mt. Zion sab-sch. 2; Mt. Hermon sab-sch, 1 30. *Yadkin*—Danville, Holbrook Street sab-sch, 10: Freedom sab-sch, 8; Laurinburg sab-sch, 4 50; Logan sab-sch, 3; Mt. Tabor sab-sch, 4; Mt. Vernon sab-sch, 1 86; New Centre, 4 40; Salisbury sab-sch, 8 15; Statesville 2d sab-sch, 29; St. James sab-sch, 6 20; Thomasville sab sch, 4. 138 52

Colorado.—*Boulder*—Fort Collins sab-sch, 15 80; Fort Morgan sab-sch, 18 14; Greeley sab-sch, 10; Timnath, 1 29; Valmont, 12 cts. *Denver*—Denver Capitol Avenue sab-sch, 19 14; — North. 4 75; Otis sab-sch, 4; Yuma, 1. *Gunnison*—Delta sab-sch, 4; Leadville sab-sch, 20 80. *Pueblo*—Canon City church and sab-sch, 56; Pueblo, 99 cts; Trinidad 1st sab-sch, 17 18; Valley View sab-sch, 9; Walsenburgh sab-sch, 19. 201 21

Columbia.—*Alaska*—Juneau, 6 58. *Idaho*—Prescott sab-sch, 7 35; Rathdrum, 5; Spokane Falls Centenary sab-sch, 10. *Oregon*—Brownsville sab-sch, 5 80; Eugene City sab-sch, 6 25; McCoy sab-sch, 8; Marion, 2: Octorara, 1; Pleasant Grove, 2; Portland 1st, 71 50; — 4th, 26 78: Salem sab-sch, 5 50. *Puget Sound*—Ballard sab-sch, 4 30; Bellingham Bay sab-sch, 6 61; Chehalis sab-sch, 4; Fairhaven sab-sch, 16; Kent sab-sch, 9 48; La Camas St. John's, 2; Puyallup sab-sch, 6; Renton sab-sch, 5; Seattle 1st, 51 50; — 2d, 7; Tacoma 3d sab-sch, 20 61. *Southern Oregon*—Ashland sab-sch, 8: Eagle Point, 1 40; Grant's Pass sab-sch, 25 50; Medford sab-sch, 6. 331 16

Illinois.—*Alton*—Chester, 7; Litchfield sab-sch, 16; Reno sab-sch, 2 25; Troy sab-sch, 3. *Bloomington*—Bloomington 1st, 20; Champaign sab-sch, 31 72; Clinton, 13; Colfax church and sab-sch, 10; Covell. 3; Elm Grove sab.sch, 2 25; Galesville sab-sch, 50 cts; Normal sab-sch, 3 05; Philo, 4; Urbana sab-sch, 5 62; Waynesville sab-sch, 5 75. *Cairo*—Du Quoin sab-sch, 24 47; Nashville sab-sch, 15 23; Olney sab-sch, 2 13. *Chicago*—Austin sab-sch-17 50; Brookline sab-sch, 15 38: Cabery sab-sch, 21; Chicago 1st, 29 38; — 3d, sab-sch, 15; — 6th, 50; — Covenant, 51 75; Englewood 1st sab-sch. 35 10; Evanston, 5 97; Hyde Park, 45 78; Normal Park sab-sch, 12 16; Pullman, 26 59: Riverside (sab-sch, 28 45), 55 15; Wilmington church and sab-sch, 15 31. *Freeport*—Independence sab-sch, 17 65; Linn and Hebron sab-sch, 2; Marengo (sab-sch, 11), 21; Oregon, 5; Ridgefield sab-sch, 10 34; Rock Run church and sab-sch, 6 81; Willow Creek, 10. *Mattoon*—Arcola church and sab-sch, 6 93; Chrisman sab-sch, 1; Grandview sab-sch, 6 66; Greenup sab-sch, 1 50; Kansas sab-sch, 8; Morrisonville sab-sch, 10 52; Robinson sab-sch, 15 16; Shobonier sab-sch, 3 17; Vandalia sab-sch. 5. *Ottawa*—Au Sable Grove, 10; Paw Paw, sab-sch. 10 42; Waltham sab-sch, 8; Waterman sab-sch, 33. *Peoria*—Elmwood sab-sch, 10 78; Galesburgh sab-sch, 14 70; John Knox sab-sch, 3 09; Knoxville (sab-sch, 6 42), 15 51. *Rock River*—Albany sab-sch, 1 15; Fulton sab-sch, 24 21; Geneseo sab-sch, 9 40; Kewanee, 17; Sterling sab-sch, 14 79; Viola sab-sch, 11 94; Woodhull sab-sch, 10. *Schuyler*—Augusta sab-sch, 11; Burton Memorial sab-sch, 5: Carthage (sab-sch, 9 51). 25; Clayton sab-sch, 5; Doddsville, 4; Mount Sterling sab-sch, 17; Rushville sab-sch. 26 58; Wythe sab-sch, 14 75. *Springfield*—Bates sab-sch, 5; Farmington, 25 48: Jacksonville United Portuguese sab-sch, 10: Maroa sab-sch, 8; Pisgah (sab-sch 10 51), 13 90; Springfield 1st, 45 20; — 2d Portuguese sab-sch, 5; Unity sab-sch, 10 84. 1,129 87

Indiana.—*Crawfordsville*—Beulah (sab-sch, 6 25), 9 25; Crawfordsville 1st sab-sch. 1; Elizaville sab-sch, 4 20; Eugene sab-sch, 3 42; Judson sab-sch, 2: Lexington sab-sch, 9 15; Marshfield, 1; Newtown (sab-sch, 4), 13; Oxford sab-sch, 2 50; Prairie Centre sab-sch, 7 11; Rockfield sab-sch, 4 31; Rockville sab-sch. 12 05; Veedersburgh sab-sch, 3. *Fort Wayne*—Bluffton sab-sch. 5; Elkhart sab-sch, 12; Kendallville, 10. *Indianapolis*—Greenwood church and sab-sch. 8; Hopewell (sab-sch, 14 67), 26 67; Indianapolis 1st sab-sch, 14 15; — 2d, 50; — 4th sab-sch, 4 80; Putnamville sab-sch, 1 20; Southport church and sab-sch, 3 25; White Lick, 8. *Logansport*—Bethlehem, 11 50; Concord, 20 58; Granger sab-sch. 5 30; Pisgah, 4 25; Remington sab-sch, 8 41; South Bend 1st sab-sch. 75; Valparaiso sab-sch, 23 02 *Muncie*—Elwood sab-sch, 7 48; Union City sab-sch, 10 55; Winchester sab-sch, 22 15. *New Albany*—Charlestown, 1: Myers, 2 40; North Vernon sab-sch, 5; Owen Creek sab-sch, 1 50; Paoli sab-sch, 3; Rehoboth, 1; Seymour, 20 cts: Smyrna, 2 37. *Vincennes*—Bruceville sab-sch, 5 86; Claiborne. 2; Terre Haute Moffat Street sab-sch, 9 44: Upper Indiana sab-sch, 7 51. *White Water*—Aurora sab-sch, 3 87; Brookville, 12; Cold Spring sab-sch. 40 cts; Connersville 1st church and sab-sch, 18 50; Richmond, 18. 497 35

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INDIAN TERRITORY.—*Cherokee Nation*—Claremore sab-sch, 1 50; Elm Spring sab-sch, 10 80; Oowala sab-sch, 60 cts; Park Hill sab-sch, 11 12; Pleasant Valley sab-sch, 2 31; Tahlequah sab-sch, 6 36; Ward's Grove sab-sch, 3 50. *Chickasaw*—Caddo sab-sch, 5. *Choctaw*—Wheelock sab-sch, 10. *Muscogee*—Guthrie sab-sch, 13 10; Wewoka, 5 10. 69 89

IOWA.—*Cedar Rapids*—Anamosa sab-sch, 6; Scotch Grove sab-sch, 6. *Council Bluffs*—Casey sab-sch, 4; Essex sab-sch, 8 65; Greenfield, 4; Lenox, 7 23; Logan sab-sch, 7 25; Red Oak sab-sch, 15; Sharon sab-sch 3 87. *Des Moines*—Adel sab-sch, 9 03; Albia sab-sch, 10; Chariton, 17 75; Indianola, 7; Moulton sab-sch, 2; Newton, 14 94; Oskaloosa, 1; Winterset, 1. *Dubuque*—Dubuque 2d sab-sch, 50; Maynard sab-sch, 2 10; Mount Hope sab-sch, 4; Walker sab-sch, 3 50. *Fort Dodge*—Burt sab-sch, 1 80; Calliope, 7 50; Dana, 5; Dedham sab-sch, 6 81; Earley sab-sch, 10 26; Emmett Co. 1st sab-sch, 4 62; Grand Junction church and sab-sch, 16; Sac City (sab-sch, 12), 16; Schaller sab-sch, 8 02, Spirit Lake, 9. *Iowa*—Bloomfield sab-sch, 6; Burlington 1st sab-sch, 18 75; Fairfield (sab-sch, 30 10), 39 44; Keokuk Westminster, 4 85; Kirkville, 8 69; Kossuth sab-sch, 7 17; Union sab-sch, 5; Wapella, 4 15. *Iowa City*—Atalissa sab-sch, 6; Brooklyn sab-sch, 11; Columbus Central sab-sch, 11 62; Davenport 2d church and sab-sch, 13 83; Iowa City, 12; Oxford sab-sch, 27 78; Red Oak Grove, 3 50; West Branch sab-sch, 4 44. *Waterloo*—Albion sab-sch, 3 54; Cedar Falls (sab-sch, 9 16), 16 16; La Porte City, 11; Tama City, 4 70. 489 55

KANSAS.—*Emporia*—Agricola sab-sch, 1 83; Arkansas City, 1 50; Conway Springs sab-sch, 5; El Paso, 5; Elmendaro sab-sch, 5; Emporia 1st, 12; — Arundel Avenue sab-sch, 4 55; Grand Summit sab-sch, 1; Madison sab-sch, 3 50; Maple City, 1 65; Mulvane sab-sch, 4 25; New Salem sab-sch, 4; Peabody, 11; Peotone sab-sch, 5; Walnut Valley sab-sch. 2 62; Wichita Wright Mission, 7 65. *Highland*—Baileyville sab-sch, 23 09; Clifton sab-sch, 10; Corning, 5; Highland sab-sch, 9 78; Holton 1st, sab-sch, 15; Huron, 1 60; Troy sab-sch, 8 03; Washington (sab-sch, 7 77), 10 45. *Larned*—Dodge City sab-sch, 22 72; Galva sab-sch, 7 95; Hugoton church and sab-sch, 5; Kingman, 1 25; Sterling sab-sch, 10. *Neosho*—Baxter Springs sab-sch, 8 43; Carlyle sab-sch, 1 37; Coffeyville church and sab-sch, 8 71; Colony sab-sch, 6; Columbus sab-sch, 12 42; Fort Scott 3d sab-sch, 2; Glendale sab-sch, 3; Humboldt, 13 36; Independence sab-sch 54 10; La Cygne sab-sch, 1 50; Louisburg sab-sch, 3 30; Moran sab-sch, 3 78; Mound Valley sab-sch, 1; Paola sab-sch, 20; Parsons sab-sch, 43 87; Princeton (sab-sch, 10), 13; Richmond (sab-sch, 2), 4; Somerset sab-sch, 3 30; Weir City sab-sch, 2 20. *Osborne*—Osborne sab-sch, 6 33; Phillipsburgh sab-sch, 4 27; Russell, 9 07. *Solomon*—Abiline, 22 14; Concordia, 12 62; Ellsworth sab-sch, 13; Saltville sab-sch, 1. *Topeka*—Sharon sab-sch, 2; Topeka 3d sab-sch, 16 26; Wamego sab-sch, 6; Western Highlands (sab-sch, 4 76), 9 50. 513 01

KENTUCKY.—*Ebenezer*—Dayton sab-sch, 17 12; Flemingsburgh sab-sch, 19 05. *Louisville*—Kuttawa sab-sch, 11; Louisville Olivet Chapel, 3; Pewee Valley sab-sch, 10 85. *Transylvania*—Burkesville sab-sch, 12 20; Columbia sab-sch, 6 91; Harrodsburgh, 14 14. 94 27

MICHIGAN.—*Detroit*—Canton sab-sch, 5; Detroit Central, 4 05; — Memorial sab-sch, 86 23; — Thompson sab-sch, 11 52; Holly sab-sch, 8; Pontiac sab-sch, 68 69. *Grand Rapids*—Evart sab-sch. 5 15; Hesperia sab-sch, 8; Ionia, 6 41. *Kalamazoo*—Allegan sab-sch. 8 50; Decatur sab-sch, 19 19; Edwardsburgh sab-sch, 9 84; Kalamazoo 1st sab-sch. 48 12; — Holland, 4 09; Niles sab-sch, 51; Paw Paw sab-sch, 10 59; Richland, 7 25. *Lansing*—Battle Creek sab-sch, 15 50; Brooklyn sab-sch, 5 70; Jackson sab-sch, 38 81; Mason church and sab-sch. 15; Springport sab-sch. 3 80; Tekonsha sab-sch, 5. *Monroe*—Adrian, 37 30; Blissfield (sab-sch, 3), 7; Erie sab-sch. 3; Tecumseh sab-sch, 44 27. *Petoskey*—Elmira sab-sch. 5 85. *Saginaw*—Bad Axe sab-sch, 9 50; Columbia. 7 50; Elk sab-sch. 3 98; Fenton sab-sch. 2 61; Flushing sab-sch. 22 36; Lapeer sab-sch, 16; Midland City sab-sch, 12 08; Saginaw City 1st sab-sch. 10 79; — Grace, 10; Sand Beach sab-sch. 8 30; Vassar sab-sch, 4. 649 98

MINNESOTA.—*Duluth*—Hazlewood Park sab-sch, 5; McNair Memorial sab-sch, 3 60; St. James sab-sch, 12; Two Harbors sab-sch, 5 40. *Mankato*—Jackson sab-sch, 6 50; Madelia sab-sch, 11 01; Redwood Falls sab-sch, 5; Winnebago City sab-sch. 13 55. *Red River*—Angus sab-sch, 3 43; East Grand Forks sab-sch 8 73. *St. Paul*—Buffalo sab-sch, 16; Macalester sab-sch. 4 61; Merriam Park sab-sch, 9 40; Minneapolis Bethlehem sab-sch. 26 59; — Shiloh sab-sch. 25; Red Wing sab-sch, 14 06; Rockford sab-sch, 6 15; St. Paul 9th sab-sch. 10 74; — Dayton Avenue, 39 15; — House of Hope sab-sch, 28 70; — Westminster, 1 10; Shakopee sab-sch, 1; Warrendale sab-sch, 6. *Winona*—Albert Lea, 4 86; Austin sab-sch, 3 57; Kasson sab-sch, 2 50; Owatonna sab-sch, 5. 278 65

MISSOURI.—*Kansas City*—Browningtgn sab-sch, 7 20; Butler sab-sch, 25 22; Holden sab-sch, 10; Independence sab-sch, 15; Kansas City 2d sab-sch. 35 48; — 4th sab-sch, 17 29; Knob Noster sab-sch, 9; Raymore. 5 17; Salem sab-sch, 3. *Ozark*—Ozark Prairie sab-sch. 5 50; Springfield 2d church and sab-sch, 13 50; White Oak sab-sch, 2 40. *Palmyra*—Edina sab-sch, 8; Hannibal sab-sch, 25; Louisiana sab-sch. 10; Meadville sab-sch, 6 25; Shelbyville sab-sch, 2; Unionville sab-sch. 20. *Platte*—Akron sab-sch. 5; Breckenridge sab-sch. 11; Carrollton sab-sch, 12 25; Craig sab-sch, 5 85; King City sab-sch, 16; Maryville sab-sch 8 34; New York Settlement sab-sch, 2; St. Joseph 3d Street, 24 29; Union, 4 70; Union Star, 1 25. *St. Louis*—Bethel German (sab-sch, 3), 7; Ironton sab-sch, 9 30; Pleasant Hill sab-sch, 8 30; Rock Hill sab-sch. 11; Salem 1st sab-sch, 5 10; St. Charles, 10; St. Louis 2d, 110; — Cote Brilliante sab-sch, 23 25; — Leonard Avenue sab-sch, 10 10; White Water sab-sch, 4 32. *White River*—Cotton Plant sab-sch, 9; Harris Chapel sab-sch, 5. 523 06

NEBRASKA.—*Hastings*—Holdrege sab-sch. 1 18; Minden sab-sch, 8 21; Ruskin sab-sch, 2 93; Superior church and sab-sch, 5; Wilsonville sab-sch, 5 25. *Kearney*—Broken Bow sab-sch, 5 55; Lexington sab-sch, 10 32; North Loup sab-sch, 3 95; North Platte sab-sch, 14; Scotia sab-sch, 4. *Nebraska City*—Beatrice church and sab-sch. 17 15; Benedict sab-sch, 7; Blue Springs sab-sch, 10 26; Burchard sab-sch, 2 87; Diller, 3 04; Lincoln 1st church and sab-sch, 46; Pawnee sab-sch, 8; Salem, 3 03; York, 10 02; — sab-sch, 19 93. *Niobrara*—Atkinson sab sch. 4 50; Emerson church and sab-sch, 10 30; Lambert sab-sch. 1 15; Marsland sab-sch, 3 30; O'Neill sab-sch, 1 88. *Omaha*—Bellevue sab-sch, 75 cts; Fremont sab-sch, 33 20; Lyons sab-sch, 4 50; Marietta sab-sch, 14 50; Omaha 1st, 43 76; — 2d sab-sch, 1 46; — Castellar Street, 6 30; — Grace sab-sch 5 24; — Lowe Avenue (sab-sch. 15), 24; Schuyler sab-sch, 9 87; Tekamah, 4 94; Waterloo sab-sch. 7 94. 365 28

NEW JERSEY.—*Elizabeth*—Bethlehem, 11 59; Metuchen sab-sch, 14 49; Plainfield 1st sab-sch, 100; — Crescent Avenue sab-sch. 5; Pluckamin sab-sch, 18 65; Roselle, 4 29; Springfield, 23 60; Westfield sab-sch, 45 24. *Jersey City*—Jersey City 1st, 50; — Scotch sab-sch. 14 48; West Hoboken sab sch, 37 91. *Monmouth*—Asbury Park sab-sch, 28; Barnegat sab-sch, 3 50; Calvary sab-sch. 6 04; Columbus sab-sch, 22 50; Cream Ridge, 3 50; Forked River sab-sch, 90 cts; Freehold sab-sch, 12 15; Jamesburgh sab-sch, 5; Lakewood, 20; Manasquan (sab-sch, 22 32), 40 68; Manchester sab-sch, 11 50; Perrineville sab-sch, 8 68; Point Pleasant sab-sch, 4 02; South Amboy sab-sch, 8 33; Tennent sab-sch, 15. *Morris and Orange*—Chatham, 9; Dover sab-sch, 18 70; East Orange Brick, 39 68; Hanover sab-sch, 28; Madison sab sch, 100; Mendham 2d, 10; Stirling sab-sch, 5; Whippany sab-sch, 7 85. *Newark*—Lyon's Farms sab-sch. 12 26; Newark 2d, 6 07; — 3d sab-sch. 50 44; — Park, 4 02. *New Brunswick*—Amwell United 1st (sab-sch, 6), 9 06; Dayton, 3 57; Frenchtown church and sab-sch. 23 45; Lambertville church and sab-sch, 75 42; New Brunswick 1st. 64 65; Stockton sab-sch, 10; Titusville sab-sch, 14 33; Trenton 5th sab-sch, 26 37. *Newton*—Belvidere 2d, 13; Branchville sab-sch. 5; Danville sab-sch. 10; Greenwich sab-sch. 5; Harmony sab-sch, 15 15; Mansfield 2d sab-sch, 6; Musconetcong Valley sab-sch. 17 72; Philipsburgh 1st (sab-sch, 15 91), 38; Sparta sab-sch, 9 14; Stanhope sab-sch, 8 18; Stillwater church and sab-sch, 10. *West Jersey*—Atlantic City, 34; Cape Island sab-sch. 7 55; Cold Spring sab-sch. 5 31; Fairfield sab sch, 8 50; Leed's Point sab-sch. 2 32; Merchantville, 16 25; Pleasantville sab-sch, 10; Salem (sab-sch, 14 80), 43 14; Williamstown sab-sch, 36 45. 1,333 63

NEW MEXICO.—*Santa Fe*—Las Vegas 1st, 15; Taos sab-sch, 1 25. 16 25

NEW YORK.—*Albany*—Albany 2d, 36 25; — 3d, 21 80; — West End sab-sch, 15; Ballston Centre, 34; Carlisle sab-sch, 13 08; Charlton sab-sch. 22; Gloversville sab-sch, 23 70; Schenectady 1st (sab-sch, 135 59), 164 26; — East Avenue, 36. *Binghamton*—Binghamton 1st sab-sch, 13 50; — Ross Memorial sab-sch. 7 50; Masonville, 2; Nineveh, 10; Owego sab-sch, 18; Waverly, 21 79. *Boston*—Boston 1st, 18; Holyoke sab-sch, 28 84; Houlton sab-sch, 15; Newburyport 2d sab-sch, 18; Roxbury sab-sch, 16 58; Woonsocket sab-sch. 4. *Brooklyn*—Brooklyn Duryea. 15; — Lafayette Avenue sab-sch. 50; — Memorial, 24; — South 3d Street sab-sch, 23; — Throop Avenue sab-sch, 25. *Buffalo*—Buffalo St. Mark's sab-sch, 19 36; — Westminster sab-sch, 150; Clarence sab-sch, 8 15; East Aurora, 10; Franklinville, 8 25; Sherman sab-sch, 8; Silver Creek sab-sch, 20 70; Springville sab-sch. 12 55; Tonawanda, 58 87. *Cayuga*—Auburn 2d sab-sch. 23 56; — Calvary sab-sch. 15 50; Aurora, 7 06; Genoa 1st church and sab-sch. 40; Meridian sab-sch. 4; Port Byron (sab sch, 6), 13; Scipioville sab-sch, 5 50; Sennett sab-sch. 7 44. *Champlain*—Peru, 8 42; Plattsburgh (sab-sch, 21 03), 41 03; Port Henry sab-sch, 15. *Chemung*—Big Flats, 32; Elmira Franklin Street sab-sch. 8 58; — Lake Street sab-sch. 25; Newfield sab-sch, 9. *Columbia*—

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Durham 1st sab-sch, 10; Greenville sab-sch, 10. *Genesee*—Batavia sab-sch, 52 31; Bethany Centre sab-sch, 5 20; Byron sab-sch, 10; Castile (sab-sch, 5 62), 16 09; Oakfield sab-sch, 3. *Geneva*—Branchport sab-sch, 2 54; Ovid sab-sch, 1; Penn Yan, 28; Romulus sab-sch, 10 50; Seneca Falls, 32 79. *Hudson*—Cochecton sab-sch, 30; Florida sab-sch, 12 40; Middletown 2d, 1 41; Milford sab-sch, 17 10; Monticello sab-sch, 10; Ridgebury church and sab-sch, 8 27; Scotchtown sab-sch, 4 40. *Long Island*—Bellport, 17; Cutchogue sab-sch, 6 61; East Hampton sab-sch, 39 59; Middletown (sab-sch, 2 25), 8 59; Port Jefferson church and sab-sch, 18 69; Setauket (sab-sch, 35 78), 46 06; South Haven, 11; Yaphank sab-sch, 14 35. *Lyons*—East Palmyra sab-sch, 3 70; Galen (sab-sch, 16 54), 27 64; Huron sab-sch, 3 50. *Nassau*—Huntington 1st sab-sch, 10; Islip sab-sch, 12 62; Oyster Bay sab-sch, 23; Springfield sab-sch, 35. *New York*—New York 1st Union sab-sch, 35; — Bethlehem sab-sch, 15 66; — Central sab-sch, 15 33; — Christ Chapel, 10; — East Harlem sab-sch, 21 34; — Mount Washington, 10; — Rutgers Riverside sab-sch, 30; — Washington Heights, 21 35; — West End, 37 35. *Niagara*—Albion sab-sch, 150; Barre Centre sab-sch, 3; Holley, 3 49. *North River*—Canterbury, 18 35; Cold Spring, 1; Highland Falls sab-sch, 6; Kingston sab-sch, 5 15; Lloyd, 7 01; Malden sab sch, 7 28; Pleasant Plains sab sch, 28 cts; Pleasant Valley sab-sch, 25. *Otsego*—Buel, 3 10; Hobart sab-sch, 50 cts; Middlefield Centre, 10; Milford, 10 53; New Berlin, 13 64; Richfield Springs, 12 58; Unadilla (sab-sch, 7 59), 17 59. *Rochester*—Avon sab-sch, 13 25; Brighton sab sch, 31 06; Gates, 4 81; Lima (sab-sch, 7 50), 14 44; Mount Morris sab-sch, 15; Ogden, 97 cts; Parma Centre sab-sch, 6; Rochester 3d sab-sch, 60 38; — Westminster sab-sch, 7; Sparta 1st (sab-sch, 9 87), 39 88; — 2d, 15 05. *St. Lawrence*—Brownville sab-sch, 7; Cape Vincent sab-sch, 7 52; Carthage sab-sch, 40 53; De Kalb, 1; De Kalb Junction, 5; Dexter sab sch, 15; Hammond sab-sch, 20; Heuvelton sab-sch, 7; Louisville sab-sch, 6 90; Oswegatchie 2d sab-sch, 5 17; Plessis sab-sch, 1; Watertown Stone Street sab-sch, 29 06. *Steuben*—Campbell sab-sch, 4 14; Canisteo sab-sch, 50; Hornellsville sab sch, 10 58. *Syracuse*—Amboy sab-sch, 6; Jordan sab-sch, 7 07; Onondaga Valley, 5 50; Oswego 1st, 20; Pompey, 5 32. *Troy*—Brunswick, 7 50; Cohoes sab sch, 87 22; Glens Falls sab-sch, 100 54; Lansingburgh Olivet, 14; Middle Granville sab-sch, 5 58; Troy Memorial (sab-sch, 12), 21 16; — Mt. Ida Memorial sab-sch, 12; — Park sab-sch, 17 35; — Westminster sab-sch, 11 50. *Utica*—Boonville sab-sch, 16; Clinton, 10 84; Ilion sab-sch, 6; Kirkland (sab-sch, 6), 8; Knoxboro, 20; Lyons Falls sab-sch, 16 56; Oneida, 9 13; Rome sab-sch, 18 37; Sauquoit sab-sch, 5; Vernon Centre sab-sch, 21; Verona sab-sch, 8 30; Wolcott Memorial sab-sch, 13 53. *Westchester*—Bedford sab-sch, 43; Greenburgh sab-sch, 35; Hartford sab-sch, 5; Irvington sab-sch, 13 64; Katonah (sab-sch, 10), 31 67; Mahopac Falls, 3 11; Mt. Kisco sab-sch, 5 10; New Rochelle (sab-sch, 22 88), 86 46; Peekskill 2d, 17 34; Sing Sing sab-sch, 48 50; South Salem sab-sch, 27 15; White Plains, 52 13. 3,516 53

North Dakota.—*Fargo*—Wheatland sab-sch, 5. *Pembina*—Knox sab-sch, 10; Larimore sab-sch, 21 92. 36 92

Ohio.—*Athens*—Amesville sab-sch, 15 49; Athens sab-sch, 20 37; Beech Grove sab-sch, 7; Marietta sab-sch, 20 cts; New Plymouth sab-sch, 8; Stockport sab sch, 2 83; Syracuse sab-sch, 9. *Bellefontaine*—Belle Centre sab-sch 12 61; Bellefontaine (sab-sch, 28 72), 29 71; Forest sab-sch, 12; Spring Hills sab-sch, 14. *Chillicothe*—Chillicothe 1st sab-sch, 33 34; Frankfort sab-sch, 4; Hamden (sab-sch, 4 52), 7 42; Hillsboro sab-sch, 23; New Market, 7 80; New Petersburgh sab-sch, 20. *Cincinnati*—Bond Hill sab-sch, 22; Cincinnati 3d, 17; — 6th sab-sch, 70; — 7th sab-sch, 50; — Bethany sab sch, 13 47; — Cumminsville (sab-sch, 10 34), 20 79; Clifton (sab-sch, 35 10), 46 83; College Hill sab-sch, 27; Goshen (sab-sch, 4), 5 10; Harrison sab sch, 7; Lebanon, 16 50; Loveland sab-sch, 23 51; — church, 11 71; Mason and Pisgah sab-sch, 4 41; Monroe, 2; New Richmond sab-sch, 16; Norwood sab sch, 10 16; Sharonville, 4 08; Silverton sab-sch, 3 27; Springdale (sab-sch, 7 08), 14 15; Westwood church and sab-sch, 16 75. *Cleveland*—Cleveland Euclid Avenue, 25 76; — Miles Park sab-sch, 34 07; Guilford sab-sch, 14 42; Independence sab-sch, 4; Kingsville sab-sch, 4 50; Northfield sab-sch, 6 50; North Springfield sab-sch, 2 89; Rome sab-sch, 6 92; South New Lyme sab-sch, 8 60. *Columbus*—Circleville sab-sch, 30 50; Grove City sab-sch, 17 83; Lancaster sab-sch, 12 31; Mifflin sab-sch, 11; Reynoldsburgh sab-sch, 8 50; Worthington sab sch, 6. *Dayton*—Dayton 1st, 38 52; Ebenezer sab-sch, 2; Franklin sab-sch, 20; Piqua (sab-sch, 43), 78 18; Springfield 2d sab-sch, 10 40; Troy, 12 62. *Huron*—Huron (sab-sch, 28 75), 31 45; Norwalk sab sch, 25; Tiffin sab-sch, 18 51. *Lima*—Columbus Grove sab-sch, 18 41; Ottawa, 2 20; St. Mary's sab-sch, 11 16. *Mahoning*—Leetonia, 4 99; Niles sab-sch, 11 88; Petersburgh sab-sch, 7 54; Vienna sab-sch, 11 85. *Marion*—Berlin (sab-sch, 7 25), 8 45; Iberia sab-sch, 16; Jerome, 2 50; Marion sab-sch, 30; Marysville sab-sch, 10 71; Mount Gilead, 5 08; Ostrander church and sab-sch, 5 70; Providence, 2. *Maumee*—Defiance sab-sch. 16 52; Montpelier sab-sch, 3; Paulding sab-sch, 4 50; Pemberville sab-sch, 9 67; Toledo 1st (sab-sch, 22 99), 40; West Bethesda sab-sch, 20. *Portsmouth*—Hanging Rock sab-sch, 10 45; Ironton (sab-sch, 5), 13; Mount Leigh sab-sch, 14. *St. Clairsville*—Barnesville (sab-sch, 6 46), 11 46; Beallsville sab-sch, 8 01; Bethel sab-sch, 15; Buffalo (sab-sch, 38 30), 47 90; Caldwell sab-sch, 2; Farmington sab-sch, 8 60; New Athens, 6 80; Rock Hill church and sab-sch, 14 30; St. Clairsville sab sch, 12; Scotch Ridge sab-sch, 7 25; Short Creek sab-sch, 3; Wheeling Valley sab-sch, 4 95. *Steubenville*—Amsterdam sab-sch, 10; Annapolis (sab-sch, 8 40), 11 85; Bacon Ridge, 2 70; Bakersville sab-sch, 8 50; Brilliant, 7; Buchanan Chapel sab-sch, 9; Carrollton sab-sch, 10 08; East Liverpool sab-sch, 7 61; Nebo, 1; New Hagerstown sab-sch, 7 26; Pleasant Hill sab-sch, 4 54; Steubenville 1st, 1 25; Still Fork sab-sch, 7 58; Two Ridges (sab-sch, 5 51), 7 51; Waynesburgh sab-sch, 11 60. *Wooster*—Apple Creek sab sch, 26 06; Congress sab-sch, 15; Dalton sab sch, 4 42; Fredericksburgh (sab-sch, 28), 33; Jackson sab-sch, 15; Loudonville church and sab-sch, 11; Mt. Eaton sab-sch, 5; Savannah sab-sch, 35; West Salem sab-sch, 7 46. *Zanesville*—Brownsville church and sab-sch, 14; Chandlersville church and sab-sch, 7 55; Coshocton sab-sch, 4 56; Duncan's Falls church and sab-sch, 7 55; High Hill sab-sch, 7 50; Jersey sab-sch, 13 40; Mt. Vernon sab-sch, 50; — church, 2 55; New Concord sab-sch, 11; Pataskala sab-sch, 7 50; Renville sab-sch, 5; Uniontown sab-sch, 1 40; Utica sab-sch, 10; Waterford, 2; Zanesville 1st (sab-sch, 28 02), 48 43. 1,927 02

Pacific.—*Benicia*—Healdsburgh, 4 35; Napa, 89 95. *Los Angeles*—Inglewood sab-sch, 11 50; Los Angeles 3d sab-sch, 10 36; — Boyle Heights (sab-sch, 8), 18; Orange, 3 55; Pasadena 1st, 34 95; Pomona sab-sch, 28 75; Redlands, 10; San Bernardino church and sab-sch, 31 78; Wilmington, 3. *Sacramento*—Marysville sab-sch, 20; Placerville sab-sch, 5; Sacramento 14th Street sab-sch, 3 50; Vacaville, 8 40. *San Francisco*—Concord sab-sch, 3 25; Danville sab-sch, 18 50; Oakland 1st, 61 50; — Prospect Hill sab-sch, 4; San Francisco Howard sab-sch, 1 95; West Berkeley sab-sch, 11. *San Jose*—Santa Cruz sab-sch, 6 25. *Stockton*—Fresno church and sab-sch, 37 75. 377 29

Pennsylvania.—*Allegheny*—Allegheny Bethel sab-sch, 33 32; — Central sab-sch, 10; — McClure Avenue, 30; — Providence, 69 96; Avalon, 5; Beaver sab-sch 39; Bull Creek church and sab-sch, 17 68; Concord sab-sch, 22 25; Freedom, 7; Glasgow, 3 45; Leetsdale sab-sch, 56 08; Natrona sab-sch, 7 20; New Salem sab-sch, 20 13; Pine Creek 2d, 6; Plains, 6 75; Rochester, 1 23; Springdale church and sab sch, 25 25; West Bellevue sab-sch, 30. *Blairsville*—Blairsville sab-sch, 5 03; Braddock sab-sch, 20; Cross Roads, 12 65; Ebensburgh sab-sch, 5 15; Greensburgh, 71 41; Irwin, 8 50; Jeannette church and sab-sch, 9; Johnstown sab-sch, 24 48; — church, 24; Latrobe church and sab-sch, 35; Ligonier, 13 16; Manor sab-sch, 16 20; Murrysville sab-sch, 25 04; New Salem (sab-sch, 16), 36 32; Pine Run sab-sch, 27 50; Plum Creek, 12; Poke Run, 18 05; Turtle Creek sab-sch, 16 44; Union, 4. *Butler*—Fairview, 6 43; Harlansburgh, 4; Harrisville sab-sch, 15 20; Jefferson Centre sab-sch, 14; Martinsburgh, 15 97; Mount Nebo church and sab-sch, 16 40; Muddy Creek sab-sch, 6 16; North Washington sab-sch, 15 72; Pleasant Valley, 2 40; Portersville sab sch, 136 20; Prospect sab sch, 12; Scrub Grass (sab-sch, 6), 13. *Carlisle*—Carlisle Biddle Mem'l sab-sch, 10 71; Duncannon sab-sch, 28 53; Great Conewago sab-sch, 6 24; Harrisburgh Market Square sab-sch, 50; — Pine Street, 78; Jas. Coleman Mem'l sab-sch, 40 cts; Middletown sab-sch, 10; Monaghan sab-sch, 15 81; Paxton, 3 40; Shermansdale sab-sch, 3 45; Silver Spring sab-sch, 12; Upper Path Valley (sab-sch, 40 25), 46 25. *Chester*—Coatesville, 10 04; Darby 1st sab-sch, 28 86; Doe Run sab-sch, 8; Downingtown Central sab-sch, 2; East Whiteland sab-sch, 21 13; Fagg's Manor sab-sch, 24 33; Great Valley, 10; Marple (sab-sch, 6 50), 12 41; Media, 11; Nottingham sab-sch, 9 10; Oxford 1st sab-sch, 4 98; Phœnixville sab-sch, 18 34; Unionville sab-sch, 4 51; West Grove, 2 75. *Clarion*—Academia sab-sch, 11 46; Cool Spring, 4; Du Bois sab-sch, 46 61; Greenville sab-sch, 15 72; Licking sab-sch, 10; Maysville, 3 61; Mount Pleasant, 3; New Rehoboth sab-sch, 10; Perry sab-sch, 4 99; Pisgah sab-sch, 30; Richland sab-sch, 7 50; Rockland sab-sch, 8 87; Scotch Hill sab-sch, 8 50; Tionesta sab-sch, 10 45. *Erie*—Atlantic sab-sch, 17 50; Belle Valley, 3; Bradford, 70 79; East Greene sab-sch, 9; Erie 1st sab-sch, 47 60; Fairfield sab-sch, 11 80; Fairview, 4; Gravel Run sab-sch, 4; Hadley (sab-sch, 6), 8; Kendall Creek sab-sch, 4; Milledgeville sab-sch, 3 40; Salem, 4; Springfield (sab-sch, 8), 10; Stoneboro sab-sch, 7 55; Sunville sab-sch, 18 50; Utica sab-sch, 19 82; Wattsburgh sab-sch, 8; Westminster sab-sch, 11 85. *Huntingdon*—Beulah sab-sch, 4; Buffalo Run, 2 70; Coalport, 5 14; Curwensville, 5 66; Fruit Hill (sab-sch, 14 55), 17 55; Houtzdale (sab-sch, 20), 20 81; Irvona, 16 09; Ken-

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more sab-sch, 14 47; Kylertown (sab-sch, 1 86), 3; Lewistown (sab-sch, 15), 41 16; Logan's Valley sab-sch, 6; Lower Spruce Creek sab-sch, 5 10; McVeytown sab-sch, 5; Mifflintown Westminster sab-sch, 17 65; Orbisonia sab-sch, 10; Osceola sab-sch, 24 91; Pine Grove sab-sch, 29 54; Sinking Creek, 3 04; West Kishacoquillas sab-sch, 21 50. *Kittanning*—Apollo, 10; Bethesda sab-sch, 18 25; Cherry Run sab-sch, 9; Elder's Ridge sab-sch, 20 63; Elderton sab-sch, 18; Freeport, 18 16; Indiana, 50; Kittanning 1st, 10; Mechanicsburgh, 6 22; Slate Lick, 8 94; Srader's Grove (sab-sch, 10), 16 15; West Glade Run sab-sch, 4 33. *Lackawanna*—Ararat sab-sch, 3 68; Ashley sab-sch, 38; Bethany sab-sch, 12; Dunmore sab-sch, 60; Gibson, 2 59; Honesdale sab-sch, 10 81; Langcliffe, 33; Mehoopany Creek sab-sch, 5 30; New Milford sab-sch, 9 95; Plymouth sab-sch, 16 28; Scranton 2d, 75 61; — Green Ridge Avenue sab-sch, 25 37; Snowden Memorial sab-sch, 11 66; Stella sab-sch, 20 39; Sterling sab-sch, 4 42; Stevensville sab-sch, 4 25; Sylvania sab-sch, 11; Towanda sab-sch, 80 75; Troy sab-sch, 10 75; Tunkhannock sab-sch, 8 75; Wilkes Barre 1st sab-sch, 100; — Memorial sab-sch, 78 93; — Westminster sab-sch, 38 44. *Lehigh*—Allentown church and sab-sch, 50; Ashland sab-sch, 7 10; Catasauqua Bridge Street sab-sch, 13 72; Easton 1st sab sch, 18 85; — Brainerd sab-sch, 2 50; — Dock Street sab-sch, 8 52; Hokendauqua sab-sch, 5 27; Mauch Chunk sab-sch, 25; Pottsville 1st, 5 18; Shenandoah sab-sch, 3 19; Slatington, 6 02; South Bethlehem church and sab-sch, 16 51; Summit Hill church and sab-sch, 71 67; Tamaqua 16 43. *Northumberland*—Bald Eagle and Nittany, 5 09; Beech Creek, 1 75; Berwick sab-sch, 16; Derry sab-sch, 6; Emporium sab-sch, 8; Lycoming sab-sch, 16; Mooresburgh sab-sch, 8 60; New Columbia sab-sch, 4; Orangeville sab-sch, 14 70; Raven Creek sab-sch, 10; Shamokin sab-sch, 43 67; Williamsport 1st sab-sch, 33 09; — 2d sab-sch, 7 17. *Philadelphia*—Philadelphia Chambers sab-sch, 17 01; — Hope Chapel, 18 92; — Tabernacle sab-sch, 64 53; — Westminster, 32 11. *Philadelphia Central*—Philadelph'a Alexander sab-sch, 8; — Cohocksink sab-sch, 3 80; — Gaston, 1 11; — Mantua 2d sab-sch, 18 30; — Memorial sab-sch, 22 67; — Northern Liberties 1st sab-sch, 50; — Richmond sab-sch, 14; — Trinity sab-sch, 16. *Philadelphia North*—Abington, 45; Ann Carmicheal sab sch, 5; Bridesburgh sab-sch, 13 75; Carmel sab-sch, 7 41; Germantown Market Square, 34 27; Jenkintown sab sch, 22 02; Leverington (sab-sch, 20 50), 30 83; Newtown, 44 33; — Edgewood sab-sch, 22 69; Norristown Central sab-sch, 33 95; Pottstown (sab-sch, 24 20), 36 20; Thompson Memorial sab-sch, 19. *Pittsburgh*—Cannonsburgh sab sch, 19 25; Duquesne (sab-sch, 7), 15; Hazlewood (sab-sch, 13 29), 31 99; Hebron, 5 75; McKee's Rocks sab-sch, 14; Mansfield sab-sch, 40; Mingo, 3; Mount Olive, 16 55; Oakdale, 15 45; Pittsburgh 1st, 154 36; — Covenant sab-sch, 17; — East Liberty, 10; — McCandlass Avenue sab-sch, 19 83; — Shady Side sab-sch, 22 50; — South Side sab-sch, 85 93; Riverdale sab-sch, 15 50; Sharon sab-sch, 47 17; Swissvale sab-sch, 55 77; Verona, 46 50; Wilkinsburgh sab-sch, 34. *Redstone*—Connellsville sab-sch, 73 66; Fayette City sab-sch, 8 80; Laurel Hill sab-sch, 50; McKeesport (sab sch, 53 17), 224 77; Pleasant Unity (sab-sch, 18), 23 53; Rehoboth sab-sch, 19 62; Round Hill, 37; Tent, 50 cts; Tyrone sab-sch, 16 60; Uniontown, 26 54. *Shenango*—Hopewell sab-sch, 9 33; Leesburgh, 2; Moravia church and sab-sch, 7 05; Mount Pleasant, 9 05; Neshannock sab-sch, 39 56; Princeton sab-sch, 7 50; Rich Hill, 9; Transfer sab-sch, 10 40; Wampum church and sab-sch, 23 19. *Washington*—Burgettstown, 14 50; Claysville sab-sch, 35 03; East Buffalo sab-sch, 22 87; Forks of Wheeling sab-sch, 29; Limestone sab-sch, 15 30; Lower Ten Mile sab-sch, 23; Mill Creek sab-sch, 21 30; Unity, 1; Upper Buffalo, 30; Wellsburgh sab-sch, 22 48; West Liberty sab-sch, 10 25; Wheeling 2d sab-sch, 32 77. *Wellsboro*—Farmington sab-sch, 6; Knoxville (sab-sch, 3), 4; Tioga sab-sch, 11. *Westminster*—Chestnut Level, 19 29; Hopewell sab-sch, 10; New Harmony sab sch 6; Slateville, 8 71; Stewartstown sab-sch, 30. *West Virginia*—Buckhannon sab-sch, 13; Kingwood sab-sch, 5; Pleasant Flats sab-sch, 3 31. 5,652 92

South Dakota.—*Aberdeen*—Groton sab-sch, 2 85; Richland sab-sch, 4 01; Uniontown sab-sch, 5 42. *Black Hills*—Rapid City sab-sch, 3 17. *Central Dakota*—Blunt sab-sch, 6; Howell sab-sch, 1 05; Wessington sab-sch, 2 11. *Southern Dakota*—Canistota, 2; Harmony sab sch, 5 16; Parker sab-sch, 8 44; Sioux Falls (sab-sch, 2), 9 14. 49 35

Tennessee.—*Holston*—Davidson's River sab-sch, 6; New Hope sab-sch, 2 05; Salem sab-sch, 5 20; Timber Ridge sab-sch, 7. *Union*—Knoxville 4th, 13 25; Madisonville, 32 cts; New Market sab-sch, 16; Shannondale sab sch, 11 26; Spring Place sab-sch, 6 13; Westminster sab-sch, 4. 71 21

Texas.—*Austin*—Eagle Pass, 3; Fort Davis sab-sch, 6 88; Lampasas sab-sch, 10. *Trinity*—Dallas German sab-sch, 5; Glen Rose sab-sch, 3 85. 28 73

Utah.—*Montana*—Anaconda church and sab-sch, 8; Boulder sab-sch, 25 10; Granite, 35; Grantsdale sab-sch, 3 55; Great Falls sab-sch, 4 80; Helena 1st, 19 30; Missoula sab-sch, 32 15. *Utah*—Ephraim church and sab-sch, 8 05; Hyrum Emmanuel, 10 85; Salt Lake City 1st sab-sch, 22; — — church, 6; Richfield sab-sch, 13. *Wood River*—Malad sab-sch, 7. 194 80

Wisconsin.—*Chippewa*—Phillips sab-sch, 3. *Lake Superior*—Menominee sab-sch, 20; Negaunee sab-sch, 28 50. *Madison*—Belleville sab-sch, 5; Beloit 1st sab-sch, 6 25; Janesville sab-sch, 25 14; Oregon sab-sch, 8 12; Platteville German sab-sch, 10; Prairie du Sac sab-sch, 23 83; Richland Centre sab-sch, 10; Waunakee sab-sch, 2 50. *Milwaukee*—Beaver Dam 1st sab-sch, 12 17; Beaver Dam Assembly sab-sch, 10; Milwaukee Immanuel sab-sch, 30 98; Somers sab-sch, 11. *Winnebago*—Appleton Memorial sab-sch, 7 30; Buffalo sab-sch, 2 70; Marinette, 57 72; Neenah, 18 65; Omro sab-sch, 8 81; Packwaukee sab-sch, 5 45; Shawano, 4; Wausau sab-sch, 52 72. 363 84

Total from Sabbath-schools, July, 1891	$ 13,447 19
Total from churches, July, 1891	6,166 77
Total from churches and Sabbath-schools, July, 1891	$ 19,613 96

MISCELLANEOUS.

Whitson sab-sch, N. Y., 2 75; Dry Fork sab-sch, Illinois, 1 50; Saranac Lake sab-sch, N. Y., 4; Rogers sab-sch, Arkansas, 3 40; Rowland sab-sch, N. C., 3 35; Rocky Ford sab-sch, Col., 3; Rev. L. B. Crittendon, Belgrade, Montana, 2 50; Angus sab-sch, Canada, 7 33; Summerville sab-sch, Illinois, 3; East Canstable sab-sch, N. Y., 1 70; "Thank off'g from a friend," 25; Hendrum sab sch, Minn., 1 84; Quincy sab-sch, N. Dakota, 1 50; Drewsburg sab-sch, Ind., 5 33; Little York sab-sch, N. J., 5; Milton sab-sch, N. C., 2 50; Tin Cap sab-sch, Ontario, 2; Chino sab-sch, Cal., 1 65; Newburgh sab-sch, Penna., 5 73; Highland sab-sch, Florida, 1; Ethel sab-sch, Missouri, 4 81; Williams Grove sab sch, Penna., 3; Cedar Union sab-sch, Mich., 1 95; Good Will Mission sab-sch, Elizabethport, N. J., 2 04; "S.," Philad'a, 2; Amadore sab-sch, Mich., 4 50; Banner Union sab-sch, Iowa, 1 50; Jefferson sab sch, S. C., 10; Hemblesville sab-sch, Penna, 6; Fairmont sab-sch, Minn., 7; Lugonda sab-sch, Missouri, 7; Elwood sab-sch, N. J., 7 47; Courtney sab-sch, Penna, 4; Waterville 1st church, Wash., 1; McGilliway sab-sch, Ontario, 7 10; Skyland Springs sab-sch, N. C., 7 30; A. M. Hayes, Leopard, Penna., 25 cts; La Fayette sab-sch, Georgia, 3 66; G. T. Dillard, S. C., 25 cts; Deer Creek sab-sch, Ok. Ty., 1 50; D. S. Baker, Tenn., 25 cts; David Brown, N. C., 37 cts; Bluff Union sab-sch, Mich., 2 25; Poseyville sab-sch, Mich., 5 32; Chas. Shepherd, Wash., 1 71; Gilead sab-sch, Neb., 84 cts; Beulah sab-sch, Georgia, 2 90; Elba sab-sch, Minn., 2 40; W. H. Long, N. C., 1 28; "J.," Dayton, Ohio, 5; Stockton sab-sch, Md., 6 67; Kingfisher sab sch, Ok. Ty., 2 50; Slaterville sab-sch, Utah, 3 90; Monroe sab-sch, Morristown, N. J., 1 02; Pierceville sab-sch, Kansas, 2 20; "C.," Penna., 1; Rev. W. L. Tarbet and wife, Ill., 1 80; G. E. Wright, Utica, Ohio, 5 15; Courtney sab-sch, Penna., 7; Peel Tree sab-sch, W. Va., 2 53; Divermore sab-sch, Illinois, 4 50; North Branch sab sch, N. J., 3 50..... 230 50

Total receipts, July, 1891	$ 19,844 46
Deduct contribution, Springfield Presbytery, Springfield 1st church, rec'd May 20, sent in error, 69 38; Deduct contribution, Omaha Presbytery, Omaha Knox sab-sch, entered, by error, twice in June receipts, 23	92 38
	$ 19,752 08
Amount previously acknowledged	41,993 67
Total contributions since April 1, 1891	$ 61,745 75

C. T. McMullin, *Treasurer*,
1334 Chestnut Street, Philadelphia, Pa.

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Pennsylvania—Frank K. Hipple, 1340 Chestnut Street, Philadelphia, Pa.

BEQUESTS OR DEVISES.

In the preparation of Wills care should be taken to insert the Corporate Name, as known and recognized in the Courts of Law. Bequests or Devises for the

General Assembly should be made to "The Trustees of the General Assembly of the Presbyterian Church in the United States of America."

Board of Home Missions,—to "The Board of Home Missions in the Presbyterian Church in the United States of America, incorporated April 19, 1872, by Act of the Legislature of the State of New York."

Board of Foreign Missions,—to "The Board of Foreign Missions of the Presbyterian Church in the United States of America."

Board of Church Erection,—to "The Board of Church Erection Fund of the General Assembly of the Presbyterian Church in the United States of America, incorporated Mar. 27, 1871, by the Legislature of the State of New York."

Board of Publication and Sabbath-school Work, to "The Trustees of the Presbyterian Board of Publication and Sabbath-school Work."

Board of Education,—to "The Board of Education of the Presbyterian Church in the United States of America."

Board of Relief,—to "The Presbyterian Board of Relief for Disabled Ministers and the Widows and Orphans of Deceased Ministers."

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Board of Aid for Colleges,—to "The Presbyterian Board of Aid for Colleges and Academies."

Sustentation is not incorporated. Bequests or Devises intended for this object should be made to "The Board of Home Missions of the Presbyterian Church in the United States of America, incorporated April 19, 1872, by Act of the Legislature of the State of New York, *for Sustentation.*"

N. B.—Real Estate devised by will should be carefully described.

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THE CHURCH

AT HOME AND ABROAD.

NOVEMBER, 1891.

THE SABBATH A PRECIOUS GIFT FROM GOD.

There is a way of looking at the Sabbath which makes it seem as if God grudged man his opportunities and means of enjoyment, and in mere arbitrariness came into every week and set His mark on one day, harshly forbidding man on that day to enjoy himself. One day of every seven, such people feel, is made of no value to them. They are just held waiting, as they are at a railroad station when the cars are not "on time." So much time is made useless to them, and they are not able to see how it is of any use to God. So regarded, doubtless it is of no use to him—gives him no pleasure. As a Father, he is grieved to have his children so misunderstand, and misuse, and spoil his sweet gift, and throw it back in his face sour and worthless.

He has taken pains in his Word to make us understand what a blessed gift to us the Sabbath is: "Blessed is the man * * * that keepeth the Sabbath from profaning it, and keepeth his hand from doing any evil."

The late William E. Dodge once said to a board of railroad directors of which he was a member: "If you require your conductors to break the fourth commandment, you have no right to expect them to keep the eighth."

A famous financier once discharged a clerk for refusing to do some work which he had required of him on a Sabbath; but took the first opportunity to recommend him as cashier to a bank, and gave to the directors as his reason for recommending him the fact that the young man had preferred to lose his situation rather than do what he considered wrong. Such a young man could be trusted.

These are illustrative cases, and they are significant. It is not affirmed that every man who will work on the Sabbath will also steal, or be unfaithful to his employer. But it is affirmed that careful and conscientious keeping of the Sabbath is excellent evidence of a conscience sensitively alive to all moral wrong, to all modes of disobedience to the law of God.

Disregard of the Sabbath, neglect of its proper religious observances, giving it to secular labors or secular diversions, dulls the conscience, diminishes its sensibility, makes a person more ready to claim that there is no great harm in whatever self-indulgence he would like. The boy who

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forsakes the Sabbath-school and the church service to go fishing, or gunning, or swimming, is not apt to limit his indulgence to those things which would be innocent on other days. He is apt to find a higher zest in gratifications which are provided for in drinking saloons, and in other places which he would not like to have his mother know that he visits. He is apt to tell some lies to his mother about this, and this lying to her educates him into skill in lying to his employers, and by and by to the people, in order to induce them to put him into office. Business men know that a boy who will not engage in any secular diversions on the Sabbath; who frankly tells his comrades that he considers the Sabbath God's time and he will not steal it from Him; who says also, "My parents taught me to keep the Sabbath, and God bids me honor my parents, and I mean to obey them and Him"—that is the kind of boy that business men want. They are sure that their accounts, and keys, and money are safer in such a boy's hands than in the hands of one who is careless of those religious obligations which Sabbath-keeping guards. If such a boy is bright and capable mentally, he is the boy that is wanted. And a Sabbath-keeping boy is apt to be bright mentally. If his natural intellectual endowment is moderate it is apt to be well cultivated and developed. The boy who keeps the Sabbath conscientiously is conscientious in getting his lessons at school, and nothing else makes such accurate book-keeping as conscience. Have you never seen a book-keeper in distress at his accounts not balancing perfectly? This was not so much for the value of a few cents or dollars, as from his unwillingness to have his figures lie. He must have it right. He wants everything right. There is a wonderfully close relation between the multiplication table and the ten commandments. And there is a no less close connection between the fourth commandment and the other nine. He "that keepeth the Sabbath from profaning it" is very apt to "keep his hand from doing any evil." This is not only because the same kind of conscience which keeps a person from violating the Sabbath is pretty sure, by an equal force, to restrain him from whatever is evil. Besides that, true Sabbath-keeping is the most effectual means we have for cultivating the conscience, for enlightening and invigorating it. The power of such a day, coming to us after every six days of week-day toil, to increase our knowledge of God—of His word and His will—and to deepen our sense of obligation to obey Him, is incalculable. There is no other such conservator of intelligent morality as a sacredly kept Sabbath. A church-going people is always a virtuous people. A reverent, Sabbath-keeping people, is an orderly, law-abiding people. Moral and social evils, comparatively speaking, do not prevail among those who keep the Sabbath from profaning it.

There is a close connection between conscientious Sabbath-keeping and true happiness.

No doubt conscientious Sabbath-keeping involves some self-denial. There are pleasant things—things which any healthy mind can enjoy—in which a conscientious Sabbath-keeper will not indulge himself

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on the Sabbath. Inspired Isaiah recognized this: "If thou turn away thy foot from the Sabbath, from *doing thy pleasure* on my holy day." There are many pleasures which are real and harmless, and which God meant us to enjoy, which He asks us to forego on His Sabbath. It is necessary to put some restraint on ourselves, to deny ourselves somewhat, in order to be obedient. The Sabbath hours could sometimes be employed in secular labor and business, no doubt, with pecuniary gain. A business man, a laboring man, who will conscientiously keep the Sabbath, must sometimes forego opportunities to earn or to gain money which he feels the need of, or at least could make good use of.

Is there anything singular, or remarkable, or hard in this? Can any child be always dutiful to his mother without sometimes denying himself, for her sake, of pleasure which he could be taking in play? Does a dutiful daughter never find occasion, in her maturity, to deny herself, for her father's sake, of what (if it were not for his need) would be pleasant or profitable to her? Does not marriage and maternity often involve the giving up of social enjoyments and opportunities of which a young woman had been fond, and sometimes very tiresome confinement in the care of the sick or of little children? Do these self-denials make children and wives less happy? If they were forced upon them by sheer power and despotism, certainly they would worry, and irritate, and oppress. But if love wins to them—if they are voluntary self-denials—what say you of the happiness of those who practice them, compared with that of those who refuse them, having no love which would dispose to them? Love which will not brook self-denial—love which will not make self-denial easy and sweet—is not a love that is fit for babes to be born into, or for men or women to lean their hearts upon.

Is such love fit to offer to GOD? Shall we fly in His face with impudent disobedience, because we find that one of His most deliberate arrangements for our life in His world, sometimes requires us to deny ourselves of some pleasure we are very fond of, or to refrain from something we would greatly like to do?

Every one must make up his own mind about this for himself, but if you are not willing to practice considerable self-denial you would better not be a wife, nor a mother, nor a husband, and you cannot be a child of God.

You cannot truly keep the Sabbath from polluting it, without self-restraint and self-denial.

But then there is another side to this, even as there is to the self-denials which domestic love occasions and sanctifies.

Willingness to forego our own pleasures for the sake of those we have given our hearts to is the only way of access to all the infinite sweetness of home and its holy bliss. Willingness to forego our own pleasure in obedience to our Heavenly Father, finds its reward in the fulfillment of this word: "Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth." —Isa. 58: 14.

Every way we can look at it, and the

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more the more we look at it, the Sabbath is seen to be one of God's best gifts to mankind. The Sabbath and the family were God's two earliest positive institutions. They are paradisaical institutions. They date from Eden. Each of them was made the subject of one of the commandments engraved on the tablets of stone on Sinai. The keeping them from pollution is the best safeguard of the happiness of any earthly community. The real respect for them is a true measure of the virtue and the happiness of any people. All light and low views of them, all skepticism about them, all uneasy chafing at them as if they were yokes of tyranny, are of the devil. Keep God's Sabbath holy, and keep your own homes holy, if you would keep your country from a fate as terrible as that of Sodom.

MISSIONARIES' WIVES.

Rev. Dr. H. H. Jessup, in one of his visits to this country, was addressing the students of a theological seminary. Opportunity had been given to send him written questions which he would answer, as he should be able, in his address. One question was: "What is the work of a missionary's wife?" His prompt reply was: "I should say, much the same as that of any other man's wife." He soon made it seem a great thing to make and keep a home for a man and to take care of him in it—so to environ him and be such a companion to him as will make him the most of a man that he is capable of becoming, and give all his consecrated faculties the best opportunity and encouragement to the most effective use of them; and then, if God gives them children, to nurture and rear them into power and fitness to continue and expand their father's work in a subsequent age.

This wholesome beginning of his address did not prevent, but admirably prepared the way for his presentation of the various ways in which, beyond her domestic duties, the wife of a missionary can help her husband and his brethren in various forms of missionary work, just as a pastor's wife does at home. That the wife cannot do all that the maiden can do, who has not the domestic cares and labors, is to be assumed in a foreign mission as well as in a home parish. These different kinds of woman's work complement and promote each other. Every woman is most happy and most healthy in having some of both; but the proportions will not be the same. One should never be exalted at the expense of the other. This cannot be done without damaging both.

Dr. Ashmore, a Baptist missionary in China, writing in the Chinese *Recorder*, quaintly and forcibly says:

The man will do scant justice to woman's work out here who does not take into account what the wives are doing. Their work is not always reported, and and not always reportable, but it has to be done all the same. They are busy at something all the time, helping on in a score of unnumbered and unsentimental ways. They look after schools, and teach Bible-women, and send them out, and take their reports. They look after the

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women of the churches—old folks, young folks, well folks, feeble folks and all sorts of folks who need bits of help, and odds and ends of good advice and wise suggestion. Besides that which cometh upon them daily,—the care of their little families,—they have to provide for all the strangers that come along (of whom I was one). They have to fit up the provision chests of their husbands every time they go off on tours to the country. Some of them would starve if their good wives did not look after them. If there are any social amenities to be observed, in order to good standing in the community, the wives have to see to them also, or they won't be done. Ostensibly the husband is here to do a little civilizing, as a sort of secondary work (though I challenge the wisdom of the whole attempt), but his wife often has to keep her eye on him to prevent his being barbarized while he is about it. He would go round with sleeves out at the elbows and shoes careened ever on one side. He would get to taking his breakfast in the pantry or at his writing-desk. Every time he comes back from the jungle his wife has to put him through to make him presentable and a credit to the Missionary Union that sent him out. Nor does that begin to be all of woman's work for missions that the wife has to do; she is expected to be a compendium of all sorts of small but important information. She is the general supplementer of all manner of minor unfinished items in the round of missionary life. She mixes medicines, spreads plasters, gives out doses of painkiller, warns the children against green fruit and colic, puts on patches, sews on buttons, deals out bits of thread and needles, asks the children how their mothers are, and the mothers how the children are, keeps count of the baptizing gowns, looks after the preparation for communion service, keeps the desk supplied with postage stamps, forwards the letter to her husband in the country, tells him where he left his hat when he cannot find it, reminds him that his coat has not been brushed nor his shoes blackened, when he is going to make a call, and so on, with twenty other things of no great account in making up a "report," but all of which are valuable items of solid missionary usefulness.

ACROSS CONTINENT AND OCEAN.

JOHN GILLESPIE, D. D.

[My Dear Dr. Nelson:—You were kind enough to express the hope that our friends might hear from me through The Church at Home and Abroad during my absence. I send the following, but without definite promise as to the future. I carry heavy commissions, which will require a great deal of *official* writing; possibly some of it may be sent you from New York.]

A LOST DAY.

We have just crossed the 180th parallel of longitude, reckoning from Greenwich, England, and have lost a day! We retired on Monday evening at the usual hour, and rose this morning to find that Tuesday had been annihilated, and that we had suddenly plunged into Wednesday. The loss, however, is more apparent than real, being but the result of large increments of time which have been accumulating to our credit. Since leaving New York, we have been turning our watches back daily, in proportion to the rapidity of our

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movement westward, thus borrowing from the future and increasing each day by a fraction of an hour. Now the day of reckoning has come, and we have balanced our ledger by dropping an entire day from the calendar. Would that lost days could always be as easily accounted for and adjusted! From this half-way point let us take a glance backward.

ACROSS THE CONTINENT.

The trans-continental journey has already drifted so far astern that the few personal discomforts are forgotten, and it is remembered simply as a succession of delightful surprises and of almost thrilling experiences. The mighty sweep of fertile plain, majestic river, towering mountain range and sterile desert, can never be forgotten. An enforced break at Chicago, because of a delayed train, afforded the privilege of a few hours of pleasant fellowship with our honored Field Secretary and a call upon the worthy President of the Northwest Board, thus keeping us in close touch with the world-wide enterprise which centres at 53 Fifth Avenue, New York. A Sabbath in Denver, with a cordial welcome from the pastors and an opportunity of speaking a word for foreign missions, illustrated the well-known fact that interest in this grand theme is not limited by broad plains or mighty rivers. The well-equipped churches of this wealthy young city, but yesterday home mission enterprises, are stretching forth a vigorous hand towards the multitudes sitting in darkness.

A day at American Fork, some thirty-five miles east of Salt Lake City, attending a kind of home missionary Chautauqua where missionaries from every part of Utah had gathered for recreation and mutual benefit, gave us a long desired glimpse of Mormonism, and some conception, at least, of the hardship involved in frontier work. Learning that arrangements had been made in the town for the entertainment of guests at a moderate charge, we drove at once to the parsonage. Imagine our astonishment to hear the driver directed to take us to the house of the *first* Mrs. R——. Mormonism, sure enough! We soon learned, however, that this was a former designation and that polygamy no longer polluted the dwelling. This can not be said of all the dwellings in American Fork. We learned, on inquiry, that while the provisions of the Edmunds bill are fairly well enforced in large centres, they are quietly ignored and occasionally openly and flagrantly violated in the more distant parts of the territory. Polygamy is doomed, but the power of Mormonism as an organized force is mighty, and its great effort now is to make itself felt as a factor in politics. Under God, we must look to the church and the school as represented in that noble band of self-denying laborers assembled at American Fork, as the potent agencies in the pulling down of these strongholds of Satan, and in the establishment of a high-toned Christian civilization.

AT THE GOLDEN GATE.

A walk through "Chinatown"—the Chinese quarter of San Francisco with some 20,000 inhabitants—in the evening, under the convoy of the Rev. A. J. Kerr, of our Chinese Mission, gave us our first glimpse of unvarnished heathenism, and introduced us to the gravest problem which confronts the Christian Church on the Pacific Coast to-day. From joss-house to gambling and opium den there is enough to appall the stoutest heart and to challenge the Church to the rescue.

In the midst of this mass of heathenism stand three or four centres of influence supported by our beloved Church, like the oases in the great Nevada desert, through which we had recently passed, reclaimed from the surrounding desolation by irrigation. The church on Stockton Street, with its well-filled night school and Sun-

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day school, its Y. M. C. A. and its regular Sabbath congregations is a power for good, not only to Chinatown but to the great province of Canton, to which the converts are constantly returning. This church was the apple of the eye to the late Rev. A. W. Loomis, D. D., who, having finished his course, was laid to rest but a few days before our visit. Mr. Kerr is now in sole charge of the Mission, the Rev. I. M. Condit, of Oakland, in addition to the oversight of an excellent Chinese work in that city, preaching in Chinese each alternate Sabbath.

Upon the *Woman's Occidental Board* devolves a great responsibility in connection with this work, and grandly have they responded to the call of duty. This Board, like similar organizations in the East, is a band of noble Christian women, co-operating with our Board in New York, who have given themselves without reserve to this service for Christ. The Mission Home on Sacramento Street, in connection with which such a grand work of rescuing girls doomed to the vilest of slavery has been carried on, is the "upper chamber," where this Auxiliary Board holds its councils and from which the voice of prayer and praise is wont to ascend. We found the ladies sorely troubled because of the pressing need of a new home, where the girls already rescued might be more adequately provided for and the increase of the work made possible. In addition to the Chinese work here and there along the coast, the question of their responsibility to the Japanese women was pressing for an answer, to say nothing of their obligations to China, Persia, and other parts of the foreign field.

Our work among Japanese men, once more in the efficient hands of Dr. and Mrs. Sturge, is full of promise. Like the work among the Chinese it ebbs and flows. The rigid enforcement of the restrictive measures against the Chinese is bringing the laboring class of Japanese to this country, while the immigration of the student class is falling off. These laborers push right out into the villages and farming regions, so that they are not easily reached from the centre.

"WASTED EFFORT."

Under this caption one of the San Francisco dailies reported a magnificent farewell reception tendered to the missionaries and visiting secretary and wife about to sail on the "Oceanic." The reception was given by the young people of the Calvary Presbyterian Church, under the efficient leadership of the Sunday-school superintendent, Mr. James Hosburg, Jr., of the Southern Pacific Railway. The "wasted effort" referred not so much to the farewell meeting as to the sending forth of more missionaries for the evangelization of China. But the secular man "looketh on the outward appearance," and cannot discern things spiritual and far-reaching in their relations. Not so was the out-going of these missionaries regarded by the large and enthusiastic audience which greeted them in Calvary Church, and afterwards patiently awaited the opportunity of grasping them by the hand in the lecture-room. Many years will pass before the recollection of that rousing missionary meeting, with its soul-stirring music, and the handsomely decorated lecture-room with its richly laden tables of California fruit, and the earnest God-speed of new-found friends, shall fade from the memory. A goodly number of these friends "accompanied us to the ship" on the next afternoon, and stood with patient kindness waving their adieus as we were being borne out towards the Golden Gate.

CHINA AFLOAT.

Our ship is a veritable Chinatown in miniature, minus the more disagreeable

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and offensive features. How strange it seems to our occidental eyes to see Chinese everywhere — climbing the rigging with the sure-footedness of genuine Jack-tars, gliding about the saloon with a quiet grace and swarming in the steerage, their faces set towards their native land. The captain tells us that the Chinese make admirable seamen, capable and reliable, and equal to any emergency; while there is a conspicuous absence of the more vicious habits which too often characterize sailors. They are also ideal waiters, anticipating wants and responding to calls with a promptness and efficiency leaving nothing to be desired.

We have some two hundred Chinese passengers on board, returning after a sojourn in the United States. It is quite pathetic to learn that several of them embarked in a dying condition, hoping to reach their native land in time to close their eyes in death, or, failing that, to have their bodies embalmed and laid away near the ancestral home. Two have already died; but not one of the scores of their countrymen on board would touch their dead bodies, lest the spirits of the dead should molest them in the future. Such work falls to the white men of the crew and the surgeon. In case of need, however, all will cheerfully contribute to meet the expense of embalming, that the bodies may rest in Chinese soil. These embalmed bodies are delivered to the Tungwah Hospital in Hong Kong, and forwarded by the Hospital to the families of the deceased. It burdens one's heart to think of these poor heathen dying without Christ after a sojourn in a Christian land.

Turning to the missionaries on board, we find China still in the front, the eleven connected with our Board all being destined for that empire, while four connected with other Boards are looking to Japan as their field of labor. Two distinguished gentlemen on board also give China a conspicuous place on our passenger list, the Hon. G. Lamaire, French Minister to Peking, and Count Arthur Cassini, Russian Ambassador to the same court. The former, who is returning before the expiration of his furlough because of the present complications in China, has been connected with the French service in the empire since 1854; was interpreter to the French commander at Peking in 1860, and is the deviser of the present Protectorate in Tonquin. His large experience in China imparts value to his opinions on the present agitation in the central Provinces. Before leaving Paris he expressed substantially the same opinion concerning the uprising as that expressed by Dr. Martin in our Mission House just before his recent return to China, viz., that it was the protest of the boatmen along the Yang-tse-kiang against the increasing use of steam on that great river, and the consequent interference with their calling. Mr. Lamaire still clings to his opinion, while admitting the possibility of the uprising taking a wider sweep and leading to far-reaching consequences. He is quite unwilling to believe that it is the outcome of a well-laid scheme to overthrow the present dynasty, the theory most commonly accepted.

Sept. 9.—Here we are safe and well in Yokohama, the guests of the beloved Dr. and Mrs. Hepburn, whom we are glad to find fairly well, notwithstanding the infirmities of advancing years.

JOHN GILLESPIE.

THE PASTOR'S LOVE OF HIS FLOCK.

[*A Charge to a Pastor at His Installation by the Presbytery of Chester.*]

As the whole law of God is briefly comprehended in the one word LOVE, so also is the whole duty of the pastor. He who bought the flock of God, with his own blood, has entrusted this portion of it, this

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selected number of his sheep and lambs, to your care. These are yours, to feed, to guide, to watch over, to lead into his pastures, and beside his still, sweet waters; peradventure, also, along steep and perilous paths, and through the valley of the shadow of death. He may even call you, as he himself was called, to give your life for the sheep.

They have chosen you to lead them; have given you their confidence; are ready to hear your voice, with a peculiar trust, and to follow you. Is there nothing in this touching bestowment of trusting affection to win your love to them? See you nothing in them, regarded as Christ's disciples and representatives—in them collectively, as an organzed body of Christians, upon which the cause of Christ in the community so much depends—in all this, nothing to engage your utmost affection, for their sake, and for Christ's sake?

Behold, also, among them, precious, immortal souls, for whom the fountain is open, but they come not to it for cleansing, for whom the supper is ready, but they "make excuse," for whom Heaven waits yet a little while, but they are devoted to earthliness. You are to see them seated in the same pews with your covenanted brethren and sisters, mingling with them in social intercourse and secular business, dwelling in the same homes, sitting at the same tables, sharing the same blood, hastening to the same inevitable grave and to the same impartial judgment—alas! perhaps, to what opposite eternal destinies! These unhappy and exposed immortals are here to determine whether they will hear and obey the gospel, which you are to preach.

Shall the mother love the babe that she must feed from her breast or it will perish? and shall not the pastor's heart go forth in disinterested yearning to souls that must receive the word of God from him, or perish eternally?

The stronger such love for your people is, the stronger and deeper and purer will your love to God be. Can the true wife's love for the child she has borne diminish her love for her husband? As little can the pastor's pure and true love to the souls God has committed to his care, compete with his love to God. Then give full scope to that affection and give it plentiful nurture.

As your eye alights upon the dwellings of your people; as, in your daily walks, you meet them with reciprocal salutations; as you visit them in their homes; as you sit in the pulpit and see them quietly coming in and filling up the pews, turning their expectant faces toward you, and reverently waiting to be led by you to the throne of grace and to hear from you the word of life; as, from Sabbath to Sabbath, year after year, you find them more and more ready to hear you with interest and docility; as you find your presence and benediction more and more essential to enliven their nuptial festivities and to console them in their seasons of bereavement; watching still your heart, and with much care and prayer keeping your affection pure. yield fully to all these accumulating influences and let them kindle that affection up to its utmost possible intensity, even until your entire capacity of affection shall glow with the generous, sacred, heavenly fervor.

The pastor's love must be *patient*. Think not to be drawn on evermore by unexceptionable goodness on the part of the people. Remembering your own imperfection, do not expect perfection in them. Count not too confidently on all the consistency and constancy of affection which the proprieties of the relation demand. Look unto Him who is your great example and seek to imbibe His spirit of patient forbearance—forbearance, be it remembered, not only with the perverseness and the malignity of enemies, but with the inconsistencies and frailties of friends. You will doubtless have your patience tried, in the pastoral relation to any people on earth. Your love for your people (whoever that people may be) will be likely to have its power of endurance tested. Be *patient* toward all. Let no inconsistencies, no unkindnesses, no absolute injuries alienate your affection. They will not, if it be that *pure* affection. Doth a true mother cease to love a wayward, undutiful, even a profligate son? No more doth a true pastor withdraw his affection from those who heed not his voice, and who wander even to their undoing. If they will not let him draw them to him, in Christian communion, and if, heedless of his warnings, they will rush on destruction, still his heart will follow them with affectionate longing, in all their devious ways; and, if he must stand by their hopeless death-beds, no mother's heart would ache with a more disinterested sorrow.

The true pastor's love to his people is like parental affection, begetting responsive love as a natural product. He loves them as a mother loves her offspring, with an ardor which floods of undutifulness cannot quench. He loves them as Christ loveth us, so patiently bearing with us, so magnanimously forgiving us.

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THE TERRITORY OF WEST JERSEY PRESBYTERY, 1870–1890.

REV. REV. F. R. BRACE.

There is something remarkable in the growth of population, the settlement of new villages and towns, and consequently in the increase of church membership in South Jersey, and especially in what was formerly called "The Pines." All this is the more remarkable because the greater part of the development has taken place in a section that was supposed to be utterly unfit for agricultural or horticultural purposes. The general idea was that this sandy soil could produce nothing but pines, which in the course of every forty or fifty years were to be cut down and sent to the great cities for kindling wood, or be burned into charcoal. On account of the wilderness condition, this region, comprising all of Atlantic County and portions of Camden, Gloucester and Cumberland Counties, was sadly neglected by the Church, and the sparse neighborhoods had sparser church ministrations. Some small villages and towns were settled in this territory, most of them connected with glass factories.

The laying of lines of railroad through this section between 1850 and 1860 was the beginning of the development which has made such progress. Then commenced the founding of new villages and towns and the establishment of numerous sea-side resorts. Cape May was up to that time the only sea-side resort below Long Branch. It would be difficult to name all the settlements that have been made since 1854, both on the shore and in the interior, but some of them have attained a national reputation, such as Atlantic City, Hammonton and Vineland.

A twenty years' comparison of the condition of this territory, lying within the bounds of the Presbytery of West Jersey, gives some idea of its growth. It is not possible to separate the older towns from the newer ones in this brief comparison, and so the figures are given for the whole territory, comprising the counties of Camden, Atlantic, Gloucester, Salem, Cumberland and Cape May, about one-third the area of the State.

The population in 1870 was 148,802; in 1890, 285,557, an increase of 136,755. While the State increased 59 per cent., these six counties increased 91 per cent.

The number of members of Presbyterian Churches in 1870 was 3,578; in 1890, 6,368, an increase of 2,790, or 78 per cent.

The total amount of benevolent contributions of Presbyterian churches, excluding what was raised for congregational purposes, in 1870 was $11,834; in 1890, $21,677, an increase of $9,843, or 83 per cent. It must not be forgotten that reunion collections were taken up in 1869–70, principally for the Board of Church Erection, which made the contributions for that Board $4,060, at least four times the amount generally given, and thus swelled the total above the normal amount.

The amount for Home Missions in 1870 was $1,537; in 1890, it was, including Synodical Home Missions, $5,341, or 247 per cent.

The increase in benevolent contributions has been proportionately greater than that of membership.

During the last few years large settlements of Italians and Russian Jews have been made in some of these counties. At Hammonton there is a very large Italian community that have bought hundreds of acres of land and converted them into fruit farms. Most of these settlers are industrious and thrifty, but they need the influence of the gospel of Christ to enable them to become the right kind of citizens.

The chief work of the West Jersey Presbytery since its formation in 1839 has been largely missionary, the establishment of preaching stations and of churches in these young and growing communities, and the caring for them during the years of their feebleness. And such must be its work for many years to come, because the establishment of sea-side resorts and interior towns is going on and must continue to go on until all this portion of the State is settled. Most of the settlers are persons of very moderate means, needing for their support all that they can make and even more, while making their clearings, building their houses, getting their ground into a proper state of cultivation and

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setting out their plants and vines and bushes and trees. They have had their days of discouragement and fears, and sometimes have been tempted to give up and go back to their old homes, but the temptation has been resisted and the work has been carried on, and now they begin to see the prospect of comfort and of decent support. "The Pines," is no longer a *terra incognita*. It is threaded by railroads and dotted with settlements that have their fruitful gardens and orchards. If the work of the past twenty years can be continued with the same earnestness and success the next twenty years, this region, so long neglected, will be the fruit garden, not only of New Jersey, but of the country.

NOTE.—The following table strikingly illustrates the rapid growth of several cities and towns of New Jersey in the last twenty years:

	Population. 1870.	*Population.* 1890.
Atlantic City,	1,043	13,055
Hammonton,	1,404	3,833
Camden,	20,045	58,313
Bridgeton,	6,830	11,424
Millville,	6,101	10,002
Merchantville,	245	1,225
Haddonfield,	1,075	2,502
Woodbury,	1,965	3,911

HERVEY D. GANSE.

It is seldom that I have experienced a greater surprise or more painful shock than in seeing the notice of the sudden departure of this beloved brother. He was so youthful in appearance, so alert in all his movements, so fresh and vigorous in his work, that few imagined that he was nearing the line of three score years and ten.

Of his commanding abilities, his lofty character and his abundant usefulness, I will not speak, for I should only repeat what many others are saying and writing. I only wish to add my tribute of respect and affection for one whom I have known and loved from the day when, upon my entrance upon my life work, he laid his hands upon my head in the service of ordination. For a while we were co-presbyters in the classis of New York; afterwards side by side as pastors in this city, and later frequently together in our work as secretaries of our respective Boards. Under all circumstances he was the same; delightful in conversation, stimulating and helpful in suggestion, fair in discussion, wise in counsel, and inspiring from the consecration of his life.

Just a year ago, in visiting the Synods, we spent one long day together, travelling through the beautiful valley of the Allegheny. While I little thought that it would be the last extended interview with him, I remember well the richness of his thought and the readiness of his expression upon every topic that suggested itself.

It is hard to realize that he is gone, and that never again, in Synod or Assembly, shall we see his bright, sparkling face, his active form, his nervous gesture, nor hear the ringing eloquence of his speech.

"He adorned everything that he touched." In every department he did well his work. We will not begrudge him his swift departure and his early reward.

ERSKINE N. WHITE.

The above appreciative and hearty words of the Secretary of Church Erection will, we are sure, receive the cordial assent of all the corps of secretaries. Each of these is busy and burdened with work and care for that department to which the church, by one of her boards, has called him. All the better does he know how to estimate the burdens, the anxieties and the severely tested qualities of his colleagues among whom the other departments of similar church work are distrib-

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uted. These men may have little leisure for conversation, but their yoke-fellowship in work puts them *en rapport* with each other. Their mutual regard is intelligent and manly. They do not gush much. What they say they mean. Not in presbyteries, not in college or seminary Faculties, not in business partnership nor in soldierly comradeship, do men grow together in closer intimacy or firmer attachment.

To share these intimacies—to help this comradeship—to be in closer touch, by means of official connection, with these men, is one of the most valued privileges of this editorial office. With no one has this privilege been more richly enjoyed than with him whose personal visits and whose more frequent written communications to this office have so recently and so suddenly ceased.

Our readers will enjoy the reading of an affectionate tribute to Dr. Ganse on page 441, from the vigorous pen of his true yoke-fellow, Dr. Herrick Johnson, President of the Board of which Dr. Ganse was Secretary. He writes:

"Dr. E. C. Ray will be at his post by November 1st, and we have good hope that he will ably carry up the superstructure for which Dr. Ganse so ably laid the foundations."

In a recent issue of the *Interior* we found the following lines, said to have been written by Dr. Ganse, probably in the last year of his life. The editor of the *Interior*, who certainly knows poetry when he sees it, expresses the opinion that these verses "will find a place among our best lyrics:"

It was no love of mine, dear Lord,
That won thy love for me;
On me were thy compassions poured
From the accursed tree,

And now I hold thee by no bands
Of saintly prayer or deed;
I hold thee with my trembling hands—
These hands of guilt and need.

Savior and sinner, we have met;
And, meeting, will not part.
The blood that bought me claims me yet;
Christ has me in his heart.

So pure though vile; and rich though poor,
I have my all in thee;
Beloved and loving, pledged, secure
To all eternity.

A reader of the CHURCH AT HOME AND ABROAD, referring to "an interesting article on Biddle University and a fine picture of the college building" in our last number, writes requesting us to "tell where it is." We beg pardon for this omission. Biddle University is in Charlotte, North Carolina.

Rev. W. W. Anderson, of Loudonville, O., corrects an error in our October Missionary Calendar. His son-in-law, Rev. S. B. Graves, and Mrs. Graves have gone, not to the Canton Mission, but to Tung Chow College in the Shantung Mission. A cablegram has announced the arrival of their steamer, Oceanic, at Yokohama.

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CONCERNING THE COLLECTION.—The value and aptness of this article, by Rev. Samuel McLanahan of Baltimore, is strikingly attested by the fact that it has been copied from our February number (1891), page 117, into the *Free Church of Scotland Monthly*, and from that into the *Gospel in All Lands* (Oct., 1891), page 462. We make this note not at all to complain of the inadvertence by which the original of the article was overlooked—for we know how innocent and almost unavoidable such errors and oversights are; but to express our gratification at the wider circulation of so excellent an article, and to recall it to the recollection of our own readers, who will certainly find it well worthy of repeated perusal. We hope that our readers may have opportunity to read more from the same pen.

We notice with gratitude that several secular papers are in the habit of calling the attention of their readers to each of our monthly issues by printing the table of contents on the first page of our cover.

FIRE-ARMS AND FIRE-WATER.

The following minute of the *New Hebrides Mission Synod* has been sent to us by the clerk of that body. He also sent us other copies addressed to the Moderators of the General Assemblies of the Presbyterian Church, U. S. and U. S. A., and the United Presbyterian Church and the Reformed Presbyterian Church, asking us to forward them as he had not the P. O. address of those gentlemen. We gladly comply with that request and also give the document to our readers.

We are confident that "the sober second thought" of the rulers of our land will move them to concur with those of the other great and powerful nations in protecting those island communities from such cruelties of selfish trade.

AT ANELGAUHAT, ANEITYUM, NEW HEBRIDES, 3d June, 1891.

Which day the New Hebrides Mission Synod met and was duly constituted; inter alia:

56. The Committee appointed, Minute 28, submitted the following as its amended report: 1. The Synod would respectfully urge on Her Majesty's Government to endeavor to obtain the universal prohibition of the sale of intoxicating liquors, fire-arms and ammunition in the South Sea Islands, and especially in the New Hebrides; and further, as it is understood that the only government which has hitherto refused to concur in this prohibition was that of the United States of America, a special appeal be made to that Government, through its President, and through the Supreme Courts of the leading Presbyterian Churches of that country, to assist in the suppression of the said traffic. 2. The Synod is astonished to learn that a doubt should have arisen in the mind of any one that the Synod should have departed from the position of strenuous opposition, which it has always maintained, to the sale of intoxicating liquors in these islands. The report was received and adopted as the deliverance of the Synod. The Clerk was instructed to forward copies of it to the Secretary of State for the Colonies; to the Premiers of each of the Australasian Colonies; to Her Majesty's High Commissioner for the Pacific; to the President of the United States; to the Conveners of the Committees on Foreign Missions of the various Churches interested in this mission, and to the Moderators of the leading Presbyterian churches in the United States of America, with an explanatory letter where necessary.

Extracted from the records of the New Hebrides Mission Synod by me,

W. WATT, *Clerk.*

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AFTER HINDUISM WHAT?

In *India And Its Millions*, Dennis Osborne says:

The old Indo-Aryan race, after a busy round of forty centuries, with their panoramic exhibition of pantheism, polytheism and fetichism. are looking to-day, as they did then, toward the One Great Supreme Spirit! The circle ends where it began, although its diameter covers four thousand years. Through all these changes of creed and profession, through all these religious and ceremonial manipulations, there throbs the desire to know God! With eyes blind-fold, yet with hands outstretched in anxious search, the nation gropes after God! Oh! what a horror of darkness,—a darkness that may be felt,—yet from that darkness there comes the wild cry for help.

The ground is crumbling on every side. Broad gaps and deep fissures shake the heavy edifice to its foundation. Its interior is honeycombed with its own corruption; administrative and political reforms with pick and spade of advancing culture have dug about its basement; secular and religious education have mined the foundation, while active evangelistic effort has torn away many a bold rampart and demolished many an overhanging balcony. The hoary edifice of Hinduism *must* fall, and the absorbing, resounding question is not WHEN, but WHITHER? Shall it splash into the dark, seething waters of religious nihilism which gape at its feet? The engines of destruction are surely and steadily at work. Shaken from the moorings of their ancient faith, from their traditional customs, shall the millions of India be given over to a Saharan scepticism, whose dust is blindness, whose sunbeams are death?

Hasten to the rescue, ye men and women of God! A mighty crisis is at hand; a great nation is to be led forth from a captivity worse than Egypt; the gates of brass are already bursting asunder and the command will be given, "Go forth!" But a roaring sea, the Red Sea of sceptical soul-carnage, rages before, threatening to engulf them. Oh, for the Moseses of faith and devotion to lead this down-trodden nation into the land of rest and plenty! Oh, for the Aarons of holy fervor and sanctity to go before, while the waters part in twain and the redeemed of India go forth, dryshod, into the Canaan of Christian life and liberty. Oh, for the joyful and triumphant Miriams to "sound the loud timbrel" in token of eternal salvation and victory! Ah!

> "Who will answer, quickly saying,
> Here am I, send ME, send ME!"

"Not many lives, but only one have we,
One, only one.
How sacred should the one life ever be,
That narrow span.
Day after day filled up with blessed toil,
Hour after hour still bringing in new spoil."

DRIFT-WOOD.

BY CHARLES L. THOMPSON, D. D.

It was roughly piled on the shore,
The wood for the beacon light;
A guide for the ship when the roar
Of the breakers fills the night.

And the wood was worn and gray,
The cast-off wreck of a boat,
Useless to sail the main, it may
Keep other ships afloat.

Fought its last fight on the deep,
One duty more—one more
To flame into death and to keep
The living ships from the shore.

All is not lost when the sea
Tosses us from its crest,
The altar remains; its victory
Is the last, perhaps the best.

—*Interior.*

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HOME MISSION NOTES.

BY THE SECRETARIES.

ONE MILLION FOR HOME MISSIONS.

"*Resolved*, That the General Assembly expresses its grateful appreciation of the work of the Board during the year, and commends its administration of the great trust committed to it to the confidence of the Church; and we recommend the sum of $1,000,000 as the amount which should be contributed during the year, in order both to carry on the work and to liquidate the debt."—*Minutes of the General Assembly*, 1891.

The letter from Rev. I. T. Whittemore calls attention to the need of men for the Mexican and Mormon work in Arizona. We have calls for new schools among the Apache and other Indians in that great territory which ought to be heeded. The people from the old portions of the country are rapidly settling up the rich valleys, and they need the precious gospel to which they have been accustomed. Miners and herders have already gone in and require special care.

What a land ours is! What a variety of people and what a need for wisdom and the Spirit of God in the prosecution of His great work in it!

Many persons like to give their money to special objects. These are not always the best objects, nor is it the best way to give even when the objects are good, but indirectly they sometimes aid the Board in its great work. We know of a church in the great Adirondack woods of New York aided very liberally by private gifts in the erection of their church and parsonage. These burdens taken from the feeble church will enable its members to give more liberally toward the minister's support, and thus relieve the Board in part or altogether from the necessity of making future grants.

SAC AND FOX INDIANS, IOWA.—From the Cedar Rapids *Daily Republican* we clip the following interesting account of a visit of one of its editors, in company with a party of Presbyterians from that city. It is all the more valuable because it is from the "outside:"

It has passed into a proverb that he who makes two grains of corn to grow where but one grew before is a public benefactor. It is no less true, and of infinitely more moment, that he who quickens a seemingly dead soul into life and aids its growth is doing humanity a service of great present value and eternal import.

In the address of Indian Agent Lesser at the Indian Day exercises at Montour Camp-Meeting, on the 24th of last July, we find this representative of the material and practical side of the work for the elevation of the Indian making use of such keenly suggestive language as this:

"Money for philanthropic purposes could not be spent to better advantage anywhere than among the Indians of Tama county, in educating them and teaching them to follow in the footsteps of Jesus, and in lifting them to a higher ideal of life. The Presbyterians are making a grand effort in that direction; but one person among four hundred can move them but slowly at the best."

With this strong endorsement by the government representative, and with this earnest appeal to the people of Iowa, and particularly to the people of this region, we may safely say the Mission-school's "calling and election" are "sure."

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But it is one thing to dream dreams and see visions, and quite another thing to realize one's dreams. An ideal Indian, with a soul full of unutterable longings for the saving truths of Christianity and eager to be taught the gospel of Christ, is, we fear, a pure idealization. The Sac and Fox Indians of Tama, on close investigation, are not much, if any, lower intellectually than the average of aborigines, and are above the average in disposition. They are in the main honest, peaceable and courteous. The men don't like to work any more than would the same number of white or black men born to idleness and freed from the immediate necessity of toiling. They don't take to education or religious instruction, in part because they are averse to continuous application of the mind, and in part because the average of educated white men and women they meet, on or off the Reservation, give such rascally exhibitions of the "benefits" of education and Christianization.

To meet these people upon their own level mentally and yet upon a higher plane spiritually; to spend one's best years in incidentally imparting fragments of education and the simplest rudiments of religious truth, and in again and again offering unmixed blessings which are rejected or but idly and indifferently accepted; feeling the necessity of the daily mind-to-mind contact and yet unable to rely upon the discipline which is second nature to the children of our public schools; to see and feel that much of the good which might be done is neutralized by the impressions which the white people leave upon the plastic Indian mind; to know that contributors and the public generally look for immediate and great results from the work, when the very conditions under which it is carried on preclude the possibility of rapid progress; all this is in faint outline what it is to be a mission-school worker among the Tama Indians. All this, in brief, conveys a general impression of the plodding self-sacrifice to which, some seven years ago, Miss Skea, fresh from other experiences in Indian mission work, and, therefore, with full knowledge of its requirements, consecrated the best years of her life.

Through years of discouragement and gloom this Christian woman has toiled and waited and watched, and now her skies are brightening, and the clouds which at times seem threatening have proven blessings as they have broken upon her unpromising field.

The Presbyterian Board of Home Missions, greatly strengthened by the special appropriations and the special work of local societies in Cedar Rapids and other towns round about us, has taken a new hold upon the work among the Indians.

Individual generosity, acting in co-operation with the synodical missionary of the Presbyterian church, Dr. Bailey, has built and furnished a large and attractive twelve room house, well lighted, ventilated and furnace-heated, and this is now the headquarters of the mission work conducted by Miss Skea. This attractive home is of itself an inducement and an object lesson. Here the Indian girls and the young Indian mothers come to learn how to sew and darn and patch, to look at pictures which teach the greatest and simplest of truths concerning right living—or, in other words, the Christ idea embodied in the daily life. In such associations, impressed by the disinterested benevolence which prompts these efforts for their welfare, there must dawn upon these darkened minds the fact that Christianity—God in the soul and revealed in the life—is "the greatest thing in the world," substituting sympathy for selfishness, good deeds for mean advantage and a sure hope and hopeful purpose in life for their former aimless, purposeless career. This in general, with a world of details to fill in the record of a woman's consecrated work for her sex,—and for boys and men as far as opportunities offer,—is a teacher's life at the Mission Home or School. Are the results few and fragmentary? Yes—and no. The results of your own well ordered life are fragmentary, when viewed in your humbler moods, are they not? And yet out of myriad fragments of individual effort is made the warp and woof of our century's grand mission in the carrying out of the "one unceasing purpose" which runs through the ages.

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Rev. Robert Cruikshank, D. D., a veteran missionary, writes from Montesano, Washington, expressing his high sense of the value of the Board's work in that region, and paying a deserved tribute to the Synodical missionary, Rev. T. M. Gunn, D. D., who had just been conducting a week's services with great acceptance in the writer's congregation. He adds that Dr. Gunn, while declining compensation for himself, suggested an additional collection for the Board. He continued:

"We took up the collection for the Board of Home Missions, but it amounted to only eight dollars. Some of our congregation had not returned from their Summer vacation, yet I felt disappointed by the smallness of the contribution for your important Board, which deserves the $1,000,000 which it asks for the year.

"On last Sabbath, a week later, after the usual morning collection for current expenses, we circulated a paper, giving an opportunity to all who had not contributed to the Board to contribute, and the result was the increasing of the eight dollars to a little more than thirty dollars. This was accomplished by heading the list of contributors with a liberal contribution from the person who was urging the church to be liberal."

We give these extracts here, first, to render deserved credit to this pastor and people, and next, to note an intensely practical and valuable lesson. One of the missionary speakers at the General Assembly quoted testimony to the effect that if the whole church had done as well as the Synod of Columbia, the Board of Home Missions would have had no debt. Of such praise this congregation should certainly have its share.

The practical lesson is that in almost every congregation a little earnest and persistent effort would effect large proportionate increase in contribution. If just what was done for Home Missions in this congregation were done all over our Church, we believe the pecuniary results would be astounding—to say nothing of quickened Christian feeling. Constant, kindly, judicious pressure on our well-disposed Christian people as to the claims of our great Christian enterprises, would bring in an income made up of a moderate increase in gifts from each of thousands of churches, which would be at once vastly larger, more reliable, and more desirable in every way than a few munificent gifts from the rich alone in response to special appeals. The Board of Home Missions greatly needs and earnestly asks for both kinds of contributions; but it pleads especially for the former. There is hardly a pastor or a session that could not effect in their special field this increase of contribution to Home Missions if only to a very small extent. If they would fairly attempt it at once, the debt would vanish like a morning mist.

Emperor William II of Germany, on a festive occasion in the native province of the Empress, replying to a toast in honor of her, beautifully said:

The bond that unites me to this province, and chains me to her in a manner different from all others in my empire, is the jewel that sparkles at my side, her Majesty the Empress. Sprung from this soil, the type of the various virtues of a German princess, it is to her that I owe it if I am able to meet the severe labors of my office with a happy spirit, and make head against them.

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FOREIGN MISSION NOTES.

BY THE SECRETARIES.

Dr. J. J. Lucas, of Allahabad, India, reports, under date of Aug. 12, that he was to baptize four lepers the following Sabbath. He says that there are already six lepers in the communion of the Allahabad church, and that he never meets them in worship without being greatly refreshed in spirit by their simple faith and deep love for the Lord.

AT the twenty-fifth anniversary of the China Inland Mission, held in London, the following resolution against the opium traffic was unanimously adopted:

That this meeting of the friends and supporters of the China Inland Mission, whose missionaries and associates now number more than four hundred, at work in fourteen out of eighteen provinces of the Chinese Empire, desires to express its full sympathy with the movement now on foot for the complete abolition of the opium traffic. That, having regard to the fact that the opium vice is not only the cause of great misery in China, but that it is the greatest stumbling block in the way of the gospel; and that all the churches in China, by whatsoever mission agency they may have been gathered from among the heathen, with one consent have pronounced the opium habit a bar to church membership, this meeting feels that it cannot be too strongly urged upon our Home Government, that India should no longer be permitted to raise a revenue by the manufacture and sale of a drug so injurious to the people of India and China.

And this meeting is also of opinion that it cannot be too plainly pressed upon our own people at home, that they should bear some sacrifice in order to secure the immediate cessation of the Indian opium trade, and thus free China from the injury arising from the importation of opium from India.

THE SCRIPTURES IN A NEW TONGUE:—The Ainu Aborigines of Yezo have recently been added to the ever-increasing number of peoples possessing the Word of God in their own language. The Rev. John Batchelor, of the Church Missionary Society, has just completed for them the translation of the four gospels and of the book of Jonah, the latter in response to numerous inquiries called forth by the allusions to Jonah in the gospels.

MISSIONARY TRICYCLES.—M. Sainton, one of the agents of the French Mission Intérieure, and a young colporteur, have been going about among country fairs evangelizing among the great crowds which assemble on these occasions. The country is never visited by tourists, and no conveyances are to be had. So the evangelists rode on their tricycles, advancing into a region inhabited by more then 200,000 ignorant, fanatical Roman Catholics.—*Monthly Messenger of the Presbyterian Church of England.*

THE NEW HEBRIDES MISSION SYNOD adopted the following resolution:

(1) The Synod would respectfully urge on Her Majesty's Government to endeavor to obtain the universal prohibition of the sale of intoxicating liquors, fire arms and ammunition in the South Sea Islands, and especially in the New Hebrides, and further as it is understood that the only Government which has hitherto refused to concur in their prohibition was that of the United States of America, a special appeal be made to that Government, through its President and through the Supreme Courts of the leading Presbyterian churches of that country to assist in the suppression of the said traffic.—*Maritime Presbyterian.*

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Concert of Prayer For Church Work Abroad.

JANUARY,	General summary—week of prayer.
FEBRUARY,	Missions in China.
MARCH,	Mexico and Central America.
APRIL,	Missions in India.
MAY,	Siam and Laos.
JUNE,	Missions in Africa.
JULY,	Indians, Chinese and Japanese in America.
AUGUST,	Papal Europe.
SEPTEMBER,	Japan and Korea.
OCTOBER,	Missions in Persia.
NOVEMBER,	South America.
DECEMBER,	Missions in Syria.

MISSIONS IN SOUTH AMERICA.

MISSION IN BRAZIL.

BAHIA: 735 miles north-northeast of Rio de Janeiro; missionary laborers—Rev. Woodward E. Finley, Rev. and Mrs. E. M. Pinkerton: 1 ordained native assistant and 2 colporteurs. 4 *outstations:* 1 colporteur and Bible-reader.

LARANGEIRAS: north of Bahia in the state of Sergipe; Rev. and Mrs. J. B. Kolb; 2 *outstations:* 1 teacher.

CAMPOS: about 150 miles northeast of Rio de Janeiro. *Vacant.*

RIO DE JANEIRO: capital of the empire; population, 400,000; occupied as a mission station in 1860; missionary laborers—Rev. Messrs. John M. Kyle, James B. Rodgers, and their wives, and *Rev. A. B. Trajano;* 1 native assistant, 2 colporteurs, and 2 teachers.

SAO PAULO: 300 miles west-southwest of Rio de Janeiro; chief town in the state of same name; population, 70,000; occupied as a mission station in 1863; missionary laborers—Rev. and Mrs. Geo. W. Chamberlain; H. M. Lane, M. D.; Rev. and Mrs. Thos. J. Porter; Rev. W. A. Waddell; Miss Ella Kuhl; Miss Elizabeth R. Williamson; Miss Clara E. Hough, *Rev. E. C. Pereira;* 18 teachers and 1 colporteur.

SOROCABA: 60 miles west of Sao Paulo—*Rev. F. Zacharias de Miranda.*

RIO CLARO: over 120 miles northwest of Sao Paulo; occupied as a mission station in 1873; missionary laborers—Rev. and Mrs. W. A. Carrington; Miss Eva Dagama; *Herculano de Gouvéa,* and *Bento Farraz de Arruda;* 17 preaching places; 10 teachers; 3 licentiates and 1 colporteur.

JAHU: near Brotas; 179 miles northwest of Sao Paulo; occupied as a mission station in 1868; missionary laborer—Rev. F. J. Perkins; 4 teachers.

CALDAS: 170 miles north of Sao Paulo—*Rev. M. G. Torres; Rev. Caetano de Nogueira;* 1 native helper and 1 teacher.

CAMPANHA: *Rev. B. F. De Campos;* 2 native teachers.

BOTUCATU. 160 miles west by north of Sao Paulo; missionary laborer—Miss Mary P. Dascomb and *Rev. J. R. C. Braga;* 2 native teachers.

CURITYBA: about 500 miles southwest of Rio de Janeiro; chief town of the state of Parana; missionary laborer—Rev. and Mrs G. A. Landes; *Rev. M. P. B. de Carvalhosa; Guilherme da Costa;* 2 colporteurs and 3 native teachers.

RIO GRANDE DO SUL: *Rev. M. A. de Menezes* and wife.

In this country: Dr. H. M. Lane.

MISSION IN CHILI.

VALPARAISO: the chief seaport of Chili; population, 140,000; laborers—Rev. Messrs. W. E. Dodge, J. F. Garvin, and their wives; *Rev. Moses Bercovitz,* Constitucion; one licentiate; two native helpers. Four outstations, including Constitucion, where there is an organized church.

In this country: Rev. and Mrs. W. E. Dodge.

SANTIAGO: the capital of Chili, 112 miles southeast of Valparaiso, with which it has railroad connection; population, 200,000; laborers—Rev. Messrs. J. M. Allis, W. H. Lester, Jr., S. J. Christen, J. C. Wilson, and their wives; *Rev. Francisco Diez.* Six outstations, including Linares, where there is an organized church.

In this country: Rev. and Mrs. J. M. Allis.

CONCEPTION: near the coast, about 300 miles south of Valparaiso, connected with Santiago by railroad; population, 20,000; laborers—Rev. and Mrs. W. B. Boomer; *Rev. Francisco Jorquera.* Eight outstations.

COPIAPO: about 400 miles north of Valparaiso; population, 15,000; laborers, Rev. and Mrs. W. H. Robinson, one licentiate. Six outstations.

MISSION IN THE REPUBLIC OF COLOMBIA.

BOGOTA: the capital of the country; situated on an elevated plain; 4 degrees north latitude; climate, temperate; population about 90,000; elevation about 900 feet; occupied as a mission station in 1856; missionary laborers—Rev. and Mrs. M. E. Caldwell, Rev. and Mrs. A. R. Miles, Miss Elizabeth Cahill, nine native teachers and helpers.

BARRANQUILLA (Bar-ran-keel-ya): near the northern seacoast at the mouth of the Magdalena River; 12 degrees north; population, 30,000; occupied as a station in May, 1888; missionaries—Rev. and Mrs. T. H. Candor and Rev. T. S. Pond; three native teachers and helpers.

MEDELLIN: population, 50,000; occupied October, 1889; situated on tableland at an elevation of 5,000 feet, between the two great rivers, Magdalena and Canda, ten days north of Bogota; missionaries—Rev. and Mrs. J. G. Touzeau; one native helper.

In this country: Mrs. T. S. Pond.

THE PROTESTANT COLLEGE IN SAO PAULO:—The Protestant College to be established as a distinct organization in Sao Paulo, will be in the right place.

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And it will be in closest alliance with the mission work. Already the most prosperous city of Brazil, Sao Paulo, is rapidly growing both in size and influence. It can boast many advantages rare in South American cities. It has an elevated situation, abundant supply of pure water, efficient system of drainage, gas, electric lights and all modern conveniences. Best of all, it has proved its healthfulness by remaining entirely free from yellow fever during two seasons, when an epidemic of this dreaded disease was raging on both sides of it. The recent choice of this point as the location for the South American Exposition of 1892, is significant of the position it is acquiring in the affairs of the Southern Continent. The Minister of Finance characterizes it thus: "Sao Paulo is the expression of the Yankee spirit softened and perfumed by the grace of Italian taste. Tripled in population in the space of a few years, this city is destined to become the most magnificent in South America."

SELF-SUPPORT IN BRAZIL.—In the matter of self-support the Brazilian churches are making decided progress. Rev. J. B. Kolb reports encouragingly a tour through the State of Sao Paulo for the purpose of urging this matter on the Christian communities, and securing subscriptions toward the support of pastors. At one point a man who last year gave $10, increased his subscription this year ten-fold, giving $100. More than $1,000 was subscribed in all, as against $250 in the same region the year before.

NO LACK OF OPPORTUNITY.—In 1889 more than 150 applicants for admission were refused by Sao Paulo school on account of lack of room. In 1890 the school numbered 447, a considerable increase over the previous year, yet very many had to be denied admission. During the first month of the school term of 1891 over 160 were refused. The girls' boarding department, which accommodates 38, turned away over 60 full-pay pupils. Among those seeking admission to the day school who could not be received, was the son of the Governor of the State of Sao Paulo. Those familiar with the situation believe that only lack of adequate accommodations prevents the school from numbering a thousand.

"HAVING A GOOD REPORT OF THEM WHICH ARE WITHOUT":—*Brazilian Missions* publishes these brief and pithy testimonies, "being remarks on Protestants and Protestantism made by Romanists and overheard by a missionary:"

A hotel-keeper:—"I only know one Protestant and he is the only honest man in Sao Gonçalo."

A "Comerado":—"He will be sure to return the horse. He is a Protestant."

A ticket-seller:—"I cannot make the change; you can pay me when you get back." Then to the station-master: "It's all safe. He is a Protestant."

Man at hotel table:—"They are Protestants, and Protestants are all trusty people."

An ex-pupil of Sao Paulo school:—"I like to look at that house. The best people I ever knew lived in it, and I will never be as good again as when I studied there."

One planter to another:—"A Protestant from Rio Frio! Then you *have* a trusty foreman."

A policeman:—"Oh, I don't know anything about the Protestants. We never have anything to do with them except when some priest makes a row."

A negro soldier:—"Protestantism teaches you not to lie and many other hard things. I cannot be a Protestant."

The father of two of our school-boys:—"Protestants have sense. They try to make the children better."

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Man at card-table:—"I don't like these Protestants. They never gamble. They are good for nothing."

The neighbor of a new resident:—"He cannot be a Protestant. He swears at his wife."

A political paper of Goyaz protests against Sabbath elections because the Protestants, *a growing power and always friendly to good measures*, will not vote on that day.—*Brazilian Missions.*

THE MISSIONARY PERSPECTIVE OF SOUTH AMERICA.

REV. P. F. LEAVENS, D. D.

The fields of missions present diversity. There is not a stereotyped method adapted to all alike. We are going to maintain in this article that South America, in comparison with other lands, calls for an evangelical Christianity strong in institutions—the preaching church and the teaching university.

South America (Guiana being eliminated) is now a congeries of republics. We give them the honor of the name though we may often blush for the quality. Whatever their faults, past or present, their tendency is upward. With one or two exceptions their constitutions have been re-studied and reaffirmed since the year 1880. They are all modeled upon the form of the United States of America. They agree in this feature, that the light of intelligence shines best in the whites, is obscured in the mixed races, dies away in the aborigines, and goes down in certain miserable tribes to as deep eclipse as anywhere in the family of man. The shading is unequal in different republics and is notable. If Brazil has fourteen millions of people, there are as many mixed as whites and half as many negroes as either. In other words, of five parts two are white, two mixed, one black. Then, beyond these are toward half a million Indians. The Indians are not relatively numerous, but perhaps the blacks fill up the complement of ignorance. At the other extreme stands Ecuador. Having barely an hundred thousand whites, she entertains three times as many mixed and then holds the huge burden of eight hundred thousand Indians whom she can teach, to say nothing of a class beneath them who are styled uncivilized because they are more indescribably uncivilized than the others. To make the case the worse for these unfortunates, Ecuador is Roman Catholic in that extreme spirit which bans and bars out everything not of its kind.

The Argentine Republic with its splendid temperate climate presents another face. It attracts immigration more than any other part of America. Credit it with a population of four millions and you find one and one-tenth millions to have been imported within six years. The nation is becoming Italian and French as well as Spanish. It has its Scotch Presbyterian Churches, its Vaudois congregations, and its Welshmen worshipping in their own tongue. Here is broad toleration. In contrast, Bolivia has half a million whites, half a million mixed, and a million Indians, set high in the mountains, cut off from the sea, and imprisoned in closest Roman Catholic subjection. Colombia with less than four millions of people has more than three hundred thousand Indians; Chili with a population less than three millions has Indians under the number one hundred thousand; and some such ratio prevails in the minor republics.

Such confusion of blood does not make an attractive picture. All the more when one sees how sparsely the continental space is occupied. Why, South America has hardly five pairs of human feet to tread each square

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mile of her unmeasured extent Africa, in spite of her deserts and jungles, her slave-raids and cannibalism has twice as many. Africa's aborigines exhibit some vigor, the North American Indians piqued the curiosity and fired the fancy of Europeans, but the indigenous tribes of South America have ever inspired contempt if we except the Peruvians who fought Pizarro. They defy the Christian with no pagan system like Buddhism in Japan, no virile error like Mohammedanism in Arabia; they offer simple stupidity and listless degradation. No language of wide usage and linguistic possibilities kindles the zeal of the Christian scholar. One hopes that Hindustani in India and Swahili in Africa, may become grand theological tongues like English and German now, and Latin and Greek formerly. The whole continent of South America does not furnish a native dialect that bids fair to survive fifty years, if its people reject barbarism. Plainly the Kingdom of God must use the Spanish and Portuguese and happily these are not far from one.

There have been attempts upon South America. There is Guiana, a mission field since 1735, where all that is patient and toilsome, all that wins success by dint of self-sacrifice, has been illustrated. But there has been no striking out to gain the continent. There is in England the South American Missionary Society. The name inspires great expectation. Nothing is lacking to it of pathos and romance and the faith that removes mountains to accomplish the conversion of vilest men. But lo! it operates from the Falkland Islands and Tierra del Fuego as if an army were to invade the United States of America from Florida Keys! All honor to its work, but it has not the mastery of the problem.

The proper perspective of South America as a field of enterprise, missionary or otherwise is to be taken from New York rather than Liverpool, from Washington rather than London, from the American instead of the English point of view. There are our forms of government, our tasks of developing new lands, our way of dealing with long distances in communication, and the familiar fretted edge where civilized and uncivilized, European and aboriginal races conflict. Those republics, with such questions in agitation, need the gospel as it has been effective with us. During the flourishing period of missions in and after the fifth century, it was the rule to reach a nation or tribe through its king. The Franks were turned by the conversion of Clovis. When Columba went to the Picts, he addressed himself to King Brude; the Anglo-Saxons were approached through Ethelbert of Kent. There was wisdom in it. Now, we know that in republics the kingly power is public opinion. For Christianity to touch that key requires a commanding pulpit and a convincing professor's chair. No heroic sacrifice of life for a few Fuegians or Arawacks will conquer South America. A splendid evangelical university in Brazil, fitting men for stalwart service in the fray of debate and the strife of opinion is the thing to be desired. An eloquent gospel preached to the intelligent, applied to public and private life, and reported fairly, will do its work as God's blessed word. The shortest cut to an evangelical university and to "national missions" in each republic, is the most direct road to the conquest of South America for Christ. Our own Brazilian mission set the true fashion for a continent. They show a plan that will influence government, as it is proper for Christianity to do, will affect morals and manners, will meet the difficulties arising from immigration, and will in due time stretch out to answer the sad, pathetic appeal of aboriginal millions.

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NORTHERN BRAZIL.

Mission work in Brazil, so far as pursued by our own Church, has been carried on principally in the southern portion of the country. Our efforts and expenditures have been made chiefly, although by no means exclusively, in that section. But there is a great field in the North. The Southern Presbyterians have long been active there. Our own Board, also, has important work in Bahia and Sergipe.

The vast field lying between the San Francisco river and the Amazon is comparatively little known to the Christian world. Pernambuco is the chief centre of this region, a city of 120,000 inhabitants; in commercial importance one of the first in the Republic. It is the centre of the great sugar trade of Brazil, and the port of three States—Rio Grande do Norte, Parahyba and Alagoas. Three railroads in operation unite there, connecting the city with the northern, central and southern parts of the State.

Mission work is being prosecuted here with vigor and success. A missionary of the Southern Presbyterian Church, residing in Pernambuco, accounts thus for the ignorance of this field which he finds in America:

"For long years past that vast field has had so few men at work, and the missionaries were so overtaxed, that they had not a spare moment to give to writing for the press. During the years spent there, I have often wished I could get a little time to collect my thoughts and report what the Lord is doing for us. But when the cry 'Come and preach to us' is heard all around us, it is very difficult to take time for anything else."

Persecution, which was once encountered here, seems now to be a thing of the past. The new Republican government calls for religious toleration for all, and the Roman Catholic church can no longer draw upon the resources of the government. In numerous towns and villages to which the railroads have brought an influx of new ideas, inquiry on religious subjects is awakening and the missionaries are gladly heard. Mr. Porter, of Pernambuco, writes: "I visited in the last eighteen months Agua Preta, Nazareth and Prazeres, towns and villages on the railroad. At all these places I had large audiences, and the people begged me to come again to preach to them. At Agua Preta they rented a hall for six months, hoping I would go to preach to them. A stranger stopped me one day on the street and asked: 'When are you going again to preach at Agua Preta? I have heard you and we want you to come again.' At Nazareth, in former years, our people were stoned. But they have persevered under the guidance of a poor blacksmith, and two months ago I preached there to a crowd that filled the house, kitchen, yard and street. Not one word of opposition was heard during my three days' stay. I baptized on that occasion the mother of a large family. This woman, nearly six years ago, received and fed us in Sao Lourenco at the time we were stoned and beaten with clubs. But the two families that heard me on that occasion have stood fast in spite of hardships and persecutions. After six years of silence eight persons in Sao Lourenco have asked for baptism. 'Cast thy bread upon the waters; for thou shalt find it after many days.'"

THE INDIANS OF BRAZIL.

There are no people in the world more entirely neglected and unknown than the Indians of South America. Civilization and Christianity have alike "passed by on the other side," leaving them to the profoundest ignorance and degradation. Yet they are

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not without traces of intelligence and vigor. Dr. Chamberlain writes of them:

"It is estimated that we still have a million of Indians in Brazil. It is a mere estimate. We have no means of ascertaining the exact truth. Indeed, a vast part of the territory has never been explored. Only last year (1888), German explorers, going up a confluent of the Amazon river, the Xingu, found tribes of Indians of which there had never been notice, even; not nomadic, but agricultural in their habits. It has been said that the Indians of Brazil are inferior in some respects to those of North America. Yet they have the same qualities physically. They show the same strong sense, the keen perception of truth and justice which has been revealed frequently in the 'poor Indian' of our own country. It is narrated of one of these sons of the forest, that on the occasion of the dedication of a chapel in which there had been placed an image carved from the trunk of an orange tree on the plantation where he was domesticated, he stood alone while others bowed in the presence of this image, and when ordered to kneel, replied: 'No, I knew him when he was an orange tree.'"

The native capacity of the Indian is displayed in his handiwork, also. A few years ago, from the Province of Parana, a friend sent to Dr. Cornelius R. Agnew, of New York, a kind of blanket woven from the *urtiga* (wild nettle), which is a product of the forests of Brazil. It was marked by the regularity of machine work, yet the preparation and weaving of the threads was done entirely by hand, woven thread by thread with wonderful skill. It was not a blanket to shield from the cold but from the wet, and is almost impervious to rain.

Take hold of the bows, which demand gigantic strength to bend them, or look at their wonderfully prepared arrows six feet in length, composed one-half of wood and the other half of bamboo, feathered and pointed with some sharp point prepared from the bones of birds and animals, and recognize the same wonderful skill. Those who have lived among the Indians of Brazil tell of the precision with which they shoot these arrows. Calculating the parabola of the curve, they fire the arrow into the air so that it falls upon the only tender spot in the shell of the turtle and pins him to the ground. Here is a power of calculation and estimation of forces that is scarcely exceeded by the most expert artilleryman. When, in the dense forests they attempt to shoot a bird perched in some of the gigantic trees, if they miss their mark and the arrow disappears in the air, they wait attentively to hear its fall. If the ear fails to tell where that arrow is, they draw a second, which passes through the branches in the identical spot and those two arrows will be found together. The intelligence of these people manifested in this cultivation of the hand, eye and ear, reveals an element which gives assurance that it will under wise direction be rewarded with great developments.

A PIONEER AND HIS PLANS FOR BRAZIL.

H. M. LANE, M.D., SAO PAULO, BRAZIL.

A review of the arguments and the condition of things which in 1859 led the Presbyterian Church of the United States to extend its missionary work into Brazil would be a most interesting study if taken in connection with the minutes of the Synod of Brazil for 1891. It is not only interesting but profitable to turn to the beginning of any great work and see how far the first steps were taken in the right direction, scrutinize the original plans in the light of later develop-

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ments, and see how far the success of the work depended upon them.

It is to be lamented that the Presbyterian Church in this country knows so little of the recent, the almost unprecedented growth of Presbyterianism in Brazil.

The Board of Foreign Missions was very happy in the selection of its first missionary to Brazil, Rev. Ashbel Green Simonton. To the rare fitness of this faithful messenger the success of the work has been largely due.

It was the privilege of the writer to know him intimately from the first and to be with him in his last moments. The memory of his character and life grows fresher and sweeter as the years roll on.

He possessed in a most remarkable degree the qualities of a pioneer and leader. A ripe scholar for his years, a keen observer, he applied himself with deep earnestness to the study of the problem before him. He was not satisfied with a superficial observation of details of facts and incidents of life, but went deeper into the causes of the condition of society and their relations to the great Remedy he came to offer.

His mind was of an analytic cast and very keen, his knowledge of character almost intuitive; a ready debater, his devout enthusiasm led him to court public discussion—inopportunely sometimes. His views of the work intrusted to him were as lofty as his plans for its extension were bold and comprehensive; his untiring energy and fine physical and mental powers enabled him to do an almost incredible amount of work.

He was a man of very attractive personal appearance, of agreeable presence and engaging manners. He had a cultivated taste for literature and music, possessed genial humor, had a keen appreciation of wit and a large degree of warm human sympathy, ever alert; these qualities combined with rare gentleness made him beloved by all. Conciliating, yielding and unselfish in personal matters, when called to defend Christian principle he showed undaunted courage, which made him brave to rashness, unyielding and stubborn, with a touch of the intolerance of the old Puritans. His knowledge of the language was exceptionally good and his scholarly and masterly treatment of the questions of religious liberty, through the press, attracted the attention of thinkers and brought his work before the leading men of the country.

This highest type of a cultivated Christian minister and gentleman, so admirably equipped, so well balanced, was wholly and unreservedly consecrated to Christ in the work set before him. Thirty years have passed and the impulse he gave to the work is still felt. The lines upon which he organized the aggressive campaign have, in the main, been followed in those fields embraced in the original plan. He saw that the planting of Protestant Christianity in Brazil involved inevitably a plan of education.

With that clear vision which often comes of complete consecration he seemed able to forecast the future, and while the preaching of the gospel took precedence over all other work, he never lost sight of education. Sao Paulo was chosen as a centre not only of evangelistic but educational work, not because of the advantages it then possessed, but for the great scope of its future as a natural center of national activities. Subsequent events have proven the wisdom of the choice.

The educational work now carried on in Sao Paulo, city and state, is a part of the original plan. The schools connected with church work throughout the state, could not have been organized had not the need for them been foreseen and the means for starting them in a measure provided.

The investment of money and men made by

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the church through the Board of Foreign Missions, in Brazil, during the last thirty-two years has been wise and profitable. The dividend is very large.—An important and rapidly growing native church, now organizing for complete self support and self government, a church that, in the not distant future, will be able to render efficient aid in evangelizing the unoccupied field.

The natural result of this growth of Protestantism is in Brazil what it has always been everywhere, and what, from the very nature of the doctrines taught, it must always be. An urgent, an irrepressible demand for more education—higher education. Under ordinary circumstances the absence of such a demand would argue the failure of the work. By God's providence a new order of things has been set up in Brazil, for which the Protestant ferment is in some measure responsible. This intensifies the urgency of the demand.

Where are these increased facilities for education to come from? Clearly not from the Foreign Mission Board. It has already touched the verge of its legitimate work in education in providing, temporarily, common schools for the communities where churches have been organized. It is moreover committed to a school work closely allied to its evangelistic work, which will tax its ability and means to the utmost. Shall the young native church provide it—burdened as it is with home mission, self support, church erection and all the other things incident to its new life? No. It would be unwise for the native church to attempt it yet. Shall the matter be turned over to free thinkers and materialists, and shall the new education be without religion? God forbid! To whom then shall we turn for help in founding a model institution of higher Christian education in Brazil without which Protestantism is in great peril, if not to those who under God's guidance have created the need of it?

The same wisdom which thirty-two years ago initiated the work, and which has supported and is supporting it, can certainly be relied upon to provide for this most reasonable and certainly not unexpected need for a Christian college.

The Board of Foreign Missions, however, has certainly reason to congratulate itself that an entirely distinct Board has been created for the purpose of founding and maintaining the proposed Christian college in Brazil. That Board is composed as follows:

President—Rev. J. Aspinwall Hodge, D. D., Hartford, Conn.

Vice-President—Rev. Charles E. Knox, D. D., Bloomfield, N. J.

Secretary—Edwin Packard, Brooklyn, N. Y.

Treasurer—Henry M. Humphrey, New York City.

Rev. George Alexander, D. D., New York City.

Rev. Arthur Mitchell, D. D., New York City.

Hon. Robert N. Willson, Philadelphia.

John J. McCook, New York City.

Wm. Dulles, Jr., New York City.

Contributions have already been received amounting to about $50,000 at present, to be employed in the erection of a suitable building on the large plot of ground in Sao Paulo where the present Boys' School of the Presbyterian Mission is located. Although a distinct organization, a college will, from the nature of the case, have a very close relation to the existing system of schools carried on by the mission itself. If, as we confidently hope will be the case, it is an institution not only founded on the Holy Scriptures, but pervaded by spiritual life and Christian power, it will be an open fountain of blessing

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to Brazil. From its halls will be graduated the men who will be the pastors of her churches, the teachers in the higher schools which are sure to arise after the model of the college itself, and the leaders of public thought and action in well nigh every department of Brazilian life.

CHILI'S GREAT NEED.

J. M. ALLIS, D. D., CHILI.

In view of the present conditions in Chili it becomes more imperative than ever to emphasize our system of Christian education. The struggle through which the country has passed and its present state show conclusively that what Chili needs is the training of the young men who are to become her leaders, and indeed of her citizens generally, in those principles which give stability of character and a true conscience. Balmaceda himself was educated in a Jesuit school. He was of such imperious and domineering spirit that he would not submit to the Jesuit restrictions necessitated by entrance into the priesthood, but with high ambitions, contrary to his family's wishes, gave up a sacerdotal career and entered secular life, where he naturally drifted into politics. If Balmaceda had been trained under Biblical influence, and if his proud nature had been disciplined by gospel instruction and Christian teaching there is not the slightest question that his history and the history of Chili would have been decidedly different.

Our mission has several important departments of work by which we are trying not only to make known the gospel, but also to lift the people up to such a plane of moral and religious life as shall make good citizens and good rulers. Our work of preaching in connection with our various churches follows regular church plans, and our aim is to establish in Chili a self-sustaining and self-propogating church. One difficulty appears in the unwillingness of many whom we would like to reach to attend Protestant services. Some are kept away by adverse public opinion, and others because of rationalistic, materialistic or other opposing ideas, and many others because of the great indifference to religious teaching which comes with a reaction from Romanism. We also carry on a work in the preparation of a Christian literature as extensive as our means will allow; publishing papers, tracts, little books, etc. We co-operate with the American Bible Society in this work; wherever the Bible colporteur goes the way is more or less open for personal conversation and for gospel meetings. We follow up these opportunities by a systematic course of journeys, in which we go from place to place holding services in each locality. We desire to enlarge this work and will do so as means at our disposal will permit. Plans are being perfected for greatly enlarging this branch of our efforts and making it more effective. We want to add to our instrumentalities a well-fitted stereopticon, with which we hope in our gospel meetings to give illustrations of parables and of Bible truths, and Christian experiences, as for example a course illustrating "The Pilgrim's Progress."

CHRISTIAN EDUCATION.

Under the conditions which now exist in Chili, we feel that our strongest and most hopeful line of effort is in connection with schools which we have established and which we hope to inaugurate.

In our schools for the lower classes we seek to train boys and girls for the duties of Christian manhood and womanhood. The Bible is made the prominent text-book, and the other studies reach above the "grammar" grade. We have four of these schools; that in Valparaiso, called "La Escuela Popular,"

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has an attendance of about 250 during the year. Our other schools are smaller in their range, simply because funds are lacking. It would be a grand thing if the Presbyterian Church could understand its opportunity and multiply this arm of its mission in the different influential centers of Chili.

In addition to this work among the lower classes, we have a school of higher grade in Santiago, comprising preparatory department, college, normal school and theological seminary. This school is called the Instituto Internacional. In this we reach the upper classes of Chilian society, and influence those who are to fill the higher walks in life: lawyers, doctors, public men, responsible employes in banks, in manufactures, and in commercial relations, as well as teachers and ministers.

Such a school, reaching the ruling elements of Chilian life, has an opportunity for good that cannot be overestimated. This institution has already had a successful history of fourteen years, and occupies now a foremost position in Chili as a place for higher education. It has the confidence and respect of the best educators of the country, and the sons of the best families are freely sent us for education. These youth are with us three years in the preparatory department, and six years in the college course proper. They take at graduation the degree of B. A., conferred by the University of Chili, on examination by committees appointed by the Faculty of the University.

The Instituto finds its expenses almost entirely paid by the students, and if we had a suitable building with no rent, the income of the school would be fully sufficient for its support and leave a balance in favor of our mission. The school now costs the Board only about $1,000 per annum. For our present enlarged school work the building now occupied is wholly inadequate and unsuitable. It is an old dwelling. The rooms are too small, indeed some are almost uninhabitable; the floors are crooked, ceilings broken, the roof leaking and some of the rooms wretchedly ventilated. Moreover, of even this we are soon to be deprived. The renting of any building suitable for our one hundred and twenty scholars will be enormously expensive in Santiago.

If this institution can be properly housed and can be supplied with apparatus will this be any more than it deserves as the only high grade Christian school on the West coast of South America, supplying college, normal and theological instruction? Its continuance means more pastors, more Christian teachers for Chili, and a higher type of Christian manhood in all public, business and social life in that republic. Its influence reaches also Bolivia and Peru, students resorting to us from those countries as well as from all parts of Chili.

A VALUABLE MOVEMENT.—For some years it has been apparent to all thoughtful observers that with the fall of Romanism Brazil is passing under the power of another equally dangerous foe of Christ. Dogmatic Atheism, blatant on occasional lecture platforms and in a few cheap beer halls in the United States, is here everywhere to the front with its extensive and profound ignorance marked by wordy affectations and its soul-destroying and thought-benumbing emptiness carefully labeled "Free and Advanced Thought." Romanism, false at a thousand points, can do nothing to oppose it, and the men who truly declare themselves to be the followers of such cheap politicians as Ingersoll and such dupes as Owen, and who quote Darwin, Wallace and a score of authors they have never read, have the ear of the people throughout the republic.

The Rev. John Boyle, of the Interior Mission of the Southern Presbyterian Church, saw the

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danger and determined to meet it. In the midst of his many labors he studied the situation and grasped its salient points. The danger lay in ignorance. Rome not only had kept the Bible from the people, but had sought to perpetuate ignorance in other directions as well, and modern discoveries by their strange unrealness to the unprepared people had become a sort of fetich about which almost anything could be believed. The would-be leaders were ignorant. Those who posed as scientists generally knew no science. Those who quoted the Atheist authors frequently quoted at second or tenth hand, and at best the scientific infidelity of the land was fifteen years behind current scientific investigation in its facts, blindly clinging to the ruined theories of a past generation. For this state of affairs knowledge clearly was the remedy and the busy missionary began the self-imposed task of scattering the light. Everything had to be begun from the foundation. A printing office was created, a newspaper begun and the work of popularizing scientific knowledge and combating error most vigorously undertaken. From the first the work was visibly successful. People had been restive under the dicta of their scientific mentors and were pleased to find someone entering the lists in behalf of commonly received truth. Mr. Boyle's views were so clear, positive and ably supported, his sarcasm so keen and his blows so trenchant that all, save those against whom his assaults were directed, found his articles very enjoyable. The movement has gathered strength year by year. The *Evangelista*, as the journal is called, is now published three times a month, and is one of the most read, best liked and most extensively copied religious papers of Brazil. Its influence is felt in every part of the field.

The battle against the dogmatism of "science falsely so called" is not won in Brazil, but it is begun, and well begun, and more than one cheap copyist of Tyndal and Huxley has learned that Protestantism is able to defend its belief in a God and a Saviour and more than one doubter has found strength in the arguments so ably urged by this champion of the faith and his fellows.

God grant that the movement begun at such personal effort and sacrifice may be a power long after its founder wears the victor's crown.—*—Brazilian Mission.*

Concert of Prayer for Church Work at Home

JANUARY,	The evangelization of the great West.
FEBRUARY,	The Indians of the United States.
MARCH,	Home Missions in the older States.
APRIL,	City Evangelization.
MAY,	Our Foreign Population.
JUNE,	Our Missionaries.
JULY,	Results of the Year's Work.
AUGUST,	The Mormons.
SEPTEMBER,	The Outlook.
OCTOBER,	The treasury of the Board.
NOVEMBER,	The Mexicans.
DECEMBER,	The South.

NEW MEXICO.

New Mexico was settled in 1536. Its history, for seventy years, was written and published ten years before the landing of the Pilgrim Fathers on Plymouth Rock. The pioneers in that land of plenty were under the guidance and instruction of an order of religious teachers who claimed the exclusive right to teach, and the exclusive guardianship of the oracles of God. These priests directed and controlled in things material and spiritual, undisturbed, more than three centuries. During that period the first evidence of anything like a school for the intellectual training of the youth appears in 1807. Later on these schools were supported in whole or in part by public money raised by taxation. These schools were under the exclusive control of the priests of Rome. There was no hindrance but every needed help and the most favorable opportunities for accomplishing their best work and attaining their highest

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aims. The people were obedient and willing servants, yielding the homage of subjects to infallibility. They were plastic and pliable in the hands of their instructors, and yet, at the time when the attention of the Protestants was first directed to that country and people, it was found that *sixty-two* per cent. of the people (not counting Indians) could neither read nor write—and that up to that time no professional man, even of their own kind, had ever been produced by their schools. The taxes and gifts of the people had gone for nought but the support of a decaying church, a worship that was demoralizing and a priesthood which paralized industry, forbade free thought and progressive enterprises, and which did little else than tyrannize over the consciences and lives of the people. Entrenched in their exclusiveness and dominated by religious prejudices as they were, it was not strange that the first efforts of our missionaries to instruct, uplift and evangelize such a people should be attended with difficulty and danger. But it was at the first believed and afterward proved, that it was only necessary to convince the people of the real purpose and character of the work intended, in order to open the way effectually for the work which has been so greatly blessed and wonderfully prospered. From the time when the Mexicans providentially found access to the Bible and came to know its teachings, and the more perfect accord of Protestantism with these teachings, the high end and aim of our schools, the stimulus which we give to all enterprises, the wonderful appliances of our true Christian civilization for the material, social, intellectual and spiritual interests of a people, the obstructions began to disappear; their plazas were thrown open to us and we were not only invited but urgently entreated to give them the school, the Christian home, the sanctuary and the preached word. The best evidence of the progress of our work in New Mexico, is found in the exceedingly interesting letters and reports from our missionaries which appear from time to time in THE CHURCH AT HOME AND ABROAD. The divine blessing has rested upon that work from the first. So constant has been the progress that in any year the advance upon any preceding year, all along the line, is marked. Already has a public school been projected which will efficiently promote the preparation of the people for self-government.

New Mexico will soon be on a level with our other territories in point of common school instruction, and consequent progress in intelligence. Already have our schools produced teachers of high qualifications and ministers whose influence and success prove their abilities and attainments and their right to ordination.

New Mexico is very fortunately situated, in the heart of the country, with two great transcontinental railroads linking its interests and destinies with those of the states east and west, three other very important roads running north and south, connecting her interests and development with those of the great states of Colorado and Texas. At an early day New Mexico will be sufficiently Americanized to justify her admission to the Union and give her a high and honorable position among the states.

Pertinent to this same subject—our Home Mission work for Mexicans in our own country—and of deep interest is the article by Rev. J. A. Menaul, page 414.

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CONTRIBUTED ARTICLES.

THE CANADIAN CENSUS.

REV. THOMAS A. REEVES, WOONSOCKET, R. I.

The people of the maritime provinces of the Dominion are startled at the returns of their census, and far more disappointed than our most ambitious cities and sections at the facts developed.

The figures in brief tell this story: The net increase for Nova Scotia from 1881 to 1891, instead of reaching twenty per cent. as was hoped, barely attains two per cent. for the whole period, or less than one-fifth of one per cent. per annum. The increase was only 9,951 individuals. Prince Edward's Island counts 197 above the census of ten years ago, while New Brunswick returns only 61 more persons than in 1881.

The preceding decade gave an increase of thirteen per cent. for these provinces. It is therefore certain that they have lost by emigration almost the entire natural increase of the past ten years. At a moderate estimate, from 50,000 to 70,000 people have left their homes in the maritime provinces to find employment and new homes chiefly in the New England states.

The feeling voiced by the Provincial press, in view of this disclosure, is one of surprise, disappointment and alarm. The situation is "appalling." Astonishment gives place to most serious apprehension lest the progress and prosperity of their country be past. Bitter political assaults on the policy of the government by opposition journals are met by counter charges of unpatriotic obstruction to measures for progress and of depreciation of the country and praise of the United States.

To us, who have noted for a term of years the migration of these people into New England, their loss from the census of the provinces is no surprise. The thousands added here must be subtracted there. It would not be possible for an infusion so marked and manifest to appear among us without leaving traces of their departure on the communities from which they came. Nor do we regard their exodus as an alarming prophecy concerning the future. The provinces, rich in all natural products, from gold to grain, simply lack invested capital and the resulting demand for labor to develop their abundant resources. "We have no work at home," the people say. Hence, they come by thousands to the busy and populous manufacturing cities of New England. But there cannot be permanent retrogression for countries so favorably situated, so varied and abundant in the products of the seas, the mines, the forests and the fields, as are the Canadian maritime provinces.

This movement of the northern people, emphasized by the clear and startling figures of the census, is a stirring fact to Presbyterians. These are our brethren. They are born to and reared in a most faithful and intelligent devotion to the Church. In character they are worthy of highest regard. Honest, industrious, sober, thrifty, virtuous, pious—they are a prized and welcome addition to the higher and more trusted working force of our communities. They offset less desirable immigrants. The youth of this excellent nation is flowing to us. It is like a new Puritan settlement in many respects; it is a fresh breeze of moral and religious earn-

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estness out of the north; it means much for the Protestant and Evangelical sentiment of New England; and what it is to the Presbyterian Church is shown by the splendid growth of the Presbytery of Boston, increasing in five years fifty per cent. in churches and about seventy per cent. in communicants. The Church should watch with deepening interest and with prayerful sympathy this wonderful revival of Presbyterianism in New England. It springs from providential causes, profound, impressive and wide reaching. It holds great influences, great events in store.

MISSION WORK IN NEW MEXICO.

REV. JOHN MENAUL.

Mission work among our Mexican citizens is in every respect a peculiar one. It is a Home Mission work and yet a Foreign Mission work. It is work for a nominally Christian people, and yet it is a work for a people in many respects heathen, *i. e.*, civilized heathen.

The Mexican people know of Christ, but only as they know of some of the saints. They do not know Him as the only Saviour, nor depend upon Him for their salvation. Their great god is "Maria," and next to her is their patron saint. The true God is acknowledged and addressed through the hundred and one saints and intercessors that are asked to pray for them.

Therefore the main effort of the evangelist is not so much to make God known to the people as to direct them to Christ as an only Saviour. To get them to understand that God is their friend, not their enemy; that Christ's love for them is infinitely greater than the love of any creature living or dead; that they have only to come to God in Christ's name, for a full and free salvation without money and without price.

This is just the knowledge that they are deprived of; because as soon as they can be saved by free grace, the intervention of the priest and saints become useless, and the priest's revenue for masses, prayers, releasing from purgatory and all his other pretended powers cease; in other words, the clergy can not make merchandise of the people who have only to come to God for their full salvation through a risen and exalted Saviour.

In working with these people, converts from Romanism have a great advantage in knowing just where their error lies, and in being able to oppose the errors that lie at the foundation of the whole system. They know the way in which the common people are deceived and kept in darkness, and hence can work better on these lines.

Then, the native evangelist has more patience with them. It is all the same whether he spends ten minutes, an hour or a day in arguing with them. Even after they have abandoned the church of Rome and Romanism, they still need the strengthening influence of long private talks, and will think it no inconvenience to sit up and talk with the evangelist most of the night after the public meeting is over.

In approaching the zealous devotee of Rome, much care and tact are often required to avoid an open conflict. He flashes up in a rage at the very idea of mentioning the Bible or Protestantism to him; calls the evangelist a devil and the Bible the devil's book, and laments that hell is not hot enough to give him the reception that he ought to have for leaving

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the "Mother Church," and working against the priest.

He says, "Get out of here! you will pollute my house. I do not want to hear you or talk to you."

"Yes," says the evangelist; "I will go out; but I would like to know why you think I can injure your house. I do not touch anything, and you need not take anything I have. I only came in to bring you the good news of the Gospel of Christ."

"Get away with your gospel. You are a devil, and do not worship the Virgin Maria."

"No, we do not worship the Virgin Maria; but we respect her more than you do. We honor and respect her as the mother of Christ's humanity and as a good woman now in heaven. You worship her and at the same time pray for her, as though she were in hell. No Protestant ever thinks that Mary is in hell; but you pray, 'God save thee, Mary.' Now, if Mary is in heaven, she is already saved; if she is not saved, then she is in hell—which no Protestant believes—and you are praying to one that is lost. Now, do you not see that we honor Mary more than you do?"

The talk will go on after this manner perhaps for hours, and, in place of the evangelist turning round and out, as ordered, he will not likely go till hunger and exhaustion compel him; when, as likely as not, the man has cooled down, become interested, and invites the evangelist to call when he comes that way again. The evangelist is careful to leave a selected supply of tracts if they will be accepted, and to repeat the visit at his earliest opportunity.

Mission work of this kind is always a slow work. Romanism contains so much of the semblance of truth, and its followers are so imbued with the doctrine that it is impossible for "the Mother Church" to err, that it is a difficult matter to get them to open their eyes to the truth. They are strictly prohibited from reading the word of God, and so are bound slaves to the word of the priest, which to them is infallible. Roman superstition is so rooted and grounded into them that, even after they have taken the liberty of reading the Bible and attending evangelical meetings, they are still the slaves of their fears and keep under the bondage of Rome rather than be the freemen of Christ Jesus.

On the other hand, God has many elect ones among these Mexican people, and these are daily coming out from under the power of Romish superstition and saint and image worship. Wherever the gospel of Christ has been faithfully preached to these people, many of them have come over to the worship of the one living and true God, and are living devoted Christian lives, and are a power for good and for blessing in the community.

Our Mexican Christians will compare favorably with American Christian people in any part of our land. When we remember that many of these people possess only the Bible and perhaps a few tracts, on which to nourish their Christianity, the wonder is that they know half as much as they do, or that they can sit for hours and talk on gospel subjects, and confound even the wisdom of their parish priests, which they often do, and on account of which the priests generally give them over to what they call the error of their ways.

Our Mexican work in New Mexico is very encouraging, and should be followed up with all speed, in the assurance that God wants to save these, our fellow-citizens, from sin and "the man of sin."

We ought to have an evangelist in each of our larger Mexican towns throughout the Territory, to offer a free salvation to the people, who are taught that they must buy it from a priest.

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IN THE BRITISH PEWS.

HENRY M. BOOTH, D. D.

After twenty-five years in the pulpit, a seat in the pew is an education. By that time one has learned that especial gifts and graces are needed, if the services of the sanctuary are to be conducted in an interesting and edifying manner. He has learned, too, how far short of his own ideal he has come; and he is anxious to gain new impressions and to observe new methods which may prove helpful to him and to others when he resumes his work.

A few months in British pews have awakened certain inquiries and led to a few conclusions, which have proved instructive to me, and which may interest wiser brethren in the ministry, if once stated. These pews have faced the pulpits of the established, as well as of the dissenting, churches; they have been located in great cathedrals, as well as in the humble chapels of mission stations.

From these pews large and reverent congregations have been seen. The people of all classes go to church; and they know how to behave themselves in the house of God. They enter quietly, attend to the order of worship, and retire without confusion or noise. After the benediction, the entire congregation resume their seats, and bow their heads. Then, one by one, they arise and silently withdraw. The benediction—so impressive and welcome in its sacred meaning—is not the occasion for the putting on of overcoats, or the searching after hats, or the grasping after umbrellas and canes. Its significance seems to be appreciated; and the brief opportunity for prayer which succeeds it serves to dismiss the congregation without the chatter and gossip whose hum fills an American sanctuary as soon as the last "Amen" is heard.

A delightful feature of this British worship is the singing of Psalms. The Psalms are the inspired utterances of holy men of old, who spake as they were moved by the Holy Ghost. God gave them to His church to be sung. The prophets, the evangelists and the apostles, yes, and our divine Redeemer, Jesus Christ, used them in worship. Yet modern Christendom too often neglects them entirely, and gives the preference to "spiritual songs," many of which are destitute of thought and poetry. They are nothing but rhymes, which quickly sing their way to deserved obscurity, only, however, to be succeeded by another set quite as bad. Chanting of Psalms in America has become a lost art, while in Great Britain it is a present aid to devotion. Nothing can be grander or more inspiring than the chanting by a thousand voices of the 103d or the 107th Psalm. And this is what is heard on every Lord's Day; and on every day, indeed, in the cathedrals. Can we not introduce the chanting of Psalms into our Sabbath-schools and churches? Can we not train our youth to appreciate the beauty of these Psalms when properly rendered? Is it not possible for us to bring into our worship at least one Psalm at each service, which shall be chanted by all the people as they praise the Lord? This would require training, but the compensation would certainly repay us for our expenditure of efforts in the work.

The abundant reading of the Bible in these services is to be commended. The Bible is read, in both Testaments, and the reading secures the attention of the entire congregation. In the dissenting churches, Bibles are distributed through the pews, and the audible reading of the minister is followed by all present with open Bibles before them. It was a fine sight in Edinburgh to see the Cameronian Highlanders—nearly five hundred strong—

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march into St. Giles' Cathedral for the military service. The men were in full uniform, but not a warlike weapon was visible, save the swords of the officers. Instead, every man carried, in his left hand, a copy of the Holy Scriptures, which he used during the hour of service. They seemed to be saying as they marched along: "the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." Certainly in the city of John Knox, the Cameronian Highlanders have reason to value the sword of the Spirit, whose edge has proved keener in Scotch hands than any Damascus blade!

The public reading of God's word is certainly an especial means of grace. Old Dr. Skinner used to say, that, when the apostle exhorted Timothy to "give attendance to reading," he meant the public reading of the Old Testament, which had been honored in the Synagogue observance. In our Presbyterian usage, have we not departed sadly from this ancient custom? Our biblical reading is brief and fragmentary, often the selection is made, just as the hour of service arrives, and with reference to the immediate demands of the sermon. As a consequence, large portions of the Bible are never read; and the people fail to hear God's word in its variety and entirety. Would it not be well to seek a degree of uniformity in this regard? Why should not our General Assembly *recommend* a series of well-selected Bible readings, securing, at each service, the reading of a Psalm, and of a portion from the Old Testament history or prophecy, and also from the New Testament? The one objection to such an arrangement would be the irregularity of our communion seasons; but that objection could be met readily, inasmuch as an appropriate selection could be chosen, by the minister, for the Communion Sabbath, out of the regular order. When the emphasis is placed upon the sermon, the other portions of the service are apt to be slighted. The idea prevails among students, and pastors too, that a good sermon will cover a multitude of sins of poor praying and bad reading. But surely, when the throne of infinite Majesty is to be addressed by a weak, finite mortal, for himself and for others, great care should be taken that the language should be well chosen, and the petitions should be devout and acceptable; and when God's word to man is to be read, every attention should be given to the message, in order that it may be impressed upon the minds and hearts of those who hear!

The preaching of the British pulpit has not the strength and eloquence which are characteristic of the American. The Dissenters are the truly bold preachers, while the clergy of the Establishment exhibit more critical scholarship in their discourses. During the recent Baccarat scandal the independence of British dissent was conspicuous. That scandal shocked the national conscience, but the establishment had very little to say about it. Royalty was involved in the disgrace, and the Established church was dumb. Not so, however, with the Dissenters. From pulpit, platform and press they uttered their rebukes. Resolutions were sent to the Prince of Wales, urging him to mend his ways, and become an example of sobriety and dignified manhood to the youth of the land. There was something Elijah-like in the denunciations of the great wrong which this son of a noble mother had inflicted upon his country. But the Dissenters were the Elijahs.

Brave as they are, however, they do not equal our American preachers in their treatment of sacred themes, or in the manner of their expression. I heard very few good sermons in Great Britain. Canon Wilberforce, of Southampton, gave a finished

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discourse—quite perfect homiletically—on Whitsunday; and Archdeacon Farrar, in St. Margaret's, Westminster, preached earnestly and effectively on Trinity Sunday. Dr. Newman Hall, in his own pulpit, was simple, direct and tender; and the Rev. Mr. McNeill, of Regent's Square, exhibited unusual dramatic power. But most of the sermons lacked finish. They were more like prayer-meeting talks than sermons. In the Church of England it seems to be regarded as "poor form" to gesture; for only twice did I see a pulpit-orator of that church who used a gesture, and one of the two was of foreign birth, and the other made two gestures because he could not restrain himself, and immediately drew back his hand as if he had committed a great offence. The Dissenters and the Scotch and Irish preachers gesture freely, and add much to the force of their speech by the energy of their action.

I have met with no oratory these years that could be compared with that of Pastor Dore in St. Peter's Cathedral, Geneva. St. Peter's is a Protestant church—Calvin's old preaching place—and the service was that of the Presbyterians. The voice of the preacher was sweet and liquid. His manner was easy and graceful. He commenced his sermon in a low tone and colloquially. He stood with hands resting upon the pulpit. Gradually he advanced in the treatment of his subject and in the warmth of his expression, accompanying his words with gestures which were the perfection of art. The great congregation which had assembled for the service listened with rapt attention as he led them, step by step, to the splendid climax of his peroration. It was a noble effort, proving conclusively that action is essential to oratory, and that the precious truth of the holy gospel is deserving of all the refinement of diction and the grace of manner which the best training of the schools can bring to its utterance.

Whatever else it may lack, Christian preaching should never fail to be *Christian*. No philosophy can take the place of Christ's. The world needs His thought, and the pulpit should make it known. When Paul said, "We have the mind of Christ," he touched the central element of pulpit efficiency. To possess His "mind," one must be saturated with His Word, and filled with His Spirit. Then he will think Christ's thoughts and experience His emotions and represent Him before men. The world can get along without human wisdom in the pulpit if it can always find there "Jesus Christ and Him crucified" in the person of His servant, who can truly say, "I am crucified with Christ. Nevertheless, I live; yet not I, but Christ liveth in me."

SCOTCH UNITED PRESBYTERIAN FOREIGN MISSIONS.

REV. JAMES JOHNSTON.

Loyal to the divine commission of bearing the Gospel to the dark heathen world, the United Presbyterians of Scotland have been highly distinguished as a missionary Church. For the Church at home they evidently with Mr. Spurgeon regard missions as a means of education. Through all the shine and shade incident to the toil on distant fields they have remained true to the Master's injunction and reaped the harvests of faith. In the language of their last Moderator, Dr. Henderson, they are to be congratulated upon the past year being "very largely blessed" in the annals

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of their missions. With the Society stand associated men of rare missionary strength. Some eighteen months ago the Rev. John Simpson, of Jamaica, was translated to higher service. He left Scotland for the island in 1832, to teach and live among the slaves in the sugar plantations, and there labored upwards of fifty-seven years. Its living heroes include that remarkable man, the Rev. William Anderson, of Old Calabar, West Africa, with a record of a half-century's self sacrifice, and the Rev. Dr. Laws, the leader of the Lake Nyassa Mission.

Expansion rather than extension marks the position of the foreign work of the Scotch Presbyterians. They have seven mission fields on which 117 fully-trained agents are laboring; of whom 57 are ordained European missionaries, 20 ordained native teachers, 10 medical missionaries (four being ordained), 5 European evangelists, and also 25 female missionaries. These superintend 97 evangelists, 332 native teachers, 67 native Zenana workers, and 42 miscellaneous helpers. A goodly force! In harmonious line with the Free Church, and the established Church of Scotland, they zealously aid various churches and mission places on the Continent and in the Colonies. The membership in the native churches is distinctly progressive. Compared with 820 new members, the largest record in any single year of their missionary history, that of 1890 was returned at 900 souls, while the total number of members registered at 15,799 in 1880, is in contrast to 9,687, of the previous decade. In regard to income the sum of £40,592 was received alone for the Zenana Missions, and from the several native stations the gratifying amount of £13,600. Facts of this nature have a convincingness which are proof to criticism and of the power of the Cross.

Upon India, that greatest missionary continent, on which Sir W. W. Hunter says the battle of missionary enterprise must be won or lost in the sight of the world, the Presbyterians have expended some of their choicest gifts at Ajmere, in Rajputana. At the crowded annual meeting in Edinburgh, May, 1891, Dr. John Husband gave a vivid sketch of the medical mission in that district and of his particular department, consisting of "preaching, prescribing, dispensing, dressing and operating," with which he had been intrusted for the last twenty years. He believes that church members such as they have in Ajmere, healthy and vigorous, are destined, eventually, to command a larger share even than European missionaries in preaching salvation to the millions of Hindostan. As persuaded is the Doctor of the tremendous undertaking of the conversion of India, which is, however, in his judgment, making quiet and assured headway. In the Jamaica Mission, the oldest branch of missionary operations connected with the United Presbyterians, the development of the Negroes on the plane of Christianity could only be estimated by those who were acquainted with their fearful degradation 65 years ago. An enormous change had been witnessed since the old days of West India slavery. Eleven different societies are to-day engaged in the Christianization of the island whose efforts, alas, are seriously hindered by the vice of intemperance. It seems inevitable, says Dr. William Y. Turner, of Jamaica, that as the inhabitants rise in the scale of civilization and have contact with foreigners the evil will appear in more lamentable proportions. Cheering will it be if this foreboding prospect can be averted. The campaign in Kaffraria, South Africa, is one of the most interesting chapters of heroic fortitude in the story of United Presbyterian Missions. For 54 years men and women of conspicuous worth have been toiling on this hard field, where witchcraft and

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polygamy are especially formidable foes. It is pleasant to learn, notwithstanding the abounding heathenism of the "Reds" (*i. e.*, Kaffir heathens), of the many excellent schools for the young and of the equally attractive churches supported by native congregations.

Since 1874, the Manchuria Mission. China, has had organization. In earlier years the Manchurians refused the advances of the missionaries, which made conversion to Christ yet more remote. This reticence had been subsequently exchanged for real friendliness by large bodies of the natives and the magistrates. Seventeen years back there were no Christians; whereas 1,300 are at present enrolled, chiefly drawn from the common people, the literary classes being immovable. The United Presbyterians of Scotland have lately become federated in Manchuria with the Presbyterian Church of Ireland laboring in that far-away region, by which a united missionary presbytery has been established. Every year the Irish Presbyterians are coming into closer touch with their Scotch brethren in spirit, policy and mutual co-operation — a welcome step, which the Irish Moderator, the Rev. William Park, eloquently voiced at the Synod gatherings in Scotland. It is remarkable that the Presbyterians in Scotland, Ireland and England are concentrating their forces on China. The English Presbyterians have been grandly committed to it by their pioneer missionary, William Burns; where they had to-day 30 European missionaries, male and female, besides missionaries' wives, 134 mission stations and 9 hospitals, which were visited last year by 25,000 patients. The Presbyterians recognize that from the Chinese Empire the largest number of emigrants go forth annually to all parts of the globe, by whom the Word may have broadcast sowing. As clearly is it perceived that the native Christian teachers in China are second to none elsewhere in obeying the summons:

> Serve faithfully, help them that err, and wait,
> God, in good time, throws wide the golden gate.

They are wonderfully effective—even excelling the missionaries in speeding the triumphs of the Redeemer's kingdom among their own countrymen.

A LIFE WORTH LIVING.

J. H. SHEDD, D. D.

As I entered the lowly yard of the parsonage to attend the funeral of Rev. Siyad Eaakan, the crowd opened and the brother of the deceased said; "Would you like to look again upon his face?" His weeping daughter seized my hand, saying, "Oh, did you think he was to go so soon?" They led me to the very humble lower room, filled with women making great lamentation. I looked on the peaceful, homely face, which even in death seemed ready to break into the same smile of love and sweetness we were wont to see when he spoke. The day of his death all the village people and many Moslem neighbors came to look on his face, and to weep with those who wept. It was the tribute of all classes to a man who had gone out and in before them for forty years. No one could recall a bitter word or an unkind act. They could recall his consistent Christian life: how he always was a peacemaker, how he loved them and cared for their souls, and visited the fatherless and widows. The pall bearers, pastors from surrounding congregations, bore the corpse to the church where he had so often spoken to his flock and then to the grave.

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A band of singers, singing the songs of Zion, as is the custom here, headed the procession; the mourners were all the crowd that followed. The tribute to his memory was heartfelt and all were impressed with the feeling that not only our senior pastor had been called to his reward, but that our most saintly father and brother was gone. It was truly said, for him to live was Christ. He was born into the Kingdom in the early revivals nearly fifty years ago. He came from the revival at Seir to his home on a summer evening and at once gathered the young men into the church yard. The Spirit blessed the word, and the villagers sleeping on the roofs were awakened by a new cry. It was the voice of prayer or of men weeping for their sins. The two priests of the old church rubbed their eyes open and saw a new sight, a spiritual fire kindled in the hearts of their people. They could not understand it and went on with their dead prayers and drinking their wine. But from that time the young student was the spiritual leader and guide of souls in that village and he continued so till his death. He has always been a feeble man and brought forth fruit in bodily infirmity. He had a deep experience of grace and never veered a point from the gospel truth. The winds of many doctrines blew about him but he knew whom he believed. For several years the village was entirely under evangelical influence and his church extended to adjoining hamlets. It was a great grief to the old pastor in his later years that his nephew, educated in Hermansburg and sent by the Hermansburg society, settled down by his side instead of going to some needy place, and still more that he split the church and taught the people to live easy-going, wine-drinking lives, and to trust in ordinances rather than directly in Christ. He admitted all, without examination, to these ordinances. This schism has wrought only evil.

Many of pastor Siyad's sermons are remembered and quoted years after they were preached. He was known by all as a spiritually minded man. There was perfect transparency and sincerity in all he said, and his life was his best sermon. No one was more ready to converse about the experience of the heart and to tell what God had done for his soul. He had fresh views of the greatness and vileness of his sins, but he believed the word, "My grace shall be sufficient for thee." His affections were running over in love toward Christ and his people and work. He died a most happy death. Too weak longer to speak aloud, he whispered, "His grace is sufficient."

The direct results of his life were also apparent. His personal influence on the lads under his care when a teacher never was lost. He led them to Christ. Six of his boys became preachers of the gospel. One as pastor eminent among his people, another eminent as a scholar. Nearly a hundred of his flock crossed the river before him in Christian faith to welcome him on the other shore. Nearly as many more now form the little church and mourn for him with very deep sorrow. His brethren in the ministry will long remember the precious perfume of his prayers and counsels. We all rejoice that he was spared so long, and that he has left so precious a memory.

Many of our readers will remember seeing, hearing and conversing with Rev. K. C. Chatterjee and his accomplished wife during their visit to this country a few years ago. Like the late Rev. Narayan Sheshadri, Dr. Chatterjee is a living example and witness of the gracious power of Christ, by the instrumentality of His Word and the power

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of His Spirit, to transform proud and Pharisaical Hindoos into humble and sincere Christians, and to imbue them with that power from on high which makes effective preachers of His Gospel.

Dr. Chatterjee addressed the Presbyterian ministers of Philadelphia on "The Tendencies of Religious Thought in India," in a manner so impressive that we desired him to prepare an article on that subject for our pages. This he kindly permitted us to hope for; but he afterwards wrote that he found the pressure of his work such as rendered the fulfillment of that purpose impossible. If at any time he shall be able to do what we then asked, we shall thankfully welcome his communication.

He has now sent the following interesting sketch to the Mission House, and it has been forwarded to us. Our readers will thank God for this illustration of the efficacy of His Gospel and the gracious power of the Holy Spirit.

A USEFUL LIFE IN INDIA.

A Native Indian Evangelist.

REV. K. C. CHATTERJEE.

Another of our veteran missionaries, the Rev. Goloknath, has passed away from earth to heaven. Though he was not a member of my station, still as I was intimately connected with him both as a relative and a fellow-worker for upwards of five years, I venture to send a few lines in the way of brief reminiscences of his earthly career.

Mr. Goloknath was born of a respectable Brahman family in Bengal in 1816, and educated in Dr. Duff's college in Calcutta. At the age of eighteen he came up to the Northwestern provinces and took an appointment in the district office at Karnal. While here he met Rev. J. Newton, D. D., and accompanied him to Lodiana with a view to complete his enquiry into the truth of Christianity. In 1835 he made a public profession of his faith in Christ, and, giving up civil work, determined to prepare himself for the work of the ministry. While doing so he was employed by the mission as an assistant preacher and probationer. In 1847, on the annexation of the Jalandhar Doab to British territory, he was ordained by the Lodiana Presbytery and sent to occupy the mission station of Jalandhar. Here he worked till 1887 as an evangelist, a Christian educator of youths and a writer of Christian books and tracts. Since 1887 he had been laid aside by illness and the infirmities of age. He preached the gospel in all the principal cities and towns of the Jalandhar Doab. His school in Jalandhar was one of the best in the whole Mission and in the entire Province. Hundreds of youths have been educated in it and are occupying positions of usefulness and responsibility in different departments of life. Some of them are holding the highest judicial and administrative appointments open to natives under the Government. A few have embraced the Christian religion and are influential members of the church. One of them has become a minister of the gospel and is doing missionary work.

He wrote many books and tracts in the Urdu and Punjabi languages. The three best known are "The Destroyer of Pantheism," "The Whole Duty of Man" and "The Christian Enquirer." The first

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of these books has been known to lead many to Christ.

Mr. Goloknath was one of the few native agents who enjoyed the full confidence and respect of the Mission and was entrusted with the independent charge of a station. He was also one of the few native gentlemen who enjoyed the confidence and respect of all the leading English officials of the Punjab, many of whom consulted him in reference to measures passed for the social and moral improvement of the country. The natives of the country, high and low, respected and loved him. Many of them were among his intimate friends. His remains were put in the grave a short time ago. The funeral service was conducted by the Rev. C. W. Forman, M. D., and the Rev. K. C. Chatterjee, the latter of whom gave a short account of his life and pointed out the leading features of his character. The coffin was borne to the grave by his children, natural and spiritual, and followed by all the Christians of Jalandhar, and by some from Lahore, Amritsar, Hoshyarpur, Lodiana and Umballa, and by upwards of one thousand Hindu and Mohammedan residents of the Jalandhar City and the Basties.

Mr. Goloknath had many gifts and graces. He was a most eloquent Hindustani preacher. Many English officers came to listen to him, and some of them attributed their conversion to his preaching. He was the first convert of the Lodiana Mission and the first missionary to the Punjab proper. He opened the first mission school in the Punjab and was for many years the first man in the native Christian community of the Punjab. His Christian character was most exemplary. The gentler graces of the spirit, such as "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance" shone brightly in it, and pre-eminently fitted him to be an acceptable missionary to the "mild and peace-loving" Hindu. He was an earnest and faithful laborer in the cause of Christ. He was the father of the Jalandhar Church, over which he worked as pastor for forty years. It is difficult to estimate the amount of influence for good he exercised in the enlightenment, civilization and Christianization of the people of the Punjab during an active life of forty years. Its record is with the Master, in whose name and for whose glory he always worked. He now rests from his labor and his works do follow him. His many children and grand-children and a large circle of friends deeply mourn his loss.

PUBLICATION AND SABBATH-SCHOOL WORK.

BIBLE LIGHTS ON MISSION PATHS.

It is a pleasure to recommend to the Christian public this new publication of the Board, "Bible Lights on Mission Paths." The recommendation can hardly be made too strong, for it is a book that meets a real need of Christian workers, and meets it well, and meets it in a form convenient and within the reach of all.

THE NEED.

The opening words of the brief preface are: "This work is designed to meet the great and ever-increasing demand for topical Bible readings suitable for use in Missionary Meetings of Women, Sunday-schools, Christian Endeavor Societies, and other missionary organizations of young people."

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Every pastor and every Christian worker knows how great and how important this demand is. Nothing is more useful in enhancing the interest and profit of religious meetings than well-chosen Bible readings. But comparatively few persons have the knowledge and ability necessary for preparing such readings, and the best equipped find it a difficult, though always an enjoyable and profitable task. Consequently, such readings, though largely employed, are frequently quite imperfect in selection, and crude in compilation.

The need of such readings upon topics of a missionary character is especially evident, partly because missionary societies are so numerous, creating a special demand; and partly for the reason, in strange contrast with the former, that ignorance and indifference with regard to this great subject so largely prevail, even in this age of missionary revival. There is constant need of making Bible Light shine vividly upon Mission Paths, not only in the meetings of missionary societies, but in church prayer-meetings and in gatherings of young Christians.

THE NEED MET.

This little book meets the need admirably. It contains fifty Topical Bible Readings, shedding Bible Light on Mission Paths. One can hardly see how this good work could have been done better. The readings draw light from all parts of the Bible and concentrate it upon the subject of Missions. The selections are well chosen and well arranged, and with unity of purpose give great variety in method. Nor need their use be confined to meetings strictly missionary in character. While all the Readings shed light on Mission Paths, yet most of them will be found suitable for the ordinary prayer-meeting, to shed light on the Christian's daily path.

The book is bound in paper cover, and is so moderate in price as to be accessible to all. It would be well to have it in the hands of every member of the Woman's Missionary Society, that the readings may be responsive. Its advantages for such use are increased by the fact that several of the readings are suitable for prayers, and it contains fifty hymns of missionary and devotional character, with a separate index. It will also be a great help to those who are charged with the responsible duty of arranging exercises for the Christian Endeavor meeting. The gifted Christian woman who modestly signs only her initials to the preface has designed the book for use in the meetings of women and young people; but not a few pastors will find her work a great assistance to them in their conduct of church prayer-meetings. It will also be useful to Christian people generally in their private study of the Bible. For one to take this little book as a model and collect Bible light upon other topics, after the method displayed in this work, will be an exceedingly instructive and profitable exercise. Above all, this book should be placed in the hands of every one of those too-numerous professed Christians who "do not believe in foreign missions."

Price 30 cents; single copies sent by mail at that price, postage prepaid.

SUMMER MISSIONARY WORK.

The results of our summer campaign have been highly gratifying. We have had in the field fifty-two permanent and seventy-two student missionaries—124 in all. These men have labored in states and territories, principally in the great West and among the Freedmen of the South. The results as reported to us have been 709 schools organized and 229 re-organized, a total of 938. In addition to the schools organized by our missionaries, sixty-five have been reported as established under the "Special Offer" of

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the Board to grant full supplies of literature to any Presbyterian man or woman who shall organize a Presbyterian Sabbath-school. It thus appears that the entire number of schools established between April 1st and September 1st under the instrumentality of the Board has been 1,003. Into these nurseries of the church have been gathered 33,091 children. During the same period our missionaries made 38,862 family visits, and gave away 21,955 volumes, including catechisms, Sabbath-school hymnals and Westminster question books.

The question has been asked if lists of the schools established can be seen in this portion of the country. The answer is, Yes. Full lists, containing information as to the location of each school, the date of its organization, the name and address of its superintendent, the number of its teachers and scholars, can be seen at any time at the office of the Superintendent of the Sabbath-school and Missionary Department.

Questions also have been asked as to the trustworthiness of the reports of our missionaries, and as to the permanency of the schools established by them. In reference to the former of these questions we publish below a portion of our "Instructions to Missionaries," from which it will be seen that not only must our missionaries labor under the supervision of a committee of the Presbytery to whose territory they are assigned, but also that their reports to us must be endorsed by the chairman of the Presbyterial committee. In reference to the second question we publish an extract from the last Annual Report on the "Permanency of the New Schools."

SPECIAL INSTRUCTIONS TO MISSIONARIES.

"Consult and co-operate with the Committee of Presbytery on Publication and Sabbath-school Work. At the beginning of your labors ascertain who is chairman of this Committee. Seek an interview with him; ask his advice and that of the other members of the Committee. Keep up frequent communication with them. Respect their counsel and wishes.

"If practicable procure from them a descriptive list of the localities in the Presbytery at which they will authorize and recommend you to organize Sabbath-schools.

"Advise with the pastors of churches in the neighborhood of your mission field.

"Attend the meeting of Presbytery, and report your work, and ask its advice and co-operation.

"You are not to organize a Sabbath-school in any locality unless you are expressly authorized to establish one there by the Presbytery or its Committee on Publication and Sabbath-school Work.

"On the 15th day of each month copy on your monthly blank report all statistics of your labors since the 15th day of the preceding month contained in your blank book of forms. Send this monthly report to the Chairman of the Standing Committee on Publication and Sabbath-school Work of the Presbytery within whose bounds you labor, for examination, correction and endorsement. Have this Report returned to you by the Chairman of the said Committee; then, and not till then, forward it to the Superintendent of the Department, so that it may be received by him before the end of the month.

"Send a duplicate Report which has been endorsed by the Committee to the Chairman of said Committee, to be retained by him."

PERMANENCY OF THE NEW SCHOOLS.

An important aim of the Board has been permanently to establish Sabbath-schools and not simply to organize them. The obstacles in the way of such establish-

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ment are principally the following: The difficulty of finding suitable men to superintend the schools; the impossibility in some localities of finding a sufficient number of suitable teachers; the blockades of snow that in many northern regions make the roads impassable and so prevent attendance during the winter; the spiritual indifference that prevails in many communities; and in a few localities generally prevailing lawlessness and strife amongst the people.

The Superintendent of this Department has labored, from the outset and constantly, to repress a tendency to the undue multiplication of schools. Missionaries are emphatically instructed to labor assiduously for permanency in results. They are forbidden to organize schools without the express authorization of the Presbyteries within whose bounds they labor. They are directed to place every new school, whenever possible, under the care of the session of the nearest Presbyterian Church; in case there is no neighboring session that can take appropriate oversight, to commend it to the Committee of Presbytery; and, where proper supervision cannot be exercised by the Committee, to place it in the immediate care of the Synodical Missionary. These instructions, however, which contemplate the enlisting of others in the work of caring for the new schools, are not designed to relieve our Missionaries themselves from further responsibility. They are directed to continue correspondence with the superintendents; and to revisit from time to time, as they have opportunity, the schools they have established, doing all within their power to preserve and foster them.

The Board has instituted a system by which it endeavors to ascertain the condition of all its new organizations. Each year a careful census is taken of schools that were organized during the preceding year. Reports have been received during the year just closed of the schools that were directly organized by our Missionaries between April 1, 1889, and April 1, 1890, from which the following facts are gathered: Of the 1,121 schools organized 714 are alive and flourishing; 391 have succumbed to circumstances; 16 have not been heard from. From the 714 living schools, 78 churches have already grown.

It will enable us to realize in some degree the magnitude and importance of the work that was performed by our Missionaries during the year that closed April 1, 1890, to consider the fact that they established on an average, each working day of that year, two schools that continue to live.

It is also proper to report that the 109 schools established during that year under the offer of the Board to supply needed books and lesson-helps, are all alive and flourishing. These added to the 714 established by the direct efforts of our Missionaries make a total of 823 living Sabbath-schools that, in the year ending April 1, 1890, were added to our lists.

MISSIONARY INTELLIGENCE.

FROM NORTH CAROLINA.

The Rev. David Brown thus writes from the field of the Freedmen:

I write to inform you that the Sabbath-school organized at R—— last May with a membership of 25 pupils, has grown to more than 100. This is largely due to the fac' that Miss L. B. S. is the superintendent. She is a young lady of considerable influence and is a teacher in the graded school. She is the only colored Presbyterian in the place, and I am proud to say that our church is well represented. The white Presbyterian minister there (Southern Church) referring to her, said she was one of the finest young women in the place.

In the Sabbath-school Convention of the Presbytery of Catawba, I met delegations from 26 Sabbath-schools, the majority of which I had visited. The representatives of

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these schools stated, and in their reports demonstrated, that they had been greatly encouraged, helped, strengthened and increased by the missionary.

We have a new school at J——, which in two Sabbaths increased its membership from thirty-two to forty-one, and which is extending its influence. We had some trouble in getting a room for the new enterprise, having been denied the use of the public school house. We finally succeeded in renting a building, but it had to be seated. I met this want by buying the necessary lumber and by borrowing a hammer, a saw and square, and then making the seats and putting them in. I think that this school bids fair soon to be a church.

Our great need is more ministers to look after the work. The laborers are too few for the harvest that is whitening on the field.

FROM NEBRASKA.

The following extract recently received from Mr. Lowry H. Sibbet, one of our student missionaries, gives a graphic picture of an "organization" scene in the far West. It will repay perusal:

I wish I could describe the place in which we met to organize the first school. It was a small sod hovel (15 by 20 feet, outside measurement), with no floor but the uneven sandy soil, which had been pulverized into a fine dust an inch or more in depth. The walls were smoothed with the mud formed by wetting the edges of the cakes of sod which were used in constructing this shelter. The roof was made of a few poles covered with sod, the under side of which formed the ceiling. The open door and two small openings for windows let in a reasonable amount of light. People who would attend a service in such a place deserve a very large amount of sympathy and encouragement.

Mr. Currens and I sat on a pile of wood in one corner; six benches, rude, unplaned board affairs, accommodated the audience. It was my privilege to preach in this place, and no wealthy city congregation could have been more attentive or apparently appreciative. They seemed to be literally hungering and thirsting for the Word.

CLOTHING FOR CHILDREN.

To Churches, Sabbath-schools and Women's Societies :—

Christian ladies of the Presbyterian Church last Winter sent through the Board sufficient clothing to enable 1,500 colored children of the South to attend our new mission Sabbath-schools. This year the cry comes from both white and colored Sabbath-school Missionaries. They both tell us that they meet thousands of children who are prevented from attending the Sabbath-school from absolute lack of clothing. One of our Sabbath-school Missionaries in the South writes: "Dear friends at the North: There are hundreds and hundreds of negro children connected with the mission Sunday-schools here at the South. Many of them have not sufficient and comfortable clothing for the severe winter. We would be glad to receive at your hands all clothing that you can spare. Second-hand clothing and any other that you may be led of God to give to these deserving poor. The parents of the children are in sad need of clothing as well as their children. Won't you send articles of dress wear of all sizes and kinds? I will need for my schools many boxes and barrels of clothing. 'Ask and ye shall receive.' Those who send please prepay freight."

The same method is adopted which last year proved successful. (1.) Let every church or society or Sabbath-school which has decided to send a box or a barrel of clothing, please notify me and I will send to it the name and address of a Sabbath-school missionary to whom the clothing can be shipped. Thus no one missionary will get more than his share. (2.) In addition, will each church, society or Sabbath-school please indicate its choice of the general locality to which it desires to send, whether South, North or West, whether to negro or white children.

JAMES H. WORDEN.

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FREEDMEN.

ARE THE NEGROES AN EXCEPTIONAL CLASS?

H. N. PAYNE, D. D.

Exceptional character or condition implies exceptional treatment and may involve exceptional responsibility. Some deny that there is a Negro Problem. They claim that it is a simple question of humanity. That what is done for these people should be done because they are men, and not because they are Negroes.

In a certain important sense this is true. The position of the Presbyterian Church is unmistakable. We stand by these three declarations, "God hath made of one blood all nations of men for to dwell on all the face of the earth" (Acts 17: 26). "One is your Master, even Christ, and all ye are brethren." (Matt. 23: 8.) "In as much as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matt. 25: 40.) This is our confession of faith on this subject, and we desire no revision. In the eyes of God all men are equal, and Jefferson's immortal declaration includes the Blacks with the Whites.

But people may be equals who are very unlike. The Christian, nineteenth century idea is that the sexes are equal, but no amount of platform discipline or legislative action can make men and women alike. It is because of a recognized difference between people in character, circumstances, and needs that the Apostle says: "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves."

The object in showing that the Negroes in this country are an exceptional class, is simply to make clear the fact that they have an exceptional claim upon the sympathy and aid of the other race.

1. *The Negroes are Exceptional in their Origin and History.*

They alone, of all those who have come to these western shores, were barbarians, coming from a land of utter darkness and savagery.

No one can estimate the uplifting, transforming effect of 1,500 years of the gospel. All who come to us from Europe are the heirs of ages of Christian culture. The African had none of it. On the contrary, his was an inheritance of bloody superstition, degrading custom, and revolting crime. That he has shown so few traces of his ancestral savagery in this country is an evidence of his wonderful responsiveness to civilizing and Christianizing influences.

The difference between the Caucasian and the African up to twenty-five years ago was measureless. To one, America meant freedom from oppression and boundless opportunity; to the other, hopeless servitude. The Negro has sometimes been reproached with having no history, His American master took care that he should have no future. What names are dearer to my readers than home, wife, children? None of these were possible in their best sense to the slave. The greatest incentive to exertion is the hope of improving one's condition. No such improvement was possible to him. Without

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ambition and without hope, what wonder that he became sluggish and indifferent, sometimes immoral and base?

At the end of 260 years of such tutelage, suddenly the shackles were smitten from his limbs, and he was told that he was a man, and as such must take his place among men in the great struggle for the survival of the fittest. Could anything be more unjust, unequal?

2. *Their race peculiarities make the Negroes an exceptional class.*

That there are such peculiarities no one acquainted with the subject doubts. A native African, educated in Lincoln University and now a missionary of our church in his native land, once told me that no white man ever did or could understand a black man. A colored bishop in the Methodist Church told me the same thing. Dr. Blyden intimates as much. I have now been six years engaged in work among this interesting people. I have made them a constant, prayerful study. My relations with our missionaries have been varied and sometimes close; yet I find that I have more than once mistaken them in character and purpose. That they have frequently and grievously misunderstood me is equally true. I think this is the experience of every white man who is engaged in this work.

While these peculiarities are not so serious as to prevent the races working together very happily and with mutual helpfulness, they are sufficient to differentiate the work among the Negroes from any other carried on by our Church.

3. *They are exceptional in their relations to the Southern whites.*

There are millions of foreign-born citizens in the United States. They are scattered all through the North. They are here only two or three generations before their distinctive nationality is lost, and they become Americans, undistinguishable from those whose ancestors came over one or two hundred years earlier. The only barriers between the native and foreign-born are raised by the foreigners themselves, and are seldom lasting.

With the Negroes it is different. During two and a half centuries of bondage, they continued a separate, an alien race. Twenty-seven years of freedom have wrought no change. They are indeed citizens now, with vastly increased rights, privileges and opportunities; but the line of social separation is as sharply drawn as ever, and they are no nearer the whites in this respect than they were a generation ago. It is not a question of character, but of race. No matter how well trained in intellect, how exalted in character, how pure in life, no person having the least discernible trace of Negro blood in his veins may hope for social recognition from the whites among whom he dwells. This social law, though unwritten, is as inexorable as that of gravitation. The Negroes recognize this condition of things, and their self-respect and race pride are revealed by the fact that they make no effort to change it.

Other differences between the whites and the blacks in this country might be pointed out, but it does not seem necessary.

That this "peculiar people" has a peculiar claim on the prayers and sympathies of the Church, is plain. How best to meet this claim; how most wisely and successfully to bring to bear on them those gospel influences that have elevated and purified and strengthened the other race—these are among the most solemn questions before God's people to-day.

The answer of our Church to these questions is its Freedmen's Board. Last spring this Board made its twenty-sixth annual report to the General Assembly. God has graciously recognized and greatly

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blessed its work. But while so exceptional in its character, this work has not been exceptional in the interest taken in it by the Church. Presbyterians love to be complimented on their intelligence and broad-mindedness, yet of 6,984 Churches, 4,000 last year so far failed to see their opportunity for doing good that they failed to take up a collection for this Board. The Presbyterian Church listens very complacently when praised for its liberality, yet last year it gave but $155,-078, or twenty cents per member, for the evangelization of 7,000,000 of people whose needs and whose claims are so obvious and so great. Is the Church satisfied with this showing? I honor our beloved Zion too much to believe it possible. When the Church realizes that we not only have among us an exceptional class, to whom we are under exceptional obligations, but that we have exceptional opportunities for doing good among them, it will take hold of this work with greater earnestness.

There are signs that that good time is coming. Last year the number of women's societies and Sabbath-schools contributing was largely increased, and the amount given to this cause by them and the Churches was larger than in any previous year. If all our people could be made to feel, as some do, the greatness of our present opportunity the Freedmen's Board would never be lacking means for carrying on its expanding work.

A LITTLE GIRL'S PRAYER FOR THE FREEDMEN.

A little girl, Minnie ———, was with her mother at church in Joliet, Ill., when Dr. Allen preached. That night, when she had finished her usual prayer and had risen from her knees, she said to her mother, "Didn't Dr. Allen ask us to pray for the little colored children down South?" Her mother replied, "Yes, he did ask us to pray for them. Do you want to pray for them, Minnie?" The child answered that she did, and her mother taught her a prayer for the colored children. She knelt down at once and offered the prayer, and afterwards never failed to offer it every night until the dear Lord said, "Suffer Minnie to come to me and forbid her not."

She was taken away by diphtheria in a few weeks.

This little girl was six years old, and her mother said she listened to Dr. Allen very intently. After her death her mother wrote to Dr. Allen as follows:

"This is little Minnie's birthday. Will you please oblige me by seeing that the enclosed money [five dollars] is added to the fund in behalf of 'the little colored children down South.'"

Dr. Allen wishes we had a "little Minnie" in every church in the land. He says: "I am sure their prayers and gifts would bring blessings to the 'little colored children down South' which could not be estimated. Why not every six-year-old girl [and boy, too] in our churches add a birthday offering to that of 'little Minnie,' and let us build school houses and chapels for the "little colored children down South?' Our dear Lord said, 'Yea; have ye never read, Out of the mouth of babes and sucklings thou has perfected praise?"

THE JESUS BOOK was the name given to the New Testament by a man who had once seen a copy of it and read a little in it. He afterwards sought for it for a number of years before he was made happy in coming to a place where a Bible service was being held, to which he eagerly sought admission. Could that Book have a better name?

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OUR WORK FOR FREEDMEN.—SHOULD IT BE ENLARGED?

REV. J. T. GIBSON.

1. Have we reached all parts of the field, or does there still remain much of the land to be possessed? If we turn to a map of the Southern States with the Board's last annual report, and the census of 1890 before us, we find that the work of our Presbyterian Church has not touched Alabama, with her 681,431 Freedmen, nor Mississippi with her 747,720; and that we have only sent to the 562,893 Freedmen in Louisiana two lady missionaries, at an expense to the Board of about $400. For the nearly two million Freedmen in these three states our Church has as yet done nothing. In Georgia, with her 863,716 Freedmen, we have had about a score of workers; in Kentucky with her 272,981, we have had only about three, supported in part by our Board, and we have hardly done more in Florida and Maryland. Our Church has not certainly overdone the work in the Carolinas; and yet to do as much in all parts of the South, would increase the work at least fourfold. I can see no good reason why we should do less in Mississippi, Louisiana, Alabama or Texas, than we do in the Carolinas or Virginia. The need is probably greater in Mississippi and Louisiana than in almost any other part of the South. As a church, we are only beginning to recognize the extent of this great mission field.

2. Have we done all that we should do in any part of the field, and are we in danger of overdoing any part of the work? To this question there comes from many points the one answer, "No; there is no possibility of overdoing so good a work."

Do we offer such inducements as would lead lazy men or women to engage in work under the Board as the easiest way of making a living? Any one who will examine the matter of salaries and the work done by the missionaries will be convinced that a call to this work is a call to self-sacrifice. We often deplore the fact that the Board can give such meagre salaries for so hard work of so high grade; but it secures for us workers that are willing to endure hardness. I do not believe that in any other field of Christian effort you will find the workers making greater sacrifices than are made by the ministers and teachers of the Freedmen. If there were an increase of twenty-five per cent. on the average salaries paid, they would still be very low.

Do we spend too much money on churches and school buildings? Not more than 30 of the more than 250 congregations under the care of this Board have churches worth more than $1,000. Many have no church buildings, and the average value of our buildings does not probably exceed $500. As to school buildings, where we have only parochial schools, we usually have them in a church or a rented house, or in a building that costs the Board from $100 to $400. Institutions for higher education, it should be remembered, we are building for the future. These institutions are to live and grow as the years and ages go on. The buildings that will last are the most economical. We have some good buildings, but none that are extravagant, and all are inadequate for even present needs.

Do we offer too great inducements in the way of scholarships? Anything that would induce lazy students to enter our institutions of learning, anything that would cultivate a tendency to consider it more honorable to be helped than to help one's self is certainly to be avoided. Giving full scholarships works badly sometimes. It ought to be understood that a full scholarship means that a student can be kept in that institution for that sum, and that the head of the institution should have that amount either from the student or from a scholarship. It should be the

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exception, rather than the rule, that any one should have a full scholarship. This, however, is a matter that the Board and the principal of the institution cannot always control. A pupil, in correspondence with the society that is supporting him, complains if the whole scholarship is not given, when it may be evident that he really needs only half of it; and the other half might help another. We need to avoid everything that would encourage laziness, pomposity or extravagance.

We need to help a larger part of those who are trying to get an education, but in our higher institutions we should only help those who are so hungering and thirsting for a Christian education that they are willing to "endure hardness." The very best graduates of our higher institutions are the men and women who have taken the full course in economy and self-sacrifice while taking the college or seminary course. The Board encourages "specials" because they stimulate interest, and all danger at this point can be avoided if all who supply scholarships will trust to the judgment of the Board and its representatives in the field rather than to the judgment of the pupils helped. Every principal of any of our institutions gives to the Board annually for audit a full account of the use made of all money received in scholarships or from pupils.

The Board is greatly encouraged by the fact that the contributions received up to September 1 exceed the receipts for the same period of last year about ninety per cent. It is to be hoped that this ratio of increase will be kept up for the whole year.

EDUCATION.

THE NOBLEST CALLING.

Without implying the slightest disparagement of other callings we are constrained to count that of the Christian ministry as the noblest of them all, and the most worthy of being fostered and developed by any people.

When we consider the divine origin of the institution and its beneficent purposes, and the sterling character required in its incumbents, and the scope it affords for the exercise of a man's best gifts both of mind and heart, and the rich rewards which it earns—rewards which are all satisfying and enduring—also the influence it exerts in promoting sound morals and religious character in a community, finally the long line of worthies that have made it illustrious, we hesitate not to challenge for it a superiority unrivaled. Hence, in view of these considerations, we hold that it deserves to be presented in all its attractiveness to our Christian young men who are thinking how they can best serve their day and generation, and also to our congregations as deserving to be nourished and supported liberally by them through the offering of their choicest sons, and the contribution of ample means for their education whenever needed. This is a work which plainly devolves largely on the existing ministry. The gospel they preach is a trust which they are enjoined to "commit to faithful men who shall be able to teach others also." Especially at this time ought this duty to be prosecuted with great vigor. Over one thousand vacant churches in our body are calling

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for men of the best quality and self-sacrificing zeal to care for and build them up; and the net increase of our churches last year was no less than 176. Moreover, our population is expanding at an unprecedented rate by immigrants pouring in upon us from all parts of the world, bringing with them their alien habits and customs, and threatening to adulterate our national character unless assimilated through the power of the gospel. No one can observe the signs of the times without perceiving we are in the thick of a conflict with all forms of iniquity and false doctrine which the depraved heart can engender—all striving to secure the ascendency in our country, even to the control of our national and state governments, with a determination that ought to alarm every Christian patriot. As it is stated and proven by fresh statistics in the new edition of that widely circulated little book called "Our Country," a momentous crisis is plainly upon us, and the turn which affairs may take within a very few years will determine the fate of this country, for good or ill, for all time to come. Already has a bad supremacy been gained in many of our largest cities which we shall find it hard to overthrow, and our new States and Territories are rapidly filling with a population sadly needing to be evangelized.

The very freedom which is our country's boast, only serves to give fuller scope for all sorts of social and political corruption, and is turned into a license for evil. Never was the conflict between Christ and the world so close and desperate as at the present time. The opposition, it is true, is not now manifested in physical violence, but it is none the less virulent in intellectual assaults, and in the banded antagonism of various classes that are seeking to promote their own selfish schemes and interests. In the warfare, thus put upon us, ministers are the appointed leaders, their special office being the promotion of truth and righteousness over the earth. And if ever they were required to be men of Christ-like devotion and zeal, men who are able, with their superior talents and thorough education, to cope with falsehood and vice of all kinds, they are required to be such now. And this is the kind of men our Presbyteries are in duty bound to seek for and to pray for. Such are the men, also, whom they ought to recommend to the Board of Education, for such only will justify all the effort and all the means that are expended in their training. The responsibility thus resting on ministers is of the most solemn kind. Are they meeting it?

D. W. Poor.

1334 Chestnut St., Phila., Pa.,
Sept. 29, 1891.

At a meeting of the Board of Education held Sept. 28, the following was adopted:

The Board having established the principle of a gradual reduction of the existing debt, and the estimate of receipts and expenses showing that a large number of new applications must either be denied or the amount of appropriations be reduced,—

Resolved: That for this, the current year, the appropriations be reduced on such a basis that the grade of students heretofore receiving $100 shall receive $80, and the grade heretofore receiving $80 shall receive $70 per annum.

Resolved: That at the end of the present fiscal year if the state of the treasury will permit it, there shall be an appropriation to each student such as to make the total amount received by him during the fiscal year as nearly as possible equal to the full yearly appropriation at the existing normal rate.

Resolved: That diligent effort be made to drop from the roll of beneficiaries any students who may be found to be able to dispense with aid, and to this end the co-operation of such beneficiaries is earnestly invited.

D. W. Poor,
Cor. Sec'y.

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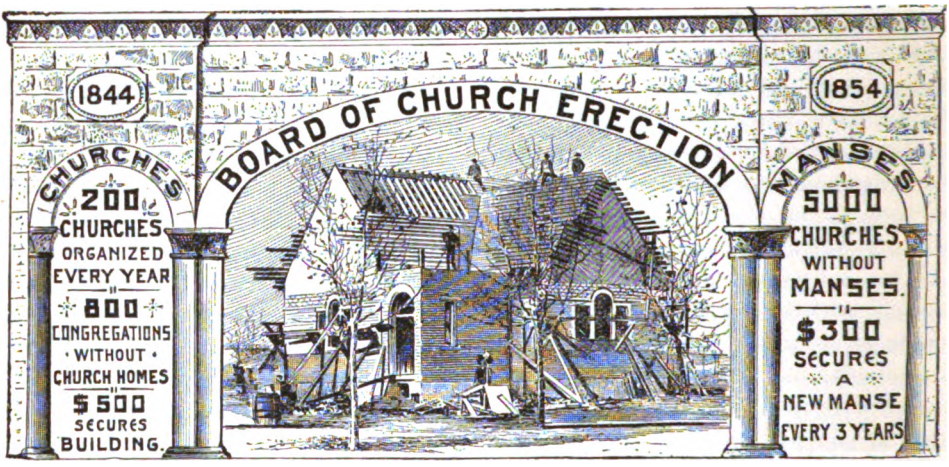
CHURCH ERECTION.



WOMEN AND THE MANSE FUND.

Less than seven years ago the Manse department of this Board was established by a formal vote of the Assembly of 1885, and in 1886 it was endowed and put in working order by the munificent gift of $25,000 from a Christian lady long interested in our work.

Sufficient time has now elapsed to enable us to pronounce the work a success. Already nearly two hundred homes have been provided for our hard-working missionaries and their wives, and every year the evidence of the beneficent character of the provision afforded by this fund increases.

We wish at this time to direct special attention to the relation that the Christian women have borne to this department of our work, and to the fact that it is to them that its success is largely due.

It was a woman who made the first suggestion of such a fund several years before the work was formally instituted, and who indeed made the first contribution as an earnest of what was to come.

Then, as we have already said, it was brought into prominence and established upon a permanent basis by the gift, six years ago, from a woman, of $25,000, and from that day to this scarcely a month passes that some special gift does not come into our treasury from a Christian woman who has read of the need of her sisters in the younger settlements of the west. Among other gifts, there came to the treasury a few years ago a beautiful and costly ring, with a note from the giver expressing her interest in the work and saying that she gave gladly what in a special sense was her's to give.

Finally, in another way the success of the plan is largely owing to the efforts of women. As is well known, the special feature of the plan is that the money is not given as an absolute grant, but is loaned to the churches, to be replaced in small installments running through three years. When this provision of the scheme was under discussion more than one of our warm-hearted, but hard-headed business men expressed the apprehension that the result would be disastrous; that the churches would forget their obligations, or in the difficulty of self-support would let the payment to the Board go by default. It was therefore with

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considerable anxiety that the officers of the Board awaited the time when the first payment would come due. The first loan was made August 31, 1886, to a little church in Iowa, and the first instalment was due August 31, 1887, and the writer well remembers the interest with which he looked forward to that date. To him, the question of the prompt return of that little sum of one hundred dollars, seemed to be the question of the success or failure of the carefully prepared scheme. He did not have to wait until the exact date. Upon July 25, 1887, more than a month before it was due, the draft for the installment came to hand. So it was the next year and again the year after, and thus the church of Villisca, Iowa, the first to receive a loan, fulfilled more promptly than any business man would have asked, its obligation. It was a bright omen of success. And the example thus set has been for the most part followed. Some instances there have been, indeed, in which payments have been delayed—but the rule has been a cordial acknowledgment of obligation and promptness in meeting it.

And now comes the important part of the story—the reason for this success in the practical working of the scheme.

One little sentence in that first application struck the key-note of the work to this day: "*The remainder of the* $1,210 (i. e. all but $385) *was raised by the ladies of the church in their working society.*" As the work began so it has gone on.

In a large majority of the cases it is the *women* of the church who have assumed the responsibility of making these repayments. They have not assumed the legal risk; they have not signed the mortgage; but they have quietly set themselves to work to provide for the promised installments. Sometimes by weekly subscriptions, sometimes by fairs, sometimes by needlework and fancy-work—sometimes by festivals or concerts—sometimes by a judicious and stimulating word to husband, sons, brothers, or somebody's else brothers, they have done the work and have carried it to success.

Thus it has come to pass that the officers of the Board ask for no better answer to the question always asked, viz: "*Have you any plans for the repayment of the loan?*" —*than the frequent response.* "*The ladies have undertaken to provide for it.*"

Thus from beginning to end, the Manse Work of the Board may properly be called THE WORK OF THE WOMEN OF THE CHURCH.

CORRECTION.

In our last annual report, thirty dollars contributed by the First *Ward* Presbyterian Church of Syracuse, N. Y., was by an error credited to the *First* Presbyterian Church of that city.

NEW DEPARTURES IN CHURCH ARCHITECTURE.

BY REV. J. B. WORRALL, KEOKUK, IA.

I think that very few people have an idea of the important bearing of proper church architecture on the efficiency and fruits of church worship and work. The Hon. M. M. Benton made an address on a certain occasion from the pulpit of a church in Kentucky. The pulpit was of the old "breastwork" kind, with a pillar on the right and left, out of which rose up the arms that supported the gas jets for lighting the pulpit stand. Before addressing the congregation, as he arose he went first to one pillar and then to the other, giving each a little shake with his hand, and then leaned over the "breastwork" pulpit as though he was reaching for the audience, and remarked: "My friends, it is an evidence of the divine origin and power of the religion of the Gospel that it has not long ago died out since it has been delivered behind such barricades as this, and in buildings so unfitted for the purpose for which they are intended as are most of our modern churches." The distinguished Senator, the common sense man of the world, at once felt the inappropriateness of such a place from which to speak with effect and the

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unfitness of a long, rectangular, barn-shaped room for the purpose of hearing with effect.

From time immemorial whenever the world wanted a building for the purpose of gathering people to hear or to see, it was always designed on the amphitheatre plan, the common-sense model for any such purposes. The Saviour said that "the children of this world are wiser in their generation than the children of light." I do not know of any better illustration of this than in the matter of church architecture as compared with that of the world for like purposes. "Forewarned is fore-armed," we would suppose, and would expect that the church would have learned from the wisdom of the world in this thing.

In the past ten or fifteen years there has been a very marked and rapid change in the architectural designs of church buildings. The changes have been for the better. Instead of the plain, unattractive, unadorned buildings that excited no admiration, nor even attracted attention on account of any architectural beauty, we have now in the modern church buildings most attractive specimens of the most varied, symmetrical and even magnificent architectural designs. One cannot pass unnoticed many of these newer church buildings. Go to any of our great cities, and to many of the smaller cities, and even villages, and the most attractive sights, pointed out to you by interested citizens, are the church buildings.—*Mid-Continent.*

Rev. L. Richmond Smith writes from South Bend, Washington, Sept. 19, 1891:—

"Permit me to express to the Board of Church Erection, and to our beloved Church which it represents, the deep gratitude which the Presbyterian Church of South Bend feel for the generous aid received. We commenced our plans for building amid many discouragements. Six churches have been organized and as many buildings commenced in the last year. Ours is the third to be completed. Our selection of site has proved to be a wise one. It is more accessible and nearer the centre of population than any others, and occupies a field by itself which is growing rapidly.

"Having all the money in sight to free us from debt, we dedicated last Sabbath. A large audience filled the church and joined heartily in the services. There is a strong Presbyterian element in South Bend, and as a church we are in favor with men. The methods in vogue among the other churches were avoided, and as all our subscriptions were good and nearly all paid in, we called for a thank-offering collection, which was responded to liberally.

"While this is a 'boomed' town, yet it has the natural facilities to make it a large city. The N. P. R. R. officials are heavily interested and are taking hold of the matter in good earnest. The property secured to our church by our building when and where we did is valued at not less than $2,400. In case of the town growing, as it will, our two lots (on a corner), only two blocks from the river, will increase in value rapidly.

"May the Lord put it into the hearts of His people to come up to the help of this very important Board of our Church.

"You may always expect to find in me and my people a hearty interest in your Board, that we shall endeavor to express in a substantial manner."

BUILDINGS COMPLETED WITHOUT DEBT IN SEPTEMBER, 1891.

State.	Church.	Value.
California,	Port Kenyon,	$2,133
Florida,	Crystal River 1st,	1,300
Kansas,	Waverley 1st (Manse),	1,300
Michigan,	Caledonia,	827
"	Grand Rapids Mission Wood,	3,000
Minnesota,	Maplewood,	1,515
"	Harrison 1st,	1,550
Missouri,	Lagonda 1st,	1,800
North Dakota,	Hoople,	1,900
Oklahoma Ter.,	Edmond,	1,400
South Dakota,	New Madison (Manse),	2,300
Pennsylvania,	Jeannette,	3,225
Washington,	South Bend 1st,	2,200
"	Castle Rock,	2,200
Wisconsin,	Pike 1st at Amberg,	2,200
		$ 28,850
	Previously reported since April, 1891,	142,969
		$171,819

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MINISTERIAL RELIEF.

PLEAS FOR THE WORK OF THE BOARD.

To the officers and members of the Board of Ministerial Relief, the *Mid-Continent* of September 17th was doubly welcome for the prominence it gives to the sacred work which the General Assembly has placed in their hands. The editor says: "In order that our people may be informed as to the workings and object of the Board of Ministerial Relief, we present various interesting articles in our issue this week hoping, thereby, to increase the offerings to this blessed work." But the editor himself makes also a strong plea on behalf of the worn-out servants of the church, from which we quote the following paragraph:

It is no more the duty of the citizen to defend the honor and interests of his country, than of the Christian to advance the interests of Christ's kingdom. As in time of war all do not go to the battle field, so in the work of the church all do not occupy the places of self-denial and hardships. We believe that those who do the work others ought to do are worthy of a double reward. Why are there worn-out ministers, helpless and dependent, in the church? Simply because they have done their own and others work, and borne their own and others burdens. These are the facts, and we ought to consider it a privilege to minister to them. In so doing we recognize our obligation to them for having done our work, and express our gratitude for their faithfulness and courage. Hence we hope pastors will not hesitate to place the glorious results of their service before the congregations and urge liberal contributions to the worthy and honorable needy.

The first of these communicated articles in the *Mid-Continent* is from the versatile and always attractive pen of Dr. George P. Hays. Few men in our church have done so much for this cause. His name is a household word in the homes of our suffering brethren. While honored throughout our whole church for the effective work he has done on many different lines of activity, he is also held in grateful love by the hard-working and self-denying pastors and missionaries whose hearts have been cheered by his eloquent advocacy of their claim upon God's people for a support when laid aside by sickness or by old age from the work they love so well. As Chairman of the Centenary Committee, as is well-known, he wrought with tireless and well-directed energy to enlarge the Permanent Fund of the Board; and the General Assembly, in its Minute of 1889, respecting the final disposition of the Centenary offering, made a "special acknowledgment" of "the singular ability and devotion shown by him in the advocacy and general management of this work, rendered without pecuniary compensation." The words of such a man deserve to be thoughtfully pondered. Under the heading "Random Shots," in this number of the *Mid-Continent*, Dr. Hays says:

——In this season, when young people are starting to school, the question of the increase of the ministry is not a little in the thought of parents. The collections for the Board of Education and the Board of Ministerial Relief come in successive months, and they come in the proper order. If the Church wants to increase the supply of her ministers, let her take good care of the old ministers who have worn themselves out in the service. Young people, when they are about to get married, are not so much concerned about how they shall get a living when they are in

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their strength and maturity. If the church will guarantee them comfort when they are old, they will gladly accept hard times when they are young. There may be comparisons among Boards; but for every Board of the Church that wants men and proposes to have the best for work in the Foreign field, in the Home field, among Freedmen, or as Sabbath-school missionaries, the thing to do is to make sure that the old shall have good care.

——There are plenty of ministers who are good business men, and even in the lines of things that are merely incidental to the ministry, they are able to make money. Such, however, is the prejudice against them that even those who have the ability avoid the use of it for fear of the reputation; and it is not an uncommon thing to hear success in business quoted as in a certain sense an insinuation against a preacher. It is pretty hard, therefore, for the church to say to the minister, "You must not make money, and you must live on a salary as low as a careful calculation of expenses will justify, and you must not lay up anything for old age." Of course, this is somewhat of an exaggerated picture of public sentiment; but it will not be counted too much exaggeration to call the attention of large-hearted business men to the importance of this provision for ministerial relief in old age.

——If it is a kindly thing in children to care for their parents in advanced life, it is a religious duty for the church at large to care for her ministers who are exhausted in her service.

——By the way, we talk so much about this being the *Ministerial* Relief Fund that we sometimes forget that it is now about as much a fund for the relief of women as for men. It always included in its objects the widows and children of ministers. In recent times so many unmarried women have been sent into the foreign field as teachers and Bible-readers and medical missionaries, and so many women are employed in the educational work of the Home Board among the "exceptional population," and so many are at work among the Freedmen, that all these women have been properly included among the claimants on this Board by action of the General Assembly. This is righteous, pre-eminently righteous; but it makes this Board in a sense a Board for the relief of women, and it ought to make its collections one in which they would be generous and liberal givers.

——Probably it is well enough that no publication is made of the names of parties to whom this Board distributes funds; but, if the church could only know to whom these funds go, it would touch the feelings in the most sensitive way. What we are called to do is to give—knowing that the gift will so be sent that the receiver shall not be wounded, but that the Lord's servants shall be cared for.

The Rev. J. G. Reaser, D.D., of Webb City, Missouri, in discussing the question, "Why we have a Board of Ministerial Relief," forcibly presents the law of Christ as to the support of the gospel ministry. He then says:

We have quoted thus at length because it would, of course be impossible to lay a better foundation upon which to ground the right of the ministry to a support, and the reciprocal obligation of the church to render it, even after her ministers are worn out in her service. It will materially aid us in reaching the conclusion we seek to establish, if we consider the above scriptural and common sense law in the light of its interpretation by divine providence. How has the church during all the Christian centuries supported her ministers? As a rule they have been cared for, but they have surely not "fared sumptuously every day." Their support has been upon the whole meagre, sometimes distressingly mean, from a human or worldly standpoint. And while it is gratifying to note marked improvement, it may well be questioned whether it is not the divine plan to keep even the ablest and most faithful ministers of the Gospel upon what may well be termed "short allowance?" And that, while it remains a blessed fact that under this dispensation, "the poor have the Gospel preached unto them," it is no less a part of the divine economy, that the "poor" preach it unto them. This ordering has its advan-

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tages. There is no temptation to enter the ministry from the strong but unworthy motives of temporal gain; no danger of being kept in it by the hope of worldly emolument; no perilous incongruity in an unseemly haste to be rich; no danger of an illiberal spirit begotten of an intense desire for the accumulation of wealth, and while limited support may require close economy, it will by no means repress liberal impulses; no fear of the distraction incident to the care and management of large and constantly increasing possessions; and, in brief, the blessed necessity of unquestioning faith in the great Head of the church whose promised presence turns poverty to wealth, tribulation to bliss and earth to heaven.

Conceding, then, that ministers of the Gospel have the right to "live of the Gospel," and admitting what is certainly a fact of history and present experience, that the church does not expect or enable them to lay up treasures on earth, indeed is rather prone to press them to an opposite extreme of deprivation and poverty,—what shall they do when God lengthens their span of life beyond the limit of their ability to labor? Is their support to cease when failing heart and flesh can no longer respond to the demands of active service? Is this the meaning of the law of ministerial support? Is this the idea of the loving Lord and Master?

The church thoroughly understands that when a faithful minister of the Gospel is compelled, by years and infirmities, (we might say *or* infirmities), to retire, however "honorably," *first*, that there is nothing else that he can do, and *secondly*, that, as a rule with few exceptions, he has nothing saved, —it is well, indeed, if he is not burdened with debt.

We close by thanking God for the Board of Ministerial Relief of our beloved church, whose duty and privilege it is to represent the care of the church for her worn-out servants. It is an inspiration to every true and faithful minister of Christ to reflect that the great church to which he has given his strength of body and soul, does not forget him when that strength fails; but is making such provision for his years of weakness as will at least lessen his apprehensions of want and suffering while the candle is flickering to its socket. Let us hope and pray that that provision may, as the years pass, show an increasing interest and an enlarging liberality.

The Rev. J. H. Gauss, of St. Louis, has a timely and suggestive discussion of the question, "Should Presbyterial Committees on Ministerial Relief be composed of Teaching or Ruling Elders, or both?" in which he emphasizes the duty of the Eldership to this cause. He says:

Some are of the opinion that the Assembly's Board of Ministerial Relief is merely an "organized charity." Is it an act of *charity* for our country to pay a pension to a man who has been crippled or diseased for life in her defense? or is this a duty voluntarily assumed when she accepted the soldier's service, paying him only a *living, not an accumulating* support? Surely it is a *debt* to a case of *honest* and *honorable* need. And if so, is the church extending her *charities*, or paying her *debts* through the Board of Ministerial Relief? The Ruling Elder has a right and it is the Ruling Elder's duty as truly as the Teaching Elder's to see that the church pays her debts,—and, I may add, *only* her debts under this form; for a Board of Ministerial Relief is as liable to imposition as a Government Pension Office.

Again some may be of the opinion that the Board of Ministerial Relief is a kind of Society of Preachers for *Associate Insurance*. But that is a great mistake. I believe there is such a society. But it is no more a preacher's duty, *as a preacher*, to support a worn out brother preacher, or his widow and orphans, than it is a soldier's duty, *as a soldier*, to support a needy comrade. The latter is the country's business, and the former is the church's business. And all elders should look after it.

Rev. Edward Cooper, D. D., St. Louis, closes this series of admirable articles with one entitled "Ministerial Relief in the Synod of Missouri." The facts he gives as to the large number of churches in the

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Synod which take up no collection whatever for the Board, need not be repeated here. The brethren of the Synod—ministers and elders—will doubtless give these facts thoughtful consideration, as well as the figures he presents showing the amount contributed to the treasury of the Board by the churches of the Synod and the amount, so largely in excess of its contributions, drawn out by each Presbytery for the support of the beneficiaries within its bounds. But the question he asks may well be pondered by the ministers and elders of some other Synods:—

Is it not time for the Synod of Missouri to give more than it asks from the Board? No section of the country is blessed with greater resources and with more uninterrupted prosperity than the region in its bounds, and no people are more generous and quick to respond to the recognized calls of the General Assembly. Have the calls been made and the cause faithfully presented by the ministers and elders as office-bearers in the church?

Dr. Cooper, like Dr. Hays, is well known throughout our church, as an untiring and effective advocate of the cause of Ministerial Relief. In the General Assembly of 1885 he was the chairman of the standing committee on Ministerial Relief, and in his report to the Assembly he presented the subject with great tenderness and with great force. By his voice and pen he has unceasingly labored to awaken or strengthen the interest of the church in its disabled and aged servants and the families left helpless and dependent by the death of ministers. The following appeal, which he makes in the article he contributed to the *Mid-Continent*, cannot fail to reach the hearts of all the readers of this magazine.

The hand of a wise and gracious Providence may be seen in fixing the month of September for the contributions of the church to this cause as a thank-offering to God. The ingathering of the harvest is peculiarly suggestive of the obligation to meet the claims of this sacred and tender call, emphasized this year by the abundant yield of field and orchard to meet the wants of every living creature. The earth song is of the goodness with which the year is crowned and the reward given to honest toil throughout our borders. The gladdening prospect for the varied industries and exemption from sickness indicate approaching prosperity. Every pensioner upon the bounty of our Father in heaven should thankfully remember "that the Lord God giveth the power to get wealth," and that "unto whosoever much is given, of him shall much be required." In what way can this response be made so much in harmony with the impressive lesson taught by this harvest month of such a year as by prompt and generous contribution to the Board of Ministerial Relief to enable it to care for those who have ministered in the Word and ordinances of the house of God, until overwork or the infirmities of age have made them worthy pensioners of the church and entitled to a share of the income of a covenant keeping people?

Nothing need be added to the above extracts from the articles in the *Mid-Continent* to show the importance and sacredness of the work committed to the Board of Relief. But in connection with these appeals, one statement should be made which may add some force to the question asked by Dr. Cooper: "Have the calls been made and the cause faithfully presented by the ministers and elders as office-bearers in the church?" The statement is this: On October 1st (as these lines go to the printer) the treasurer reports that the entire contributions—from churches, Sabbath-schools and individuals—since the beginning of the fiscal year, amount to $33,666. Last year, during the same period of six months, they amounted to $35,860—a *falling off* this year of $2,194. W. C. C.

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COLLEGES AND ACADEMIES.

A MEMORIAL WORD.

The hand that was wont to prepare material for the Church at Home and Abroad, representing the work of the Board of College Aid, is still in death. This space seems tenderly sacred in its association with the life and work of Secretary Ganse. It was his facile pen that filled these pages with argument and appeal in behalf of Higher Christian Education. Here he laid many a goodly foundation stone for the new cause. Here he built it into the judgment and convictions of intelligent men and women. Here he marshalled the facts and figures that made the educational budget bristle with points of interest, and sometimes, under his deft and apposite speech, gave it a touch of genuine pathos.

He brought to this new structural work of our Church, as its first Secretary, a rare combination of gifts. It is difficult to tell where to begin to go around his many sidedness. There is no order of climax in the enumeration of his powers. He was capable of the severest processes of logic, yet he could climb the heights with his superb imagination. He had remarkable power of analysis, yet he was capable of gathering the particulars thus reached and making them effective in new combinations. He had rare discernment of "things that differ," yet he frittered away no time or energy in splitting hairs. He had a conscience for details, yet grasped as well great principles. His will was strong, but willowy. He was a scholar of fine attainments, a lover of books and of men, keenly intellectual, tenderly sympathetic. I do not believe he ever willingly broke "a bruised reed."

All these gifts at their full maturity he brought to the service of the Board of Aid for Colleges and Academies, and the work he wrought is now a part of the enduring history of our beloved Zion. It seems peculiarly fit that here in these pages should be placed this brief memorial word. With gratitude to God the President of the Board, assured that he voices the feeling alike of the Board and of the Church, here makes recognition of the inestimable services rendered to the cause of Higher Christian Education by the beloved, and now sainted, Hervey D. Ganse, in the eight years of his secretaryship.

The following statement will give some conception of the monument he so ably helped to build:

THE BOARD'S WORK.

To found and foster Christian colleges and academies under Presbyterian control; to prevent the waste which comes from local rivalry and ill-chosen site; to stimulate local liberality by the promise of outside aid; to assure perpetuity of existence through the stability of an organized denominational movement; to spread intelligent conviction of the need of higher Christian education; and on the basis of this conviction to rouse the church to ever increasing liberality in behalf of this educational department of missionary occupation and conquest.

THE BOARD'S RECORD.

In the eight years of the Board's existence it has helped something less than fifty

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institutions—*exactly thirty-six this last year.* Of the latter, ten colleges and sixteen academies are believed to owe their present existence to the Board.

THEIR LOCALITY.—A glance at the map as one looks down the list of institutions, will show they are chiefly in missionary fields.

Their net property; over $1,000,000.

Their total of students last year; nearly four thousand.

Their total in classical study; exactly six hundred and twenty-two.

Their total of church members; fourteen hundred and four.

Engaged in systematic Bible study; over three thousand.

Credible conversions; two hundred and one.

Having the ministry in view; one hundred and fifty-two.

What a matchless story these mere figures tell! But no figures can tell the noble self-denial written into the history of these institutions, the moulding power for good they have been to hundreds of teachers sent out from them, the incentive they have furnished to struggling poverty seeking knowledge, the intellectual and spiritual fibre they are making for our newer States, and the foundations they are laying for stable commonwealths.

These properties are secured in perpetuity to Christian Education, by charters providing for Presbyterian control, and by a legal claim on all moneys invested through the Board of College Aid.

THE BOARD'S METHOD OF HELP.

First, By annual offerings from the churches. Not a dollar goes from these offerings into properties, endowments, or the payment of debts. Thus far church collections have been appropriated solely to current need, supplementing the scant income of these institutions, so that they may pay their self-denying teachers and meet their annual expenses.

Secondly, By gifts from individuals, either through legacy or direct appropriation, in response to personal appeal. These gifts are used to create properties and pay indebtedness.

THE BOARD'S PURPOSE AND EXPECTATION.

First, To clear these institutions of all debt. One by one they are coming into this freedom. A specimen case is one of the colleges, which in this eighth year of its existence, through a magnificent local liberality, stimulated by the Board's proffered aid, shows a total value, in land, buildings, library, furniture and endowment, of $120,000, free of all encumbrance. And this college reported its eighth year of work as follows: Total number of students, 122; all in systematic Bible study; 92 church members; 31 on their way to the ministry; 46 in college classes.

Secondly, To keep these institutions out of debt. This the Board purposes and expects to do by a system of balanced annual accounts, the Board's annual appropriation being conditioned on its so supplementing the other resources of the institutions that the final payment will show a perfect balance-sheet. Our thirty-six aided colleges and academies with perhaps a single exception, reached this high water mark of economical administration this past year.

Is not such a record an appeal? Has the Church a better investment? Are not these the enduring foundations for societies and States? What say you, liberal and thoughtful givers? May not the Board of College Aid be trusted with the distribution of some of that substance which you, as the Lord's stewards, mean to put to beneficent uses?

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FOREIGN MISSION LETTERS.

BRAZIL.

HAND TO HAND TUSSLE WITH THE ENEMY.

REV. W. E. FINLEY, *Bahia:*—I am more than ever encouraged over the work and feel certain that the future will bring in much fruit. The news of the coming of a new man has cheered me greatly, I am willing to stay here alone but it is unsatisfactory and hard for one man.

I left the city April 30, going to Villa Nova, I stayed in this city a week preaching every evening, receiving one person into the church and baptizing one child. On the 11th I started for Joaseiro. I desired to visit this city for a long time but could not. It is about thirty leagues beyond Villa Nova. At present the trip is made on mules, although in a year a railroad will be finished to that place. The next morning after our arrival we presented our letters of introduction.

PREACHING IN A THEATRE.

We asked for the theatre for our meetings, and the owner very kindly offered it free. We had not long been in the city before the news spread that a Protestant was there. That very evening the Vicar preached against us, telling the people not to go near us or to speak to us. This he did publicly. Privately he told some choice spirits to stone us. All was very quiet during the first days, many coming to converse with us about the gospel, and showing great interest.

This people have during all these years lain in spiritual darkness. In 1864 a Bible colporteur passed through here selling many Bibles. The demand became so great that copies sold for fifteen to twenty dollars. After him, the next that passed through this place was Rev. Mr. Lucker, agent of the A. M. Bible Society, in 1887. The next year a third Bible agent came. But the first preaching was at this time by us.

Sunday was the day appointed for the services—and was also a feast day in the church. Early in the morning a brass band awakened us. It was parading the streets telling the people that the "Festival of the Holy Spirit" was to be celebrated. At ten o'clock I held the first service, about one hundred persons were present. We sang the gospel songs—offered prayer and I preached. After services we went to our house and conversed with many about the Bible. In the afternoon boys began to stone our house.

PIOUS PROCESSION STONING PROTESTANTS.

At six o'clock in the evening the procession started out to parade the streets, the vicar accompanying them. We had closed the windows and doors in front knowing that they would do something. When the procession reached the front of the house a deluge of stones fell in front, but did little damage. When the procession had passed we went out, it being almost time for the evening services. I went to the theatre and waited for the hour. Meanwhile the procession passed again and the house was stoned more than ever. By this time the police interfered, and orders were given to arrest the "Emperor of the Holy Spirit," who was at the head of the riot. I preached that evening to an audience of five hundred people—all listened very attentively, only one man saying anything and he was immediately put out of the hall.

After the meeting, the chief of police came up to the pulpit and offered his protection and escort to the house. I went out surrounded by soldiers who cleared the streets and saw me safely home. The chief of police watched till eleven o'clock, for there were stones falling on the roof all the time.

After the meeting many of the best citizens called on me, assuring me of their sympathy and offering me the protection of their homes. The latter I refused because I had to leave early the next morning on the return voyage, But many anxiously inquired when I would return, assuring

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me of a warm reception when I returned, but not such as I received this time. The next day we began our return to Villa Nova. The week after reaching there we went to the other small towns.

PREACHING IN CITY COUNCIL CHAMBER.

In one the authorities offered the Town Council Chamber for the meetings, and the chief of police gave me a soldier to protect me on my way to the second place, as some of the people had threatened to stone me, and even to kill me, I went trusting in the Lord knowing that He would protect me.

A few rocks were thrown, a few bowie knives were drawn, but on the other hand many were interested in the tale of Christ, and of His love. In all I have been away about a month—have traveled over 330 leagues—preached twenty-five times. Six members were received into the church; two children were baptized; one couple were married—and the Lord's Supper administered once. Many tracts distributed, books sold and new towns occupied, and a whole district opened to future work.

LAOS.

SUCCESSFUL CHURCH.

REV. W. C. DODD, *Cheung Mai*:—The little church at Ma Dang is in fairly good condition. It has three ruling elders and three deacons, and on the Presbytery Report for 1890, is credited with one hundred and ten adults or communing members, and more than eighty non-communing members, or children of the church. The five months of the current year have seen ten adult accessions, eight of them being graduates from the child-membership roll. Four of these were received yesterday, all of them pupils of Mr. Collins' school. One of the three received in January is a pupil of the girls' school. The visit to the church in February was memorable for two reasons. One was the companionship and assistance of Dr. McKean. The other was the dedication of a new chapel. This chapel has been a long time in building, but is a credit to the little congregation, now that it is completed. It has been built by the church without more than ten dollars aid from outside. Of course, Mrs. Dodd and I consider ourselves as part of the church, and we put in our share. More than one hundred dollars has been raised in cash, beside a vast deal of labor which was given by appointment of the deacons and under their supervision. There has been some clashing of opinions and tastes, and the deacons have been given book-agent receptions sometimes in collecting subscriptions, but was ever a church built anywhere without these sad evidences of the need of a church. You may be interested in a little behind-the-curtain report of the last congregational meeting held before the dedication. The Session directed, and I called the meeting after a sermon on offerings made for the tabernacle. Stated the object to be to consider whether or not we wished to put pews and a bell into the chapel.

MATTING AND GONG.

One of the elders moved that the thirty odd households of the congregation each furnish a mat of prescribed size. After some spirited comments principally from the "elect ladies," all in favor of the proposition, one of the deacons took the vote by going around and asking the representative of each household for his approval and his pledge for a mat. The vote was unanimous. The gong was disposed of by a show of hands. It was a much easier matter than that of the matting for it involved no new collection of pledges. There was fortunately sufficient surplus in the treasury to buy it. One or two other smaller matters were disposed of in the same unanimous manner, to my surprise and thankfulness. We adjourned with a prayer of thanksgiving.

THE NEW CHAPEL.

The chapel itself is about forty by thirty feet, built like the temples of the country, of brick and roofed with tile. The walls are plastered inside and out and all the inside wood-work is whitewashed. With neat mats for pews, a desk for the preacher and a gong, it is well finished and furnished. The members are very human, and bear many scars of former heathenism They are quick of temper and sharp of tongue, many of them. They give us elders some running to keep them within the fold, and we are tired and discouraged sometimes. There is an ugly quar-

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rel between a husband and wife on hand just now. A number of such quarrels have occurred since I became stated supply of the church. But I wish you could come some Sabbath and see our comfortable chapel and listen to our singing, see our recently rescued heathen sitting humbly and reverently at Jesus' feet and clothed in body and spirit anew. I wish you could see the many successful battles they have with their old selves, their old habits, their old associates, and their old adversary the Devil. Are we in a position to throw stones of condemnation at them when they make an occasional lapse? And I wish you could come and see the new generation of neatly clothed, clean-faced, eager-eyed children of the church, who are growing up within the pale of the covenants, who are largely shielded from the temptations and associates with which their parents daily contend, and who are very generally confirming the faithfulness of Him who has covenanted by asking for sealing ordinances upon arrival to years of maturity. What a privilege to share in this work!

SYRIA.

IRA HARRIS, M. D., *Tripoli*:—We have reason to rejoice at the large number of additions to the church since the first of January—fifty-one in all. During February eight and three weeks ago seventeen were received at Mingara. This gives to this church the second place in our field in point of numbers. The pastor tells us that eight have asked to be received at next communion, one of whom is a sheikh of the Greek church of the village, a very fine man, who will make a good Protestant. We had hoped to spend the Summer in Sir, the village where I spent some time last year, but they put such rent on their houses that it was impossible to pay it. We may go to Ehden, out of the Maronite strongholds.

Mr. and Mrs. Wood are expected in about four weeks, and I must vacate his house which I have enjoyed during the past year as a hospital. I have had the rooms full of surgical cases most of the time. I have no idea as yet, what place I can get for a dispensary next year. Now is the time to rent, but no one cares to let houses for what we want them for. What we are to do I don't know.

The Hamath school is doing finely, the number of pupils is increasing daily. The new Hall is gradually coming to be what we wish—and when entirely completed will look very well indeed and will be very useful for Sabbath-school and church services. The people are willing the children should come to Sabbath-school, but they themselves do not care to come.

AFRICA.

REV. A. W. MARLING, *Gaboon and Corisco Mission*:—Since I wrote last I have spent much time in translation, and have now, through the blessing of God, almost finished the gospel of Matthew in Fang.

PLANTATION WORK.

The children have received much instruction in the regular Sabbath school class held by Mrs. Ogden. It was very pleasant to me about two months ago, when on a visit to a plantation about four miles from here, to hear the children there of their own accord singing in the evening in one of their little cabins the sweet hymns they had learned here.

As plantation work is a characteristic feature of native life here, I may speak of it with some detail. The plantation is often far from the village. So it was in the case above mentioned, for that plantation belonged to the village close to our station, from which, as I said, it is four miles distant. The reason for this is that the people choose for the plantation a place where the soil is rich, and where they will, therefore, get as large as possible a return for their labor

Another peculiarity is that they do not use the same soil many times. Every year the men go through the labor of making new clearings. This involves the removing of a large quantity of underbrush and the cutting down of many forest trees. They go to all this trouble because they find that the same soil does not prove as fertile in subsequent years as it does at first, and they do not understand the art of fertilizing it, nor have they the means for doing this efficiently even if they did understand it.

As the making of these clearings requires a

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considerable time, they build near their plantation a temporary village, in which they live during this whole period. Thus the village near our station was lately almost entirely deserted for over four months, from January to May, which time was spent at the plantation village by nearly all the men, women, children, sheep, goats, fowls and dogs. After the men have finished preparing the clearings the women plant the various kinds of food which are to grow there, such as cassava, plantains yams, etc. This finished, all return to the main village as our neighbors have just done.

These plantations do not present a very attractive appearance; they have, on the contrary, a very wild, rough, unfinished aspect. The huge trees which have been felled lie just where they fall, many of their larger branches even being uncut. All the underbrush, however, which has been cut down is destroyed by fire. A plantation thus, until the plants have grown, is a large field of logs, which lie irregularly in every direction. As the people use the same plantation but a short time, they have not much inducement to clear it thoroughly, and as they have no large cattle to use in labor it would be impracticable for them to do it. Nor is it necessary that they should, as the things which they plant grow luxuriantly in the virgin soil when the light and rain of heaven are let in by the felling of the trees.

THE SEASONS IN AFRICA.

While you in America are at this date (June) entering upon the full glory of summer, we here are upon the threshold of what is the nearest approach to winter ever experienced in this part of the world—that is, the dry season. When the sun is at the tropic of Cancer, as he is on the 21st of this month, he is as far away from us as he ever gets. There is consequently a quite noticeable lowering of temperature. The thermometer does not indeed often get within 70° of zero, which will hardly strike you as being dangerously cold, but even this is a very preceptible change from 78°, 80°, 82°, 84°, etc., which are ordinary temperatures for the greater part of the year. And as the people wear very little clothing the approach of the dry and cool season is generally attended by the breaking out of a good deal of sickness among them. This season is, however, usually considered the most healthy for Europeans and Americans, except in some parts where special local peculiarities cause a difference.

MEXICO.

REVIVAL IN GIRLS' SCHOOL.

Rev. Isaac Boyce, *Saltillo*:—I feel like telling you of the blessed communion we have just experienced in our congregation. No special services were held in connection with the celebration of the supper. A brief, pointed exhortation based on the Sabbath-school lesson of September 6, setting forth the need of personal faith in Christ in order to salvation, and the danger of our young people falling into the same error as the Jews, in resting on the faith of their fathers as the Jews did, was all that was done. Two of our girls asked to talk with us on the subject of personal religion and making a profession of their faith in Christ. I was not a little surprised, not that there should be some of twenty-eight scholars, but that the first should be the most unpromising of the number. A greater surprise was in store for me. On Friday evening, Miss Wheeler informed me that a number of the girls desired to talk with me on the subject of religion. I arranged to meet them on Saturday afternoon.

SIXTEEN CANDIDATES.

There were sixteen of the girls, all anxious to unite with the church.

After careful conversation, it was deemed best that six of the number should defer their profession. The other ten seemed prepared to take the step and were received into full communion yesterday Nine of the number had already been baptized, the tenth duly received that ordinance. The reception of such a large number of young people made a profound impression on the people. The spirit of the congregation was better than I had ever seen it. Some three young men are about ready for baptism. We are rejoicing in such an outpouring of the spirit.

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Pray for us that this may be but the dropping preceding the more abundant outpouring of blessing.

CHINA.

ACCOUNT OF VISITS TO OUTSTATIONS.

J. A. LEYENBERGER:—I have just returned from a visit to the stations along the Hwai River to the east of Weihien. Everywhere my heart was cheered by tokens of the divine presence. In one place an extraordinary interest has suddenly sprung up. When I visited the village last autumn there were not more than ten or twelve inquirers, but when I came to the place on this last visit there were more than a hundred. Eighty persons were examined, and there were more than twenty, who for one cause and another, could not be present. Three days were spent in careful questioning and instructing the candidates, of whom thirty-one were women and girls. The applicants included all ages, from the hoary-headed grandmother of seventy-nine down to the little child of seven. As the greater part of these were recent inquirers, our rules require that they be put on probation for six months, at the end of which time they may be received, provided they pass another satisfactory examination and their Christian deportment in the meantime has been exemplary. In consequence of this rule only four persons were baptized at that place. But there is the promise of a rich harvest in the near future. Will not the Lord's people in the home lands pray for these weak ones just emerging from heathenism that they may have in large measure the guidance of the Holy Spirit?

GOOD WORK DONE.

At another place, where a church has been recently organized, a class of women and girls had been instructed by Miss Fanny Wright. Their examination was most satisfactory. One young woman repeated the whole of the catechism, and twelve chapters of Matthew without missing a character. Another young woman had committed to memory the half of a book called "Perseverance in the Way of Life," prepared by Mrs. Nevius, for the use of young converts. Her name is *Tsingyün* ("bright cloud"), and she is one of the most remarkable young women I have ever met. None of her people are Christians, but they do not oppose her. The church has selected her for special work among women, for which she seems eminently fitted.

Four churches were recently organized in the di trict of An-kciu by a committee of Presbytery, consisting of Rev. F. H. Chalfant, Rev. Mr. Chang, the native minister, and myself.

Since the first of March I have examined 332 candidates for admission to the church, and have baptized 70, making a total of 103 baptized since the last meeting of our Presbytery. Of this number 84 were adults and 19 children.

AGGRESSIVE WORK BY CHINESE CHRISTIANS.

MR. GILBERT MCINTOSH, *Shanghai*:—A number of the workmen at the Presbyterian Mission Press in Shanghai, are Christians, and whilst several are members of other churches, the main body are organized into a church. They support a native pastor, Mr. Sz, and, finding after incidental expenses were paid, that they had a balance in the treasury they thought that, as several of them were able and willing to preach in turn at nights and on the Sabbath, they might attempt the wider dissemination of Gospel truth among their fellow countrymen They have the initial expense of transforming a shop into a chapel, whilst in the regular monthly expenses they hope for a time to be aided by the mission.

NEW CHAPEL.

On the afternoon of July 26, the chapel was opened for preaching purposes. It meets the essential requirements of a street chapel in being located in a populous district, on a wide, busy thoroughfare, and internally and externally being attractive and comfortable. The whole front was open to the street, a great advantage in the extreme heat. The large Chinese characters above the entrance intimated that the place was a GOSPEL PREACHING HALL, and above them, in less obtrusive proportions, were the familiar characters of the Presbyterian Mission: *Dzang*

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lau we (as pronounced in the Shanghai colloquial). Two rows of benches for women, and one for men, occupy the body of the little hall, and at the end is a most orthodox speaker's desk—very correct as to shape—but rather large for the small hall. Behind this were the Ten Commandments, with highly ornamental scrolls on either side, in classical Chinese, pointing out the importance of the Heaven-sent commands and the bliss that comes from obedience. Colored Scripture pictures adorned the walls, flanked by such texts—all in Chinese of course—as John iii, 16; Luke ii, 10–11; Acts xvii, 27–28. The little chapel was soon filled, numbers of Chinese blocking up the entrance and standing on the street; and out over their heads and down the busy street went the glad strains of the coronation hymn: "All hail the power of Jesus' name." Oh, that many to whom the sounds were unfamiliar, may in time, join in the same glad refrain: "*Dzong me Ya Soo man fok tsu ming.*" After the hymn was an earnest prayer, the devout simple utterances of which commanded the respect of many of the Chinese. After a few explanatory remarks, conciliatory, yet dignified—as to the purpose of such a hall and meeting, Pastor Sz read the first portion of Acts iii, the exposition of which developed into an earnest gospel address in which the Chinese were pointed to Jesus Christ as the Saviour, not only of Americans, British, French, etc., etc., but of them also. Very earnest was the pastor—the perspiration streaming down his face and neck.

LAY PREACHING.

Like earnestness was shown in the addresses of two of the workmen who followed—one a proof-reader, the other a compositor. The former with eager, searching eyes, and pathos of utterance, and the latter with his ready smile and punctuation of emphatic points by vigorous waves of his fan, had each a power of his own. Chinese Christians do make good preachers with their apt illustrations, clear exposition, graphic power and real earnestness, all very essential in the effectual presentation of the truth.

Between the addresses were sung such hymns as "Jesus Loves Me," "Oh, Happy Day!" and "The Good Physician," all in Chinese; but to the well-known original tunes. After a short address by a foreign friend, and intimations and invitations with regard to meetings in the new hall, we were dismissed with the benediction.

Although the numbers immediately interested in this new local development may be comparatively few, may we not pray and hope that the results may be great and far-reaching; that not only this little new hall may be the birthplace of many a soul, but that many a stranger dropping in may carry the message to remote parts. And, at any rate, in the active effort among the Chinese Christians, we find a cheering indication of healthy spiritual growth and quickening of zeal among the native brethren, which ought to call forth heartfelt gratitude and praise from mission friends and workers on the field and at home.

JAPAN.

NEEDED RECUPERATION.

REV. G. W. FULTON, *Karuizawa:*—We are up here for the summer. We find it delightfully cool, in striking contrast with the weather we left behind us at the foot of the mountains. The air is bracing, just such as we need after the close atmosphere of the plains. We arrived two days ago, and will spend the remainder of this month and August here. We are here with the Taylors and Leonards, of Kanazawa, having rented a Japanese house in common. Our health is fairly good, but we both feel pretty well worn out and could not have stood it much longer, I fear, without a rest. We were sorry to leave Fukui so soon after getting settled, and our Japanese friends were loud in their entreaties for us to stay with them through the summer months, which they regard as the best time for evangelistic work. But we felt it necessary to leave them through the hot season. We feel that we have an excellent opening in Fukui, and the work is being greatly prospered by God's blessing. We have been alone thus far, but we have never for a moment regretted that our lot was appointed for Fukui. The English classes which we started were quite encouraging, I

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having eight boys and Mrs. Fulton five girls. A good many of them became regular attendants at our Sunday-school and preaching service. One of the boys told me that the only thing that kept him from being a baptized Christian was the opposition of his parents. He is the brightest boy we had. Another has openly helped us in every way he could, such as advertising meetings, renting preaching places, arranging for services, etc., but has not expressed himself as to his faith, although we think we read it in his actions. He is an under-secretary in the city council. Both boys and girls have been interested students of the Bible, although the father of one of the girls expressly said he did not wish his daughter taught anything but English, which of course we did not promise.

CROWDED CHAPELS.

Our preaching place is located near the centre of the city, and a poor audience has been the exception. Mostly the large room has been crowded with quiet hearers. The character of those who come out is remarkable. They are mainly of the good, strong families of Fukui. I have not seen such audiences in Kanazawa nor anywhere on the west coast. Our evangelist expresses himself much surprised at it, but greatly pleased. People call on us very freely and are ready to hear of Christ. I cannot speak readily enough yet to make our conversations satisfactory, so that when one who wants to learn Christianity comes, I ask him to go to Hayashi San (our evangelist), who is ready to spend hours in enlightening a single soul. Recently a man of reputation in Fukui came, saying he wanted to see if he could find peace in Christianity. He said he had wealth, but felt that at any moment he might be taken away. He could not find rest in the Japanese religions and so came to investigate Christianity. He is not far enough advanced in knowledge yet to determine its influence upon him, but if he really does become a sincere Christian it will be a triumph of the faith, as his reputation while being respectable has been of bad respectability. He sends his children regularly to Sunday-school, asking us to teach them also. Several instances I might record which seem to be the direct manifestation of the Spirit's working, so that we believe and are sure that God is with us. There are three native evangelists in Fukui, a Congregationalist, a Methodist and our own, who all unite in saying they believe it is a day of blessing for Fukui. That we may have showers of it upon us, is our prayer.

I have begun preaching, having preached five times with three sermons. It is rather hard yet and I am conscious of many mistakes, but the people overlook it and are glad to hear what the foreigner has to say. I hope to keep it up about once in two weeks.

INVALUABLE ASSISTANCE FROM NATIVE WOMEN.

Our force of workers has increased materially since we went to Fukui, first by the coming of one of the girls of the Kanazawa Girls' school to assist Mrs. Fulton in Bible work, who has been a great help in Sunday-school and in visiting among the people and entertaining in our own home. I think the Bible women are an invaluable aid especially in a new work, and aside from evangelists themselves they are among the most worthy objects of mission support. Then we received one new evangelist for our region from the last class of the Theological School. He is a capital fellow, good earnest speaker, and a man of exceptional piety, I think. Then again we made arrangements with a Theological student to spend the summer in Fukui, who has reached the field since we left. He has just written me an excellent letter in a splendid spirit, so that I feel he will do a good work. We want to take advantage of the day of blessing to reap largely for our Master in the harvest of souls.

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HOME MISSION LETTERS.

NEBRASKA.

REV. J. H. REYNARD, *Central City*:—This has been a three months of blessing to myself and to these weak and for so long a time shepherdless flocks. Hungry and lonely-hearted these people had grown, as through these months they had been waiting with hope long deferred. From many a heart, overflowing with gratitude as I have told them what the Board is doing to help give them services, has there come forth the prayer, "God bless our Board."

Notwithstanding the rain and floods and heat and mosquitoes, I have not missed a single Sabbath service, and have averaged two week-day services as well. I have held a Communion service with each one of these vacant churches, preceding it with two or three days' service, visiting in their homes every one of our members, and as many others as I could. At Ansley, as a result of these preparatory services, I received seven adults into membership on profession of faith and one by letter. I baptized five of these adults and two infants. At Big Springs the Elder and his wife every Sabbath evening hold a service, one or the other of them reading a sermon. This has been the only service of any kind in that place. The last time I was there I think everybody in the town was at the services, Catholics and infidels as well as Protestants and Christians.

It is my purpose this fall and winter to hold special protracted services in each of these fields.

MINNESOTA.

REV. S. R. FERGUSON, *Fergus Falls*:—My first work on entering this field was holding a series of evangelistic meetings in a country district. I was greatly assisted by Mr. T. T. Creswell, who supplies these mission stations for the summer. We were greatly blessed in our labors at that place; many gave their hearts to the Lord and others returned to their "first love." A result of the work was the organization of the Granville Presbyterian Church, with twenty-six members and two elders. I have also labored in Warren, Argyle and Western, where we have mission churches but no pastors. Thus, we encourage and keep them together until the Lord sends them a man of His own choosing. I have also been permitted to aid the Scotland, Deerhorn and Sabin churches. With the exception of Sabin they are country charges, and in most cases the people are in rather straitened circumstances. The pastor, a good faithful servant of the Lord, was receiving a very meagre income from the field. I visited those places, preached to them and informed them that I would call at their homes and endeavor to get their subscriptions increased, as the Home Mission Board was unable to aid them. At Scotland, where they only pledged $50.00 per year, they increased it to $187.00. Deerhorn had promised $120.00 and we induced them to pledge $191.00, and at Sabin, where they were so discouraged that they did not have any services since last January, and were almost going to abandon the work, I secured $128.00 in pledges for preaching every alternate Sabbath. Thus, the pastor who was only receiving $170.00 per year for his services, now will have about $500.00, and indeed it should be double that sum. When I went with him last Sabbath to his appointment, a distance of fifteen miles, the roads were muddy, and in some cases we drove more than a mile through water several inches deep. But that was nothing compared with the innumerable host of mosquitoes which took a peculiar delight in presenting their "bills" in the most unceremonious manner. It takes a great deal of grace to keep "sweet" under such trying circumstances. Unfortunately they follow us into the building where we hold our services. The "smudge" is our only hope. The old hay is secured, a match applied, the smoke thickens and fills the building, entering

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through the windows and doors; the mosquitoes disappear, the windows and doors are closed, the house remains full of smoke. Just fancy the mercury up to the nineties, the house full of smoke, no ventilation, and singing, praying and preaching under such circumstances—yet such are some of the experiences of the home missionary in the Red River Valley. I do wish some of our wealthy people could see the self-denial and consecration manifested by some of these poor people to support the Gospel. The family where I was entertained last Sabbath have seven children. They have been up here four years. Their home—but they have none, not able to build any, but reside temporarily in a little shanty on an adjoining farm. The furniture is of the humblest type, the floors carpetless, and everything in and about the house indicates anything but prosperity, and yet, to my surprise, they contributed $27 for the work. When we take into consideration the fact that they have no team save oxen, which are mortgaged, and one of the girls who pledged $5 works for $1.50 per week, you will see that the Lord has thoroughly converted them, and I am sure He will richly bless their souls, and that they will find that it is "more blessed to give than to receive."

IOWA.

Rev. F. L. Hayden, *Marne:*—I fully believe there is an increased and increasing zeal, in a few (the usual proportion of the faithful). Denominational barriers seem to be weakening. Methodists attend our prayer meetings and bible-readings. The spirit of God seems to be wiping out human differences as to inessentials and giving an earnest desire to know the truth, and be possessed of and by the mind and spirit of Christ! I am looking forward with much hope believing the conditions are ripening for a revival of God's work all along the line.

North-east of Marne seven miles is a schoolhouse to which I go every alternate Sabbath afternoon. The results thus far are gratifying. We have had five accessions to the church, and prospects are good for others. Our parsonage is completed; we are living in it—*and enjoying it.* A small debt upon it is cared for and will be paid this fall. Finances are in a fairly good condition. Ready money is scarce and will be until the harvest is sold. It is all right! Our faith is strong! Our health is good! We have plenty to eat and to do. God is giving us richer compensation than gold, "food or raiment." We are happy!

Six miles east of Neola on the Rock Island road, is the town of Minden. It has a population (mostly German) of about 500 souls. Here are two churches, the Catholic and German Congregational. Until I went there four weeks ago, they had not had services in English in twelve years. Several of the business men are Americans and German Americans and they wanted English services. The Congregational friends freely give us the use of their house each alternate Sabbath afternoon. Thus far the work here is an experiment. Beer is at a premium and religion at a corresponding discount. The blessing of God can reverse the order, and for this we are pleading and working.

At both these *outside points* I have thought best to work cautiously in the matter of money. I have not, thus far, asked them for any financial support. Here the people are very apt to charge that we are doing this work for the money that is in it. I have taken this club out of the devil's hands by having *no money in it. Free salvation* will, perhaps, make them appreciate its worth more when religion, pure and undefiled, takes possession of their hearts and rules their lives. At Minden I preach to them Christ, the Saviour of sinners, believing that when He possesses men, body, soul and spirit, *matters of habit, with all sins*, will take care of themselves. I try to be all things to all men (but without sacrificing one iota of Christian principle) if by any means it would please God to save some through the foolishness of preaching.

ARIZONA.

Rev. I. T. Whittemore, *Florence:*—The Mexican work here and throughout our Presbytery is opening up auspiciously. If the way be

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clear Bro. Menaul and Bro. Matthieson will soon organize at Solomonville. We need a man here—Spanish-speaking—one at Tucson, one at Phœnix and we could employ one at Yuma and perhaps at Prescott, and I know not at how many points on the A. & P. R. R.

I have been scattering Spanish tracts and papers here for two years and they are bearing fruit. The visit of Bro. Pablo Gonzales here last Spring at Presbytery has awakened thought among the Mexicans, and we must soon accept the responsibility and seize the opportunity to give them the pure Gospel. I have always treated them and their children with kindness and have their confidence, and if we had such a man as Gonzales to labor here, I could work with him and he could soon gather a large church.

We must have Mexican schools at several places in this Territory to prepare the way for evangelical work.

Arizona is soon to wake up. We must have railroads, and when we do have them the people from the East and North will flock here for *health* and *fruit* raising and these deserts will be densely populated. But these poor deluded Mexicans have souls and they must be cared for now, and who will do it if we do not?

The Mormons too—they have large colonies, one at Tempe or near there—one in Graham county and one in Apache, and we ought to do something for them.

UTAH.

A missionary among the Mormons writes: The system had its origin in fraud and its adherents are trained to duplicity. While claiming to be loyal citizens, they hate the government. While they pretend friendship to us, their hearts burn with hatred, and while publicly abandoning polygamy in their own meetings, they denounce the execution of just laws as "unhallowed persecution," and fortell the time when they will be restored to power and be able to practice openly what they now do in secret. Several prominent Mormons have their homes in Utah and keep plural wives in Idaho and Wyoming. Many polygamous families live in Franklin and all other towns in Southern Idaho where the Utah saints visit them with impunity. They desire Statehood *now* while they are in the majority, and able to repeal all laws except such as are made in the interests of the church.

George Q. Cannon in a sermon here this summer said: "Hold together, pay your tithes, sustain the priesthood and never mind if you are oppressed just at present. This is the work of God and the saints will come out stronger than ever and your enemies will soon come bowing down to you for favors." The conference sustained him as prophet, seer and revelator.

AN INCIDENT IN MORMON WORK.

Rev. G. W. Martin, *Manti*:—A most distressing sickness seized a lady who had been for years an occasional attendant at the Presbyterian Church. She had shown some concern lately and began to inquire. She was born in Mormonism and grew up in that training; hence many obstacles were in the way of inquiry. All her brothers and sisters are yet in the Mormon fold. Our people stood by her and her family in the sickness, doing all in their power to relieve. But her Mormon relatives came in, bringing "the elders" to pray and to anoint her with oil, time and again; no help came from that or from the physicians, and she died in utmost agony and distraction.

Her wish was known to be that she should be buried from their own pleasant home; and that was the desire of her husband and eldest son. But Mormon friends insisted that she *must* be buried from the tabernacle; and thither they took her body, dressed in "endowment" clothes, though she had renounced the ideas for which they stand years ago. Her husband and she had gone through "the Endowment House" twenty years ago. Mormons believe that such must be buried in clothes of peculiar make and appearance in order to come forth in the first resurrection. Hence the eagerness of this woman's relatives.

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The husband desired me to be present at the funeral. His wishes were so far regarded that the "bishop" asked me to come to the stand and to speak. After reading a suitable selection from the Bible, I spoke to the living of "Running the Christian race," from Hebrews xii., 1, 2, giving a full sermon. The audience was large and attentive, and the opportunity one not often had in these parts. Mormon speakers followed, making their customary allusions to the sister's having on "her wedding garments" (endowments), which were displayed at full length by removing the casket lid. But some who were acquainted with the real state of affairs saw the transparency of such folly. They knew that the woman had long preferred to hear of salvation through the grace of a crucified and risen Christ rather than to hang her hopes on such flummeries.

The case brought to sight Mormon superstitions in all their idolatrous meanings. It showed the hold which "ordinances" have on the public mind; the desire to make capital for the so-called church; and also the grasping in every direction for help of some kind when the soul is not resting on the Rock Christ Jesus.

The Lord help us to be more diligent in season and out of season in preaching the truth.

NEVADA.

Rev. C. J. A. Porter has been doing some good itinerant work. He sends the following notes:

Toana.—Preached once to seventeen. Never had a more hungry audience. It was the first sermon ever preached there, I think. One family came twelve miles and one eighteen Some had never seen a preacher and others had not seen one for eighteen years. I saw people from far South who told me of settlements of from five to twenty families to which no preacher had ever come. Begged me to visit them. An interesting field is this, and one to supply much food for thinking.

Wells.—Preached twice. Good turn-out. Clamoring for a minister. We have here eleven members of Starr Valley church. A good Sabbath-school is carried on by some of the most enthusiastic workers I ever saw. It is small but a model school. I never saw better work done in a school in the largest city churches.

Clover Valley.—A preaching point. I preached twice and had the largest audience ever known in the valley. Also good collection; people much interested in work; good Sabbath-school carried on by one man and several ladies. They report much discouragement caused by parents putting off business till Sabbath and then going to town to do it (fifteen miles) with family. It is a good field however.

Starr Valley.—This is the largest in the field; we have thirty members here. Since last report two elders have been ordained. This field promises much fruit if worked; I preached three times here and find things in good shape. The excellent work of Rev. Mr. Clyde at Wells, Clover and Starr, is highly to be commended, and it is much to be regretted that our Board was not able to sustain him here. He was the right man to do good work, which now shows well.

Lamville.—Preached here twice. Once had small congregation, once large one. Our elder doing good work in Sabbath-school. Here there has been organized a Catholic Sabbath-school to oppose ours. A drunken priest came through and did all the harm he could to us, such as forbidding his people to attend our services, or sing in choir, or play organ, etc. His action is a telling recognition of our work there. The same priest has been to his people at other points to caution them (scold them) against us.

South Fork.—Preached twice and found things flourishing; the second time I preached I had a crowded house indeed, almost the whole population coming out. A Sabbath-school has been kept up there for a year or more, with varying success. It is flourishing now but in winter time it goes down a little, as not a few of the people come into town to school their children during winter. It is a hopeful field.

Mound Valley.—There are a good many Catholics and the priests forbid them to come to Sabbath-school.

Carlin.—I preached twice here and organized Sabbath-school, which had been long suspended

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on account of diphtheria. They are much discouraged on account of it. Some of our best workers were carried off and others fled the place. Those who are left are full of zeal in their weakness.

ELKO.—I preached here twice. This place is our oldest point but is not now the largest or most promising. It has lost a good deal in population. There is some division among the members. The Episcopal church is wanting to come into the field. The Sabbath-school is still going and the ladies are working hard One member added on profession. This report is by no means exhaustive.

They are very urgent to have a man sent into each of the three fields. I am by no means able myself to do the work anything like justice, and it is my prayer that some more good men may be sent in to us soon.

CALIFORNIA.

REV. S. S. CALDWELL, *Blue Lake*:—We have had a close-fitting support, yet the Lord has so ordered matters for us that we have borne the strain.

This place is a case of great religious destitution. Mine is the only Protestant voice in this community of 2,000 people. I do not know of one religious paper coming to this post office except my own.

The people at Dunsmuir sent several letters to me offering with another place to supplement the grant of the Board, and we began to move but the brethren of Arcata, Rev. Todd, Elder Cullberg and others, urged us if possible to stay. The people here said, "Well, we'll never try again if you leave us." So here we are turned about for another pull. I have bought a lot adjoining the church, and in the last three months have built upon it a model minister's cottage. Last week we moved in; *sans* paint, *sans* paper, *sans* carpets. Yet the people are rejoicing to see us thus denote our decision in their favor.

The providence of God has sent among us a lady, a member of the Christian church, a natural-born solicitor. She has taken the field and is developing visions of potatoes, cabbages, etc., in the support of next year's work. And as we have no moving expenses and no rent to pay this year we are gaining a little composure in the prospect.

I continue to meet with the greatest cordiality from the entire community. I understand that the Catholic people are equalling any of our own subscribers on the present subscription paper. The church attendance I consider fair under the circumstances. For the last month there have been each Saturday night rival balls and masquerades.

The street in front of the church door is crowded full of wagons, hay presses, etc., and the anvils ring from day-dawn till dark throughout the Sabbath day.

The soul *must* cry out, "How long, O Lord!'

HOME MISSION APPOINTMENTS FOR SEPTEMBER.

E. W. Twirchell, Westminster of Auburn,	N. Y.	J. H. Potter, Eustis,	Fla.
D. I. Morrison, Centerville and Livingstonville,	"	B. H. Fields, Ebenezer and Greenup,	Ky.
R. King, Cairo,	"	D. Howell, Deerfield and Petersburg,	Mich.
C. Vuillenmier, Clarkstown, German,	"	J. W. Holt, Pickford and 4 stations,	"
G. H. Chatterton, Middlefield Centre,	"	R. L. Williams, Au Sable and Oscoda,	"
F. H. Coffran, Westford,	"	B. Branch, Bangor,	Wis.
W. H. Kelley, New Berlin,	"	T. H. Haug, Stockbridge Indians,	"
F. Gutelius, Piffard,	"	W. H. Parent, Green Bay, French, St. Saveur and Robinson,	"
H. G. Miller, Dodge Memorial of N. Y. City,	"	W. J. Miter, Crandon and stations,	"
O. C. Barnes, Heuvelton,	"	D. C. Jones, North Eau Claire,	"
A. K. McNaughton, Dexter, 1st,	"	W. T. Veale, Morgan,	Minn.
G. Nicholls, Wampsville and Lennox,	"	W. B. Greenshields, Hazelwood, Fon du Lac and station,	"
L. T. Fisher, D. D., Bridgeport and South Pittsburg,	Ala.		

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S. Polson, Cypress and 4 stations,	N. D.
C. E Sharpe, Forest City and Okobojo,	S. D.
W. H. Clatworthy, Beulah and station,	"
C. H. French, Scotland,	"
T. Bayne, Parkston and Union Centre,	"
A. L. Sarchet, Guthrie Centre,	Iowa.
D. Russell, Jesup,	"
S. W. Steele, Estherville,	"
H. R. Peairs, Montrose and Argyle station,	"
J. H. Montgomery, Culbertson and Driftwood,	Neb.
J. Wittenberger, Meridian and Thayer, German,	"
W. Nicholl, Millerboro, Willowdale, Inman and Lambert,	"
J. T. Copley, Blackbird Hills and Bethlehem,	"
S. R. Belville, Wahoo,	"
H. M. Campbell, 4th, of Kansas City,	Mo.
J. A. Gehrett, Bethel,	"
J. Kirkwood, Grant City and Knox,	"
H. A. Sawyers, Cameron,	"
T. D. Davis, Vineland, Willow Springs and Media,	Kan.
W. M. Danerty, Cimarron and Garden City,	"
J. A. Marshall, Kingman,	"
R. J. Phipps, Oberlin, 1st,	"
L. G. Battiest, Philadelphia,	I. T.
J. H. Land, Limestone,	I. T.
R. M. Overstreet, Beaver	O. T.
M. May, Exposition Park and Bethany Mission of Dallas,	Tex.
R. Coltman, M. D., Flagstaff,	Ariz.
J. Menaul, Albuquerque and vicinity,	N. M.
M. Matthieson, Socorro and Southern part of Pres.	"
H. J. Furneaux, Aztec and Farmington,	"
H. M. Goodell, Del Norte,	Col.
P. D. Stoops, Salina and Gunnison,	Utah.
W. R. Campbell, Mendon and Wellsville,	"
J. McClain, Nephi,	"
H. A. Bradford, Corvalis and Grantsdale,	Mont.
D. Willson, Hamilton, Springhill and station,	"
R. Cruikshank, D. D., Montesano and Wynoochie,	Wash.
G. B. Greig, Puyallup,	"
D. Dunlop, Kelso, Freeport and Castle Rock,	"
A. J. Canney, Nooksack City and Nooksack Crossing,	"
E. C. Jacka, Lebanon,	Oreg.
S. D. Fulton, Dallas,	"
R. Logan, Santa Paula,	Cal.
N. Saunders, Inglewood, 1st,	"
D. E. Ambrose, El Cajon,	"
H. A. Newell, Bethany of Los Angeles,	"

Book Notices.

JAPANESE GIRLS AND WOMEN, by Alice Mabel Bacon; published by Houghton, Mifflin & Co., Boston. The glimpses that this little volume gives us of home life in Japan bring the girls and women of that land very near to us, with "that touch of nature that makes the whole world kin." The life of a Japanese woman is sketched from childhood to old age, with its privileges and limitations, and with the modifications that belong to the sphere of the domestic servant, the peasant, and the Empress in her palace. It is not a "missionary book," but for all missionary workers who desire a thorough knowledge of the character and needs of those for whom their efforts and their prayers are asked, it is a very helpful volume, and Miss Bacon does not forget to remind us that the women of Japan "must look to Christianity for the security and happiness which it has never failed to give to the wives and mothers of all Christian nations."

DAVID BRAINERD.

In a cemetery in the beautiful town of Northampton, Mass., may be seen the stone that marks the last resting place of one of God's noblemen, David Brainerd. Nearly one hundred and fifty years have passed since his laborious life on earth closed and he entered upon "the saints' everlasting rest." Into his short earthly life of a little less than thirty years was crowded more of earnest, personal work for Jesus than is often accomplished by one man in a much longer period; for he seemed always to live and work with the consciousness that the time was short, and that whatever he did must be done quickly. Although he had several invitations to become the pastor of different New England congregations, where his surroundings would have been of the most congenial nature, he voluntarily gave himself to the work of preaching the gospel to the North American Indians; and, turning away from all temptations to a life of ease, he went to spend his life in what were then the wilds of Pennsylvania and New Jersey. With frail health, which made the exposures of pioneer life peculiarly trying, and even dangerous, to him, with little facility in acquiring the difficult dialects used by the various tribes among which he labored, he yet overcame all obstacles and became one of the most successful missionaries that people have ever had. With characteristic distrust of his own powers, he felt that his work had been almost a failure until, a few years before his death, God cheered his heart by allowing him to see some of the fruits of his work in a powerful and widespread revival among the Susquehannah Indians. His early death, at the home of his friend, the distinguished Jonathan Edwards, like his consecrated life, was a triumph of Christian faith over great physical weakness. Fuller particulars of his life and work may be read in a little book entitled "David Brainerd, the Apostle to the North American Indians," from which the facts stated in this sketch were taken. It is published by Fleming H. Revell Company, publishers of evangelical literature, New York and Chicago.

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Young People's Christian Endeavor.

CONVENTION VESTIGIA.

REV. JOHN Y. EWART, *Madison, S. D.*

[The following interesting communication came to us before our October issue went to press, but not until its pages were pre-occupied. We regretted the necessity of postponing it, but do not see that it has lost its flavor. It will read just as well in November as in October.]

I was possessed with an intense desire to attend the great International Christian Endeavor Convention and I went to Minneapolis for that purpose on the 8th of July in company with two other young people from our local society. We reached the Flour City on one of the brightest of summer mornings, were directed to the boarding place which had been assigned to us by the enterprise and courtesy of our Minneapolis hosts, the Committee of '91, ate a good dinner and were in prime condition to see some of the sights of the Twin Cities before the opening of the convention at 4 P. M. But as I came to study the Christian Endeavor movement I leave to others of more facile pen the description of the Exposition building, in which the meetings were held, and other accessories of the convention, and the wonderful and beautiful things we saw in Minneapolis. I devote this article to some impressions the great convention made upon me as I listened to its proceedings, session after session and day after day, from Thursday afternoon until Sabbath evening inclusive.

1. This immense gathering of 14,000 Christian Endeavorers promises to be the best solution of the vexed problem of Church Unity that has come to my notice. The expressions of Christian brotherhood and fellowship by speakers and audience were delightful. The prime motive of all these young people, representing many denominations, seemed to be to follow and honor Christ. The prayer of our Divine Master that His people might be one has never received a more practical or more telling answer than in the harmony and oneness of spirit and purpose which filled the very atmosphere of the place. "One is your Master, even Christ, and all ye are brethren," was the truth felt in every heart. The kingdom of love and peace seemed near indeed.

2. The Foreign Mission spirit was also in the air. Dr. Munhall made a deep and lasting impression by his scriptural address upon "The Society as an Evangelizing Agency." Mr. Fulton, of China, and Miss Leitch, of Ceylon, also made vigorous speeches which were heartily received. A native Liberian from Africa, was enthusiastically greeted as he was called to the platform. A Chinaman who told the audience that he was going back to his own country to tell his people the story of the International Christian Endeavor Convention, called forth the heartiest applause. It seemed to become more and more the conviction of this vast host of young people that one of the important missions of their society was to carry the message of redeeming love to the nations that sit in darkness. I regard this as one of the significant features of the great Convention. Large results will unquestionably flow from this deepening of Foreign Mission interest among the young people of the land. "The church must go," said Ingersoll. "Certainly she must go," replied Dr. French, "go into all the world and preach the gospel to every creature."

3. This young people's movement utilizes much of the hitherto dormant energy of the church to God. "Father Endeavor" Clark, when he organized that first society in Portland in 1881, sounded the bugle which has called into line a great host of young Christians who are now being drilled for effective service

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in the church militant. Nobly they have responded to his call, until now there are more than a million members upon the rolls of the Endeavor Societies of the United States and Canada. A vast and increasing army and a triumphant host they are. During the past year 85,000 persons have been brought into the churches through their instrumentality. Pastors had puzzled themselves over the question: "How can I increase the working efficiency of my church?" They knew that talent and energy were being lost, and how gladly all hail the new society with its committees, its convenants and its consecration. It furnishes the missing link in church work. It is the joy of pastors.

4. The Young People's Society of Christian Endeavor is brimful of buoyant hopefulness. Pessimism and pessimists were nowhere at the Minneapolis Convention. Croaker, Grumbler & Co. are not represented in the councils of this organization. The words "can't" and "fail" are not in its vocabulary. "Rejoice in the Lord alway" is one of their mottoes. Their singing is an inspiration, and they sing in their hearts all the day.

And surely this is the spirit in which we ought to advance to the conquest of the world for Christ.

The great Convention was an inspiration to me. I go back to my work with invigorated faith in the ultimate triumph of Christianity, with the consciousness that round about me are the mountains of the Divine strength, thick with chariots and horsemen ready for the defense and the help of God's people in their warfare with the wickedness of this world.

As to the midweek prayer meeting, we shall do everything in our power to apply the Christian Endeavor principle of attendance and participation on the part of the young people to every church prayer meeting where the young people are welcomed.—*Golden Rule.*

NOT ALTOGETHER AN IMAGINARY CONVERSATION.

"Good morning, Mr. ———. I have called to ask you for some help for a weak mission in the city—a needy neighborhood with a large population and a considerable nucleus of our Church people."

"My dear sir, I am overrun with appeals of all sorts. Besides, I have given $35 for Diocesan Missions this year. Don't you think we are getting too many poor mission churches in Chicago?"

"Well, Mr. ———, if you go far enough back in the history of your own parish, you will find that it was a pretty poor and weak affair, and, if I remember right, the records of the diocese show that in 18— to 18— it had aid from the missionary board. But now, my dear friend, you are what I call a typical Chicagoan. You have wealth and a good name, and I suppose you would be picked out as a representative Churchman. We all feel that your heart is in the right place, but pardon me if I say that I do not think you use good business foresight and wisdom when you talk this way about missions, and especially when you mention your little matter of $35. You believe in Chicago—no man more decidedly. Let us look at the reported details of growth the past year. Over 1889, the average rate of business expansion has been between ten and thirty per cent. Bank clearances have increased more than $713,000,000 over 1889. The transfers of real estate aggregate $227,000,000, about as great as for the previous two years combined. One million one hundred thousand shares of stock have been handled, and $18,270,000 bonds. The receipts of flour and grain were 197,000,000 bushels, and the shipments, 204,600,000 bushels. Fourteen million head of live stock were received at the stock yards, representing $232,000,000. The building statistics for the year are not before me; but with buildings everywhere rising from the prairie, varying from the humble cottage to the palatial dwelling, and from the suburban grocery to the prodigious thirteen story business houses of the centre, this would be quite as wonderful a showing. Considering that Chicago is 1,000 miles from

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the sea, it will be a great surprise to some to learn that the clearances and arrivals at this port, 22,701 in number, exceed those of any other port, on sea or lake, in the United States. Taking the seven chief seaports of the country, Chicago's clearances and arrivals are nearly two-thirds as many as those of all seven combined. This is true on the basis of tonnage, for in this report the figures of New York are outstripped. This represents an immense amount of internal commerce centring at this point. The forty-mile water frontage of the city is thirty per cent. greater than that of Liverpool, and the land area in connection is 1,000 acres, valued at $100,000,000. All this has served to develop the manufacturing interests of Chicago at a marvellous rate. . . .

"Observe that nothing has been said about the railways, which stretch like *antennæ* from this centre to all parts of the continent. The figures would be equally surprising."

"Yes, they are surprising; but they are still considerably this side of the truth. Why, my reverend friend, do you realize that not only is Chicago not far from the centre of population in the United States, but it is very soon to become the financial centre as well? This is the significance of our getting the World's Fair, that in finances, as in politics, the great central West is to be the controlling power of the land."

"Just so, just so. And what about the power of Chicago as a religious centre in the coming glories of the future? I take it that is something to be seriously pondered. Shall the Church go to sleep in wide-awake Chicago? Are we to grow enthusiastic over magnificent buildings, and complain of the little weak missions?"

"Well, of course, that is to be thought of; but—"

"Pardon me, my good sir; it is that *but* which many of the Churchmen of Chicago must get rid of, or, with all our encouraging growth, we shall fail to keep up with the tremendous demands of the hour, and prove criminally recreant to the religious needs of this vast community."

"Well, I think you are right. We ought to do more. We must. I have given $35, but (I hope you will not object to this *but*) I will try to do better; you may put me down for $100 for that mission; and, see here, call around whenever you want help for other missions."

"Many thanks. God bless you."—*The Diocese of Chicago.*

We find the above in the *Spirit of Missions*, and heartily commend it to the consideration of our Presbyterian Chicagoans, and, *no less*, to that of all our readers in connection with that emphatic clause in Paul's advice to Christian givers, "*as God hath prospered him.*"

CHARACTER.

Many people seem to forget that character grows; that it is not something to put on, ready made, with womanhood or manhood; but day by day, here a little and there a little, grows with the growth and strengthens with the strength, until, good or bad, it becomes almost a coat of mail. Look at a man of business—prompt, reliable, conscientious, yet clear-headed and energetic. When do you suppose he developed all these admirable qualities? When he was a boy. Let us see the way in which a boy of ten years gets up in the morning, works, plays, studies, and we will tell you just what kind of man he will make. The boy who is late at school stands a poor chance to be a prompt man. The boy who neglects his studies, be they ever so small, and then excuses himself by saying: "I forgot, I didn't think," will never be a reliable man. And the boy who finds pleasure in the sufferings of weaker things will never be a noble, generous, kindly man—a gentleman.—*Canada Presbyterian.*

Harry J. Guthrie, state secretary [of Christian Endeavor] for Delaware, sends us an attractively printed leaflet, sent out to the society of the St. Paul's Methodist Episcopal Church, of Wilmington, which explains itself:

DEAR FRIEND:—Accompanying this is our new

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topic card, with the weekly topics and Scriptural reference for the following three months, and we trust that you will find much in the study of God's word day by day and week by week that shall be of lasting benefit to you. . . . . Will you not be in your place at every meeting, ready to do your part of God's great work this winter?

As an active member, will you not be more consecrated, more loyal to Christ's service than ever before? Pray for our church, our pastor, our leaders, our society, every day, and especially for our Sunday evening meeting, that the Spirit of God may rest upon that meeting, and that it may be the means of bringing some soul to Christ.

Will you not try to induce some one who is not a Christian to join our society as an associate member, that we may help him into the light and aid him in getting a foothold upon the Lord's side?

Let us all band together in a more earnest Christian service, remembering our new motto, "One is your Master, even Christ; and all ye are brethren."—*Northern Christian Advocate.*

OILERS WANTED.

[*From the Golden Rule.*]

Any one who has travelled by ocean steamship will recall that important personage in the engine-room—the oiler; how frequently and assiduously he drops the lubricating fluid upon the bearings. How careful he is not to let any piston become dry and hot. In fact, how constantly the necessary friction of working machinery must be overcome by the contents of the oil-can. It would be as impossible to run a steam-engine without oil as without coal or water. The item of expense for lubricating oils is one of considerable magnitude in every railway and steamship company. All of which is by way of a parable, and to call attention to the fact that more oilers are needed in the church and in all religious and philanthropic enterprises. Not more oily people, mind you, kind reader, but more oilers—more wise and watchful people, who will keep an eye on the bearings, who will know where friction is likely to be generated, and how it can be overcome. There are frequently captains enough in the church, sometimes too many; usually there are plenty of engineers, firemen and able-bodied seamen; but the supply of oilers is often wofully lacking, and more wrecks and loss to machinery, ship and crew are caused for want of these important individuals than by reason of all other causes together. Sometimes there is a point of friction in the bearings between pulpit and pew; a few drops of excellent oil are all that are needed, but there is no one to apply them. Still more frequently, perhaps, the friction comes in between choir and congregation. How much a skilful oiler can do here! Once in a while the relations between the older and the younger people become somewhat strained; but there need be no trouble, or even heat, if the gospel oiler, with his can of brotherliness and good-will, could find the unfortunate point of friction. Sometimes in the Sunday-school, sometimes in the prayer room even, trouble is generated. The engineer puts on all steam, the fireman shovels on the coal, the pilot takes his bearings carefully and handles the wheel skilfully; but by reason of a little friction, which is entirely preventable, the whole machinery of the church is disarranged and stopped, and its very existence endangered.

We commend the matter carefully to our readers. Is not your mission to be an oiler, a friction-preventer, a peacemaker? You have aspired to be captain, perhaps, or at least chief engineer. A humbler, but possibly a more important, position is that of oiler. Who will not aspire to fill this post well, and apply at the right place in ecclesiastical machinery the same unguent of which the Psalmist speaks, the oil "that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garment?" "Behold, how good and how pleasant it is for brethren to dwell together in unity."

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Children's Church At Home And Abroad.

[From *The Temperance Banner.*]

TOM AND HIS TEXT.

BY MRS. HELEN E. BROWN.

"Now, Nannie, don't say a word, I'm going. I can't live with my father, and he getting drunk every day, and beating and knocking us around as he does. I'm going."

"Oh, Tom, just think of poor mother;" and she wanted to say, "just think of me," but Nannie was not a selfish child, and the words wouldn't come.

"I do think of mother, Nan, and I would stay and help her if I could; but I can help her better by going away. The captain is going to let me wait on him, and I've promised to be good, and I mean to be. I'll never tell a lie, Nan, and I'll never drink a drop of liquor. And Nan, you promise me, before I go, that you never will, and that you'll be good, and we'll pray every day for each other, and for father and mother, and God will help us, you'll see, so we never shall be like father, Nan." And Tom's eyes filled with tears, and his sobs choked him. Poor child of a drunken home! Who could wonder that he wanted to run away!

"Now, I've thought about this, for a long time, sis," Tom went on. "If I could see any way I could possibly help father or mother, I'd stay, but I can't do it here, and I can do it there. I'll earn money and send it home to her so she and you can get things to eat and to wear. Oh, it is dreadful to be so ragged and hungry," and poor Tom broke down again. "My clothes are hardly decent to go off in, but I'll keep my hands and face clean—I can do that—and I've a bit of a comb in my pocket."

Tom meant well. He wanted to be good and to earn money for his mother and sister, and to protect himself from the bad influences around him, and this seemed the only thing he could do. Captain Johns knew about the lad and was willing to take him, to see "if he couldn't make something out of him," he said.

Poor little Nan would have gone too, but she couldn't be a sailor, and so she must stay and bide her time.

"Something will turn up for you, sis, I know there will," said Tom to encourage her. "God knows all about us, and I've asked Him for you and me, and father and mother, too, and you may be sure He'll help us. I believe in God, Nan!"

"So do I," said Nan, quite cheered by Tom's resolute spirit.

So Tom went across the sea. He had a good many hard knocks on the vessel, but he stood his ground like a brave boy.

The sailors once had some whiskey and tried to make him drink, but he would not.

"My father drinks," said he, "and once I heard him say that if he'd been told when he was a boy that it was a sin to drink, and that liquor was pison, he'd a never touched it. Now I do know, for I've heard many's the time that it's bad stuff, and I've seen it at home, and I've made up my mind to begin right and never touch it. You needn't ask me, for I shan't drink; no, never. No liquor for me."

"Good for Tom," shouted an old salt; "that's the way to talk. I'm just like his father; if I'd been told when I was a youngster that grog was pison, I'd a kept clear of it. I'd a been worlds better off to-day. Stick to your text, young one," he said.

And Tom did stick to his text, and the God he believed in led him by the hand. He got work in New York, for he said he "didn't want to foller the sea; one sail across was enough" for him. He steered clear of bad boys, went to church and Sunday-school, and saved every cent he could. When he had five dollars he bought

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a postal note and sent it home to his mother, and he wrote to his sister once a month.

"Do you see that young man?" said Mr. True, as I stood beside him in Sunday-school not long ago. I looked over his class of thirty young men and lads as he

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spoke, to the seat he pointed out. "That's Tom Lacey. He lives in Philadelphia and every four weeks he comes to spend a Sunday in New York to meet with his class, and it does me good to see his face. He is a grand young man, as good as gold."

And then he told me Tom's story.

"That's the kind of boy to make good men of," I said. "I'll risk Tom if he sticks to his text."

"And that he will, I am sure," said Mr. True.

CYRUS HAMLIN.

HOW HE CAME OUT OF A MISSIONARY BOX.

The venerable Cyrus Hamlin, speaking of his boyhood days before the Interdenominational Missionary Union at Clifton Springs, told the following amusing and suggestive bit of personal experience:—

In those days, all were agreed the greatest event of the season was the fall training or militia muster. To participate in the affair was the greatest military glory that we could have any conception of. There was the Colonel on his magnificent horse; the fifers and drummers; the militia men. It elevated our souls just to behold the glory of the militia muster. There used often to be Indians there, and about twenty or twenty-five old Revolutionary soldiers, who were always getting up Indian fights. Every boy who went to muster had his money to buy gingerbread and other confections on that great day.

Now I remember almost as well as though it were yesterday a bright September morning when I started for the muster. My mother gave me seven cents to buy gingerbread for my enjoyment during the day; and a cent then would buy a pretty large piece of gingerbread. I was rich; my mother was generous.

I was thinking how I could spend all that money in one day, when my mother said, "Perhaps, Cyrus, you will put a cent or two into Mrs. Farris's contribution-box as you go by." Mrs. Farris used to take the box home with her on Sunday, and persons not at the meeting might stop at her house during the week and drop in a few cents.

As I went along I kept thinking, my mother said "a cent or two." I wished she had told me to put in one cent or two cents; but there it was: "Perhaps, Cyrus, you will put in a cent or two."

As I turned it over in my mind during the first mile of my walk, I thought, "Well, I will put in two cents." Then I began to reason with myself: "How would that look? Two cents for the heathen and five cents for gingerbread." It didn't satisfy my ideas very well; because we always read the missionary news in the *Puritan Recorder* every Sunday, and then the *Missionary Herald* came every month; so we kept full of all the missionary news there was, and my conscience was a little tender on that subject. Two cents didn't look right, and after a while I began to think that I would put three cents into the missionary box.

I went along a spell with a good deal of comfort after I had come to this decision. But by and by the old reasoning and comparison came back to me. "Four cents for gingerbread and three cents for the souls of the heathen." How was I to get rid of that? I thought I would change it to four for the heathen and three for gingerbread. Nobody could complain of that.

Then I thought of the other boys, who would be sure to ask, "How many cents have you got to spend?" and I should be ashamed if I had only three cents. "Confound it all!" I said. "I wish mother had given me six cents or eight cents. Then it would be easy to decide; but now I don't know what to do."

I got to Mrs. Farris's house and went

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in. I remember just how I felt to this day. I got hold of my seven cents and thought, "I might as well drop them all in, and then there will be no trouble." And so I did.

After that, I went off immensely well satisfied with what I had done. I was quite puffed up, and enjoyed it hugely till about noon, when I began to be hungry. I played shy of the gingerbread-stand—didn't want to go there; went off around where the soldiers were having their dinner, and wished somebody would throw me a bone.

Well, I stood it without a mouthful till about four o'clock, and then I started for home. I can remember just how I felt when I got in sight of my home. It seemed as if my knees would fail me—they felt worse than they do now—I could hardly drag myself along. But as soon as I reached the house I cried, "Mother, do give me something to eat; I'm as hungry as a bear; I haven't eaten a mouthful all day."

"Why, Cyrus! where is the money I gave you this morning?"

"Mother, you didn't give it to me right. If you had given me six cents, or eight cents, I could have divided it; but I couldn't divide seven cents, and so I put it all into the missionary box."

She said, "You poor boy!" and she went right off and brought me a big bowl of bread and milk; and I don't think I ever ate such bread and milk before. There were tears in my mother's eyes, and I said, "Pshaw, mother! I would go without eating all day to have bread and milk taste as good as this."

But that wasn't what she was thinking of—no mother here would interpret it that way. It was the thought, "This little boy, my youngest, can deny himself for the sake of Jesus," that brought tears to those loving eyes.

Now, if there are any mothers here who don't want their children to go into missionary work, don't go fooling round with missionary boxes. But if you do want them to go as missionaries, that is the way to train them for missionaries.

When I grew to be a young man, I told my mother, "I have decided to give my life to missionary work;" and she wept heartily over it, but said, "I have always expected this, Cyrus," and she never said another word about it.

I have often thought, in looking back over my boyhood, that out of that one missionary box came six missionaries, who have done long and good work. We never thought of it then; but that is my interpretation of it now. One of the missionaries is the man who saved the Telugu Mission when the Baptist Board thought of giving it up. They told him they wouldn't send him back, and he said, "You need'nt send me back, but I shall go back. As I have lived, so shall I die—among the Telugus." They couldn't do anything with such an obstinate man, so they said, "When you die, we do not want the heathen to pitch you into a hole and cover you up; we want you to have a Christian burial, and this young man shall go back with you." I think, in five years after their arrival, they baptized five thousand converts. That was the Rev. Dr. Jewett, of the Telugu Mission. When we were boys, we used to attend the same church and look at each other through the loop-holes in the high pews. I have always felt as if he came out of that missionary-box. I am sure I did; but I didn't know it at the time.—*Helping Hand.*

BRIGHT CLOUD is the pretty name of a Chinese girl. You want to read what Rev. Mr. Leyenberger tells about her in his letter, page 447. That *Gospel Preaching Hall*, too, in Shanghai on the same page—would not you like to see it?

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Ministerial Necrology.

☞ We earnestly request the families of deceased ministers and the stated clerks of their presbyteries to forward to us promptly the facts given in these notices, and as nearly as possible in the form exemplified below. These notices are highly valued by writers of Presbyterian history, compilers of statistics and the intelligent readers of both. If more convenient, they may be sent to Rev. W. H. Roberts, D. D., Stated Clerk of the General Assembly, Lane Theological Seminary, Cincinnati, Ohio.

CHESTER, JOSEPH—born at Colchester, Ct., Oct. 13, 1815; received to communion, 1828; studied in Oberlin and Western Reserve Colleges; ordained, 1839; pastor at Sandy Spring, Ironton and Cincinnati, Ohio; financial agent of Lincoln University, 1880–90; died at Logansport, Ind., at the house of his son-in-law, Captain J. C., Hadley, Feb. 19, 1891. Married, in Cincinnati, O., 1838, Miss Hannah McMasters, who, with one son and two daughters, survives him.

DAVISON, ISAAC S.—Born at Cranbury, N. J., August 7, 1815; united with the Presbyterian Church there when a boy; graduated from Princeton College; Princeton Seminary, 1841; ordained and installed at Millville, N. J., afterwards pastor of Presbyterian church, Nyack, N. Y.; organized Eighty-fourth Street Presbyterian Church (now Eighty-sixth Street) in his parlors in New York City in 1853; principal of Brooklyn High School, 1859; removed to Yonkers, N. Y., in 1882; died in New York City, April 28, 1891. Married to Miss Rebecca Louisa West, of Mendham, N. J., in 1841. She, two sons and two daughters, survive him.

EAAKAN, SIYAD—born July, 1827, at Visierabad, near Oroomiah, Persia; a pupil of Dr. Perkins in the first mission school opened for the Nestorians, and of Mr. Stoddard at Seir, 1845–46; a teacher, 1846–1855; ordained, 1855; pastor of the church in his native place, 1855–1891; died Aug. 5, 1891. He was the oldest pastor in the Persian Evangelical Church. His wife, a daughter and a grandchild survive him. His funeral was attended, Aug. 6, 1891, by many people, not only of his native place, but from surrounding places.

GANSE, HERVEY D.—born, February 7, 1822, at New Hamburg, N. Y.; graduated, Columbia College, 1839; New Brunswick Theological Seminary, 1843; pastor, Reformed Church, Freehold, N. J.; Madison Avenue Reformed Church, New York, 1848; First Presbyterian Church, St. Louis, Mo., 1875; Secretary, Board of Aid for Colleges and Academies, 1884; died, Sept. 8, 1891, at his home in Chicago. In 1852 Dr. Ganse was married to Emma Elizabeth Wile, daughter of Rev. B. F. Wile, of Pleasant Valley, Duchess County, N. Y., who, with eight children —three sons and five daughters—survives him.

JOHNSON, ASA—born at Deerfield, Mass., Feb'y 13, 1802; graduated at Union College, Schenectady, 1827; Auburn Seminary, 1830; pastor, Cape Girardeau, Mo., 1830–1; Richmond, N. Y., 1832–3; Nunda, N. Y., 1833–7; Peru, Ind., 1838–49; Goshen, Ind., 1851–2, where his wife died; missionary of Synod of Albany, 1853–4; Redfield and Adel, Iowa, 1857–69, when he laid down active pastoral work. Died in Marshall, Mich., August 15, 1891. Married, 1830, Julia Warner Sadd; married, 1854, Mary Sophia Sill, who, with three daughters and one son, survives him.

KANOUSE, CHARLES A.—born in Sussex county, N. J., July 6th, 1849, at Bernerville; graduated at Wabash College, 1873, Lane Theological Seminary, 1876; licensed, by Crawfordsville Presbytery, 1876; ordained, 1877. He ministered to the following churches: Dayton, Decatur, Anderson, Jonesboro, LaGro, all of Indiana, and at Princeton, Ky. Died in Princeton, Ky., August 16th, 1891. Married, March, 1877, Miss Lucy H. Hurley, in Crawfordsville, Indiana, who, with one daughter, survives him.

TAYLOR, WILLIAM S.—born in Trumansburgh, N. Y., Feb. 14, 1815; united with the Presbyterian church in Trumansburgh, 1832; graduated from Union College, 1838; from Auburn Theological Seminary, 1842; ordained at Jonesville, Mich., by Presbytery of Marshall, 1844; Jonesville, 1844–45; Manchester, 1845–48; Lodi, 1848–49; Hillsdale, 1850–53; agent of American Sabbath-school Union, Detroit, 1854–63; Petersburgh, 1863; Erie, to 1890. Resident at Monroe. Married to Miss Elizabeth L. Van Horn, of Manchester, Jan. 14, 1852; to Miss Harriet Lewis, of Monroe, Sept. 11, 1860. For twenty-seven years Stated Clerk of the Synod of Michigan. Died of paralysis at Monroe, Sept. 21, 1891.

TOOF, EBENEZER M.—Born at St. Armond, Vt., Jan. 14, 1812; graduated from the University of Vermont, Burlington, Aug. 2, 1837; married on that evening to Olive Ann Robinson, of Burlington. They together immediately engaged in the work of teaching in an academy in Johnson, Vt., subsequently in a high school in Waterloo, N. Y., Mr. Toof studying under the guidance of Rev. Samuel H. Gridley; licensed to preach by the Presbytery of Geneva in 1842; and installed pastor, Castile, N. Y., 1842. Here and afterwards in Lakeville, Clarkson, Baldwinsville, Holley and Beekmantown, N. Y.; Decatur, Clayton, Schoolcraft and Martin, Mich., he devoted himself to the work of saving souls. When too feeble to take a charge he was ready to supply a brother's pulpit or render any aid whenever he could do so. Died at his home in Decatur, July 24, 1891. His wife, with five children and three grandchildren, survives him.

WARD, FERDINAND DE WILTON, D. D.—Born, Bergen, N. Y., July 9, 1812; graduated, Union Col-

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lege, 1831; Princeton Theological Seminary, 1833; ordained at Rochester, N. Y., by Presbytery of Rochester, Aug. 31, 1836; Albion, N. Y., 1834; 10th church, Philadelphia, Pa., 1835–36; missionary of the A. B. C. F. M. at Madura and Madras, India, 1836–48; 1st Church, Rochester, N. Y., 1849; 2d church, Geneseo, 1849–58; Central church, Geneseo, 1858–61 and 1866–71; chaplain 104th Regiment N Y. Vols., 1863–64; Phelps Groveland, E. Avon, N. Y.; District Secretary American Bible Society, 1871–75, resident in Geneseo; married Miss Jane Shaw, who died Oct. 6, 1888, left one daughter and two sons; received the degree of D. D. from Washington College, 1861. Published in English and Tamil: "Parables Explained," "Daily Reading Book," "India and the Hindus," "Christian Gift," "Summer Vacations Abroad," "Religious Histories of Rochester and Livingston Counties," "Sixty Scripture Questions with Expository and Practical Answers." Died at Geneva, Switzerland, Aug. 11, 1891.

Gleanings At Home and Abroad.

THE GREEK CHURCH IN JAPAN.—Among the factors in the future religious history of Japan the Greek or Russian Church is to be counted, and that, too, as one of no small importance. It is beyond question that no foreigner, except perhaps Francis Xavier, has ever exerted as much influence in moulding the religious life of the people as Bishop Nicolai. His zeal and success are truly marvellous. With but two or three foreign assistants he has built up an educational work here of immense power and established churches in nearly every part of the empire. According to recent statistics there are 20 native priests, 142 evangelists, 150 churches, and upward of 17,000 church members Besides institutions for ordinary education there is a theological school, a women's training school, and a preparatory and advanced school for evangelists.

One feature of this church is that the Bible is given a prominent place and not ignored, as with the Catholics. At the request of the bishop the man in charge of their publishing agency was regularly supplied with Scriptures from the American Bible Society, and when the China-Japanese version of the Old Testament was printed the bishop subscribed for 500 copies in advance. He also made a translation of the Book of Psalms that was published in advance of that made by the committee appointed by the Protestant missionaries for the same work. In a note sent to the Agent of the American Bible Society the Bishop expresses the wish that "Almighty God would help to successfully prosecute the noble work of distributing the Holy Scriptures in this country."—REV. HENRY LOOMIS.—*Bible Society Record.*

A young girl who had for years looked out with interest on the first heaven and the first earth, with the thought, in her mind and in the mind of her parents, that she saw there all that any human eye could see, was found, by an incidental disclosure, to be near-sighted in a degree before unsuspected. Being taken to an oculist, she was fitted with glasses; and as she looked upward and outward with these new aids to vision, she saw before her "a new heaven and a new earth." The myriad stars by night, and the limitless profound of the blue sky by day, were all new to her; and so was the far reach of the landscape perspective toward the distant horizon on every side. Where had been only a dim haze before, there was now distinctness of form and color in a beauty hitherto undreamed of.

So it is with many a soul that has had dimness of vision concerning earth and heaven in all the years of life, until brought to look out upon the universe with new eyes of faith.—*Sabbath-school Times.*

In a zenana a native lady picked up a book, "A Comparison of Christianity with Hinduism." She had never heard of Christianity before that time; but as she read she became interested. By-and-by, she met a woman who had attended a Christian school, and began asking questions eagerly. The woman introduced her to a missionary, who instructed them, and now both of them have been baptized.

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Some Christian men, going through the Sundarbans, a vast forest, came to a lonely hut and asked for a little water. They were cordially asked in, and found the Hindu was a believer in Christ. On inquiry, they found that at one time he had received or bought a little book, "The Worship of Christ," and read it every day, until he became convinced of its truth and gave up idolatry. There he was, a hundred miles and more from any other Christian, yet seeking faithfully to serve Christ. After prayer and reading together, he went out and gathered some fruit and gave them refreshments, refusing to accept any payment. Whoever published and gave the man that book, had never known of its blessed result.—*Light in India.*

It is better for us to hold to what we can be sure of, than to worry over what perplexes us.

A teacher can do most for his pupils by emphasizing that of which he is sure, rather than by pointing out phases of truth of which he is not yet sure.

The best way to live for the future is to live the best way for the present. Heaven begins on the road heavenward.—*S. S. Times.*

It is said that the officers of the Congo Free State have recently rescued and set free no less than 2,000 slaves between the rivers Aruwimi and Welle. This was done after a conflict with the Arabs who were in possession of these slaves.

The mortality among the Mohammedan pilgrims going from India to Mecca is something fearful. "In the six years ending with 1890," says *The Times of India*, "64,638 pilgrims started, of whom more than one-third (22,449) were missing; of the 13,970 who started in 1880, 7,465 did not return." They are carried off by epidemics, starvation, and also, it is affirmed, by murder between Jedda and Mecca. Paying no attention to sanitary regulations on shipboard or on the march from the coast to their sacred city, they die like dogs.—*Missionary Herald.*

"The amount of work that one can do depends greatly on the balance between his nervous force and his muscular strength, and not so much on the absolute amount of either. With some the balance is so nicely adjusted that there is very little danger of their ever wearing out."—*Miss Brackett in the June Harper.*

I believe that the sight of a missionary bungalow, such as I have often seen in the midst of a wild and rude population, with its modest comfort, its decent order, and its friendly accessibility to all visitors, is a civilizing agency of a high order. There is one way of cheapening missions, and it is one which every experienced evangelist has at heart—not by diminishing the number or cost of the English agency, but by increasing the number of native pastors. And the ideal picture such a one would draw of the future is not now the missionary surrounded by a body of earnest but ignorant converts, whom he holds in leading strings lest they should relapse, but the missionary as the centre of a great native agency, having on him the care of many churches and the control of many native pastors, who influences and stimulates all, and to whom they look up for guidance and advice.—Sir Charles Elliott.

Occasionally we hear some one commending enthusiastically those forms of missionary work which seem to call for little aid from the home churches. "Faith Missions" and "Self-supporting Missions," so-called, are applauded as indicating the right kind of spirit on the part of missionaries. The suspicion is always awakened that the real motive for these commendations lies back of what appears, and springs from a desire to relieve the conscience from the pressure of obligation to give for missions. What are Christians at home giving for foreign missions compared with what is given by the men and women who are on the field? Two cents a week is about the average—a paltry sum compared with the gifts of those who leave not only all thought of pecuniary gain, but home and friends.—*Missionary Herald.*

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RECEIPTS.

Synods in SMALL CAPITALS; Presbyteries in *italic;* Churches in Roman.

☞It is of great importance to the treasurers of all the boards that when money is sent to them, the name of the church from which it comes, and of the presbytery to which the church belongs, should be distinctly written, and that the person sending should sign his or her name distinctly, with proper title, *e. g., Pastor, Treasurer, Miss* or *Mrs.*, as the case may be. Careful attention to this will save much trouble and perhaps prevent serious mistakes.

RECEIPTS FOR THE BOARD OF CHURCH ERECTION, AUGUST, 1891.

A † indicates that the contribution is made under minute of Assembly of 1888.

ATLANTIC.—*McClelland*—Pitts sab sch, 1 00

BALTIMORE—*Baltimore*—Baltimore Broadway, 10; Taneytown, 15 51. *Washington City*—Clifton, 2; Hermon, 3; Washington 6th, 20. 50 51

COLORADO.—*Boulder*—Boulder Valley, 25 cts. *Denver*—Denver 23d Avenue, 14 52. *Pueblo*—Mesa †91; Pueblo 1st, 1 16. 106 93

ILLINOIS.—*Alton*—Hillsboro, 9. *Bloomington*—Chenoa, 16; Elm Grove, 4; Minonk, 13 70; Waynesville, 1. *Cairo*—Golconda, 5. *Chicago*—Chicago Gross Park, 4 20; Peotone, 16 33; River Forest, 10. *Freeport*—Hanover, 4 50. *Mattoon*—Casey, 3 25; Greenup, 3 12. *Ottawa*—Aurora, 7 63; Mendota, 19 27. *Peoria*—Brunswick, 2 82; Eureka, 9 55; Farmington, 7 18; Peoria 1st, 26 90. *Rock River*—Aledo sab-sch, 2 74; Garden Plain, 7 50; Geneseo, 5; Millersburgh, 4; Munson, 3 20; Newton, 5 59; Peniel, 6. *Schuyler*—Doddsville, 4; Monmouth, 28. 220 48

INDIANA.—*Crawfordsville*—Delphi, 15 20; Lebanon, 9; Marshfield, 1; State Line, 1. *Fort Wayne*—Ligonier, (Incl. sab-sch, 1 90), 11 33. *Indianapolis*—Bethany, 1 70; Bloomington Walnut Street, 10 25; Hopewell, 10. *Muncie*—Wabash, 10; Winchester, 12 05. *New Albany*—New Albany 1st, 17 40. *Vincennes*—Evansville Grace, 11 15. *White Water*—Connersville 1st, 20. 130 08

INDIAN TERRITORY—*Muscogee*—Wewoka, 3 00

IOWA.—*Cedar Rapids*—Marion (Incl. sab-sch, 1 06), 11 65; Vinton, 25. *Des Moines*—Des Moines Westminster, 5 90; Dexter, 7 58; Newton, 14 46; Perry, 6. *Dubuque*—Dubuque 1st, 19; Frankville, 3; Jesup, 5 04. *Fort Dodge*—Burt, 5 35; Carroll, 6. *Iowa*—Fairfield, 18 13. *Iowa City*—Davenport 2d, 8 33. *Sioux City*—Larrabee, 8 61. *Waterloo*—Ackley, 34 50; Albion, 4; Dysart, 5. 187 55

KANSAS.—*Emporia*—Elmendaro, 4; Sedan, 1 35; Wichita West Side, 2 65; Winfield, 17. *Highland*—Atchison 1st, 26 25; Washington, 1 05. *Larned*—Burrton, 3 91; Great Bend, 4; Larned 1st, 7 50. *Neosho*—Chanute church and sab-sch, 5; Cherryvale, 4; Elk City 1st, 5; Geneva, 1 50; Glendale, 2; Liberty, 1; Millikan Mem'l, 7 25; Neosho Falls, 5. *Topeka*—Manhattan 1st, 13; Topeka Westminster, 4 25; Vineland, 2 65. 118 36

KENTUCKY.—*Ebenezer*—Frankfort 1st, 17 10; Paris 1st, 7; Sharpsburg, 2 50. 26 60

MICHIGAN.—*Detroit*—Detroit 1st, 81 56. *Flint*—Flint, 26. *Lake Superior*—Ford River, 4 50. *Lansing*—Concord, 2 54. *Monroe*—Blissfield, 4. 118 60

MINNESOTA.—*Duluth*—Ely 1st, 5; Two Harbors, 3 25. *Mankato*—St. Peter's Union, 8; Slayton 1st, 5. *St. Paul*—Minneapolis Highland Park, 5 54. 26 79

MISSOURI.—*Kansas City*—Salt Springs, 7. *Platte*—Breckenridge, 3; New Point, 5; New York Settlement, 2; Parkville, 10 54. *St. Louis*—Kirkwood, 38 60. 66 14

NEBRASKA.—*Hastings*—Axtel, 3. *Kearney*—North Platte, 7 90. *Nebraska City*—Burchard, 4 50; Diller, 2 66. *Omaha*—Fremont, 22 61; Marietta, 5; Tekamah, 5 30. 50 97

NEW JERSEY.—*Corisco*—Pluckamin sab sch, 8 15. Rahway German, 2; Woodbridge, 11. *Monmouth*—Manasquan, 18 09. *Morris and Orange*—Morristown South Street add'l, 20; New Vernon, 9 04. *Newark*—Newark Park, 7 63. *New Brunswick*—Hamilton Square, 10; Stockton, 4; Trenton 2d, 14 03. 103 94

NEW YORK.—*Albany*—Amsterdam 2d, 40 50; Princetown, 12; Saratoga Springs 2d, 4 50. *Buffalo*—Buffalo Westminster, 21 89; — West Avenue, 3 77. *Cayuga*—Auburn Central (Incl. sab-sch, 3 61), 15 83; Scipioville, 1. *Chemung*—Big Flats (Incl. sab-sch, 4), 5 92; Burdett, 6; Southport, 4. *Columbia*—Windham "Centre Church," 21 50. *Genesee*—Batavia, 50 28; Castile, 32 76. *Geneva*—Canoga, 2 44; Ovid 1st, 28; Penn Yan, 34; Phelps, 17 06; West Fayette, 2. *Hudson*—Good Will, 2 80; Montgomery, 8; Ridgebury, 40 cts. *Long Island*—Middletown, 6 52; West Hampton, 16 25. *New York*—New York Central, 277 16. *Niagara*—Holley, 10 18. *North River*—Pleasant Plains, 5 50: Poughkeepsie 1st, 5 11; Wappinger's Creek, 8. *Otsego*—Stamford, †50; Unadilla, 7. *Rochester*—Mount Morris, 8 32. *St. Lawrence*—Wadlington Scotch, 20. *Syracuse*—Baldwinsville, 11 02; Onondaga Valley, 6 70; Syracuse 1st Ward, 14 81; — 1st Ward, "Right and Left Hands," 10 19. *Utica*—Camden, 4 50. *Westchester*—Gilead, 10; Throgg's Neck, 21 49; Yonkers Westminster, 37 39. 844 41

NORTH DAKOTA.—*Pembina*—Westminster, 5 00

OHIO.—*Athens*—Bashan, 2; Beech Grove, 5; Tupper's Plains, 1 50. *Bellefontaine*—Crestline, 2; De Graff, 4 11; Dunkirk, 3; Huntsville, 2 50; Nevada, 4 90. *Chillicothe*—South Salem, 15 11. *Cincinnati*—Sharonville, 3 52; Springdale, 13 05. *Cleveland*—Akron, 5; East Cleveland, 22 30; Willoughby, 5. *Columbus*—Central College, 6 50. *Dayton*—Clifton, 18 51; New Carlisle, 7; Troy, 14 94. *Marion*—Liberty, 1; Mount Gilead, 8 65; Ostrander, 8 10; Providence, 1 70; Trenton, 2; York, 5 50. *Portsmouth*—Mount Leigh, 4. *St. Clairsville*—Bannock, 6; Mount Pleasant, 8 64; Rock Hill, 7 80. *Steubenville*—East Liverpool, 2 68; Leesville, 2 55; Linton, 2 60; New Hagerstown, 4 25; New Harrisburgh, 6; Wellsville, 18 28. *Wooster*—Apple Creek, 10; Ashland, 8 16; Congress, 4 22; Creston, 7 21; Wayne, 6 32; Wooster 1st (Incl. sab-sch, 5 08), 37 25; Wooster Westminster, 19 08. *Zanesville*—Brownsville, 10; High Hill, 8 37; Homer, 5 60; Madison, 14; Martinsburgh, 2; Mt. Zion, 10. 367 90

OREGON.—*Portland*—East Portland 1st, 8 25. *South Oregon*—Medford, 7. *Willamette*—Crawfordsville, 3. 18 25

PACIFIC.—*Los Angeles*—Glendale, 4 35; Monrovia, 1 60; Ontario, 7 70; San Bernardino, 21 05; Santa Ana, 15. *San Francisco*—Oakland 1st, 38 75. 88 45

PENNSYLVANIA.—*Allegheny*—Allegheny North, 64 63; Bridgewater, 16 77; Evans City, 7; Freedom, 8; Glasgow, 2; New Salem, 4; Pine Creek 1st, 6. *Blairsville*—Braddock, 18; Greensburgh (incl. sab-sch, 20), 78 21; Ligonier, 13 18; Pleasant Grove, 5. *Butler*—Concord, 8 20; Portersville, 7; Scrub Grass, 12; Summit, 6. *Carlisle*—Big Spring, 29 86; Carlisle 1st, 24 90; Shippensburgh, 29. *Chester*—Avondale, 20 41; Oxford 1st, 50 30; West Chester 1st, 51 75. *Clarion*—New Rehoboth, 5 55; Oil City, 2d, 5; Tionesta, 5. *Erie*—Fredonia, 8; Harbor Creek, 3; Jamestown, 7 35. *Huntingdon*—Altoona 3d, 12 80; Birmingham Warrior's Mark Chapel, 10 88; Logan's Valley, 11; Lower Tuscarora, 8 65; Mifflintown Westminster, 32 07; Penfield, 6; Winterburn, 3. *Kittanning*—Boiling Spring, 3. *Lackawanna*—Rushville, 4; Stevensville, 4; Susquehanna Depot, 2; Towanda, 36 25. *Lehigh*—Easton Brainerd, 18 68; White Haven, 8. *Northumberland*—Great Island, 50. *Philadelphia*—Philadelphia 1st, 50. *Philadelphia Central*—Philadelphia Princeton, 77 32. *Philadelphia North*—Frankford, 8 11. *Pittsburgh*—Bethel, 44 50; Canonsburgh, 5; Crafton, 13; Montours, 5; Mount Pisgah, 12. *Redstone*—Laurel Hill, 31 33; New Providence, 6; Sewickley, 6; Tent, 10. *Shenango*—Hopewell, 4 50; Mahoning, 5; Moravia, 3 86; Unity, 8; Wampum, 6 31. *Washington*—East Buffalo, 12 25; Hookstown, 10 38; Wheeling 1st sab-sch, 10. *Wellsboro*—Coudersport, 4 34; Kane, 3 38. *Westminster*—Etrasburgh, 3 25. *West Virginia*—Ravenswood, Montague Miss. sab-sch, 2. 1,047 97

SOUTH DAKOTA.—*Central Dakota*—Woonsocket, 5 10. *Southern Dakota*—Alexandria, 6. 11 10

TENNESSEE.—*Union*—St. Paul's, 1 60; Shannondale, 8 25; Washington, 4. 13 85

TEXAS.—*Austin*—Lampasas, 6 00

UTAH.—*Montana*—Hamilton, 2 50. *Utah*—Evanston, 2. *Wood River*—Paris, 7 30. 11 80

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WASHINGTON.—*Puget Sound*—Seattle Calvary, 4 50
WISCONSIN.—*Chippewa*—Baldwin, 17 10. *Winnebago*—Shawano, 3; Westfield, 2, 22 10

Total from Churches and Sabbath Schools..... $3,661 28

OTHER CONTRIBUTIONS.

"C," Penna., 4; Rev. Campbell Coyle, Nevada, Ia., 10; Alexander Guy, M. D., Oxford, O., 200; J. E. Morton, Fruitland, Mo., 8; "Private," 39 cts; Rev. S. H. Stevenson, McLean, Ills., 2; "W. R. J.," 230..... 444 39

$4,105 67

MISCELLANEOUS.

Interest on investments and funds in Trust Co	696 98	
Payment on church mortgage	50 00	
Plans and Specifications	7 50	
Sales of Book of Designs, No. 5	4 65	
Partial losses recovered	150 00	
Premiums of insurance	165 70	1,074 78

SPECIAL DONATIONS.

NEW JERSEY.—*West Jersey*—Salem 1st.	40 50	
Special for Academy Building, Mt. Pleasant, Utah	500 00	540 50

$5,720 95

CHURCH COLLECTIONS AND OTHER CONTRIBUTIONS.

Five months April-August, 1891	$ 19,855 66
Five months April-August, 1890	19,394 08

MANSE FUND.

ILLINOIS.—*Bloomington*—Waynesville.	1 00	
OREGON.—*Portland*—East Portland 1st,	2 00	
"A friend," Princeton, N. J.	500 00	503 00

MISCELLANEOUS.

Installments on loans	374 00	
Interest on installments and funds in Trust Co	124 00	
Premiums of insurance	15 00	513 00

SPECIAL DONATIONS.

Miss Mary E. Brown, New York	100 00
	$ 1,116 00

If acknowledgment of any remittance is not found in these reports, or if they are inaccurate in any item, prompt advice should be sent to the secretary of the Board, giving the *number* of the receipt held, or, in the absence of a receipt, the *date, amount and form* of remittance.

ADAM CAMPBELL, *Treasurer*,
53 Fifth Avenue, New York.

RECEIPTS FOR COLLEGES AND ACADEMIES, JULY AND AUGUST, 1891.

BALTIMORE.—*Baltimore*—La Fayette, 10 50. *New Castle*—Brock, 1. 11 50
COLORADO.—*Boulder*—Timnath, 2 58; Valmont, 43 cts. *Pueblo*—Pueblo 1st, 2 85. 5 86
COLUMBIA.—*Olympia*—La Camos, 2 00
ILLINOIS.—*Bloomington*—Clinton, 8 65; Philo. 4. *Cairo*—Carmi, 11 70. *Chicago*—Chicago 1st, 44 06; — 6th, 209 93; Evanston 1st, 23 24; Lake Forest 1st, 154 89. *Ottawa*—Plato 1st, 1 26; Rochelle, 15. *Rock River*—Aledo sab-sch, 2 05. *Springfield*—Pisgah, 3 63; Springfield 1st, 60 11; Unity, 1 10. 539 12
INDIANA.—*Crawfordsville*—Eugene, 1; Lafayette 2d, 16 82; Marshfield, 1; State Line, 1. *Muncie*—Wabash, 8 75. 28 57
KANSAS.—*Emporia*—Mount Vernon, 3 30; Oxford, 5 55; Quenemo, 5 65. *Larned*—Great Bend, 1. *Neosho*—Fort Scott 1st, 23 75. 39 25
MICHIGAN.—*Detroit*—Detroit Central, 8 10. *Grand Rapids*—Grand Haven 1st, 14 98. *Lansing*—Concord, 1 90. 24 98
MINNESOTA.—*Mankato*—Winnebago City, 13 70
MISSOURI.—*Platte*—Mound City, 3 50. *St. Louis*—St. Charles, 6 20. 9 70
NEW JERSEY.—*Elizabeth*—Clinton, 15 42, Roselle, 8 59. *Jersey City*—Jersey City 1st, 47 71; Passaic 1st sab-sch, 3 90. *Monmouth*—Tennent, 10. *Morris and Orange*—East Orange 1st, 92 82; Orange 1st, 55. *Newark*—Newark 2d, 7 52; Newark Park, 13 64. *New Brunswick*—Bound Brook, 27; Dayton, 3 14; Frenchtown, 4 33; Trenton 1st, 133 09. *Newton*—Harmony, 8 74; Newton, 25. 455 90
NEW YORK.—*Albany*—Amsterdam 2d, 60 50; Saratoga Springs 2d, 3. *Brooklyn*—Grace, 2 50; Brooklyn Memorial, 48; —, Throop Avenue, 90. *Buffalo*—Buffalo Westminster, 10 95. *Cayuga*—Ithaca 1st, 87 19. *Champlain*—Chazy, 7 47. *Chemung*—Big Flats, 5; — sab-sch No 4, 5 91. *Hudson*—Cochecton, 7; Good Will, 2 10; Middletown 2d, 2 81. *Lyons*—Newark, 13 65. *North River*—Cold Spring, 3; Newburgh Calvary, 14 81; Poughkeepsie 1st, 3 83. *Rochester*—Caledonia, 4 63; Mount Morris, 7 32; Ogden Centre, 1 95; Rochester St. Peter's, 75; Scottsville 1st, 1. *St. Lawrence*—Hammond, 5; Waddington Scotch, 12 41. *Steuben*—Hammondsport, 5. *Westchester*—Mahopac Falls, 26 20; Peekskill 1st, 26; Yorktown, 7. 539 23
OHIO.—*Chillicothe*—Hamden, 2 90. *Cincinnati*—Lebanon, 5. *Cleveland*—Cleveland Euclid Avenue, 51 52. *Dayton*—Middletown 1st, 25. *Marion*—Ostrander, 2 50. *Maumee*—Bowling Green 1st, 16 98. *Steubenville*—Leesville, 2 06; Nebo, 1; New Hagerstown, 3 14. *Zanesville*—Mt. Vernon, 5 10; Oakfield, 1 85; Renville, 2 15. 118 50
PACIFIC.—*Los Angeles*—Monrovia, 1 20
PENNSYLVANIA.—*Chester*—Media, 42 53. *Clarion*—Edenburg, 5; Oil City 2d, 5; Tionesta, 3 50. *Erie*—Cool Spring, 2 84. *Huntingdon*—Bellefonte, 27 10; Houtzdale, 1 62. *Lehigh*—Bethlehem 1st, 2; Portland, 2; Slatington, 6 30; Upper Mount Bethel, 2. *Northumberland*—Jersey Shore, 18; Williamsport 2d sab-sch, 5 46. *Philadelphia*—Philadelphia 1st, 139 91. *Philadelphia Central*—Philadelphia Richmond, 5. *Philadelphia North*—Norristown Central sab-sch, 25. *Pittsburgh*—Coal Bluff and Courtney, 4; Pittsburgh Covenant, 2; — Shady Side, 13 50. *Redstone*—Brownsville, 4. *Shenango*—Leesburgh, 2. *Washington*—Burgettstown, 9 70; Cove, 3; Lower Buffalo, 4 09; Westminster Centre, 12; Centre sab-sch, 6; Chestnut Level, 6 06; York Calvary, 16 48. 376 04
TENNESSEE.—*Union*—Madisonville, 0 65
UTAH.—*Montana*—Hamilton, 2 50; Spring Hill, 1 50. *Utah*—Hyrum Emanuel, 1 87. 5 87
Total receipts from Churches and Sabbath Schools $2,172 07

PERSONAL.

Anonymous, Washington, Ills., 1; Mrs. Mary C. Thaw, Pittsburgh, Pa., $1,000; "C., Penna., 6; Rev. W. L. Talbot and wife, 2 40; "H. O.," 1,000; Alexander Guy, Oxford, Ohio, 200; Mrs. Mary Thaw Thompson, Pittsburgh, Pa., 1,000; W. R. J., 125; S. H. Stevenson, McLean, Ills., 2	2,336 40
Interest on invested funds	900 00
Total receipts for July and August	5,408 47
Previously reported	19,476 87
Total from April 1st, 1891	$25,885 34

C. M. CHARNLEY, *Treasurer*,
P. O. Box 294. Chicago, Ills.

RECEIPTS FOR EDUCATION, AUGUST, 1891.

ATLANTIC.—*McClelland*—Pitts. 1 00
BALTIMORE.—*Baltimore*—Baltimore Miss. Soc'y of sab-sch, 1 24
COLORADO.—*Boulder*—Valmont, 16 cts. *Pueblo*—Pueblo 1st, 73 cts. 0 89
ILLINOIS.—*Bloomington*—Gibson City 1st, 15 59; Rossville, 6 60. *Cairo*—Du Quoin, 13; Nashville, 3 25. *Chicago*—Englewood Emerald Avenue, 6. *Freeport*—Winnebago 1st, 12. *Rock River*—Aledo sab-sch, 1 71; Peniel, 4 36; Spring Valley, 2 53. *Springfield*—Springfield 1st, 67 56. 131 60
INDIANA.—*Crawfordsville*—Frankfort, 6 68. *Muncie*—Wabash, 6 25; Xenia, 2 50. *New Albany*—New Albany 1st, 20 80; Utica, 4. 40 23
IOWA.—*Cedar Rapids*—Atkins, 1; Richland Centre, 11 25. *Des Moines*—Garden 1st, 5. *Fort Dodge*—Spirit Lake, 5 19. *Iowa*—Mount Pleasant (German, 16; Troy, 2 15. *Iowa City*—Williamsburgh, 5. *Waterloo*—Clarksville, 9; Greene 1st, 6 85; Tama, 1; Toledo, 4 50. 66 94
KANSAS.—*Emporia*—El Paso, 4 24; Wichita Oak Street (sab-sch, 1), 5. *Larned*—Great Bend, 1; Meade, 10 26; Sterling, 8. *Neosho*—Ottawa, 5 05; Yates Centre, 4 15. 37 70
MICHIGAN.—*Flint*—Lapeer, 7 05. *Grand Rapids*—

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Grand Haven, 14 86. *Lansing*—Concord, 1 59. *Monroe*—Monroe, 11. 84 50

MINNESOTA.—*Mankato*—Luverne, 3. *St. Paul*—Minneapolis Stewart Mem'l, 10 53. *Winona*—Preston, 8. 21 53

MISSOURI.—*St. Louis*—Bethel German, 12; Nazareth German, 7; Zion German, 3. 22 00

NEBRASKA.—*Hastings*—Superior, 3 25. *Kearney*—Shelton, 2. *Nebraska City*—Hopewell, 7; Tamora, 1 25; Utica, 3 50. 17 00

NEW JERSEY.—*Monmouth*—Barnegat, 1; Forked River, 1; Plumstead, 5; Tennent, 9 *Morris and Orange*—Morristown South Street, 139 25. *Newark*—Bloomfield Westminster, 53 50. *New Brunswick*—Flemington, 25. *Newton*—Newton, 25; Stillwater (sab-sch, 1), 12. 271 45

NEW YORK.—*Albany*—Corinth, 4; Kingsboro, 7 61; Rockwell Falls, 10; Saratoga Springs 2d, 3 50. *Binghamton*—Deposit 4 94. *Buffalo*—Buffalo Westminster, 15 32. *Cayuga*—Dryden, 11; Scipio, 1; Scipioville, 1. *Chemung*—Big Flats (sab-sch, 4), 5 91. *Genesee*—Corfu, 8 60. *Hudson*—Circleville, 10; Good Will, 1 75; Unionville, 1. *Lyons*—Newark, 10. *Nassau*—Islip, 30. *Niagara*—Niagara Falls (sab-sch, 5 83), 23 03. *North River*—Freedom Plains, 14 31; Poughkeepsie 1st, 3 19. *Rochester*—Caledonia 1st, 2 33; Wheatland, 5. *St. Lawrence*—Carthage, 8. *Steuben*—Andover, 4 81; Hammondsport, 5. *Troy*—Bay Road, 2. *Westchester*—Hartford, 25. 217 80

OHIO.—*Chillicothe*—White Oak, 5. *Cincinnati*—Monroe, 4; New Richmond, 4; Williamsburgh, 1 05. *Cleveland*—Akron 1st, 5. *Columbus*—Bethel, 3; Bremen, 2; Columbus 1st, 75; Rush Creek, 8. *Dayton*—Oxford, 13; Springfield, 2d, 37 58. *Lima*—Bluffton, 4 53; North Bethel, 2 90; Rockport, 4 71. *Mahoning*—Kinsman, 11. *Marion*—Marysville, 4 73. *Portsmouth*—Russellville, 8; Sardinia, 5. *St Clairsville*—Scotch Ridge, 3 14; Short Creek, 9; Wheeling Valley, 3. *Wooster*—West Salem, 3; Wooster Westminster, 4. 220 64

PACIFIC.—*Los Angeles*—Monrovia, 1 00

PENNSYLVANIA.—*Allegheny*—Emsworth, 32 31; Glasgow, 2 25; Pleasant Hill, 6 50. *Blairsville*—Johnstown sab-sch, 23 11. *Butler*—Harlansburgh, 5 25; Mount Nebo, 3 35; Prospect, 5. *Carlisle*—Carlisle 1st, 28 18; Duncannon, 25. *Clarion*—Clarion 1st, 14 21; Edenburg, 10. *Erie*—Milledgeville, 3; Oil City 2d, 5. *Huntingdon*—Bellefonte, 50 50; Buffalo Run, 2 30; Kylertown, 1 17; Penfield, 6; Winterburn, 2. *Kittanning*—Apollo 1st, 16. *Philadelphia*—Philadelphia 1st, 50. *Philadelphia North*—Frankford, 11 36. *Pittsburgh*—Middletown, 10. *Shenango*—Little Beaver, 3 21; North Sewickly, 2; Rich Hill, 4; Westfield, 21. *Washington*—Upper Buffalo, 40. *Westminster*—Leacock, 16 46. 399 16

TENNESSEE.—*Union*—Clover Hill, 2 30; Forest Hill, 2; Westminster, 5. 9 30

TEXAS.—*Austin*—Austin 1st, 30 40; Mason, 13. 43 40

UTAH.—*Utah*—Evanston, 3 00

WASHINGTON.—*Spokane*—Waterville, 1 00

WISCONSIN.—*Winnebago*—Neenah, 20 15

Receipts from churches in August, 1891. ..... $1,524 88

Receipts from Sabbath-schools August, 1891.... 36 65

Total..... $1,561 53

LEGACY.

Estate Alex. Folsom, Mich.,..... 4,000 00

REFUNDED.

U. L. Lyle, 100; Rev. W. B. Bloys, 5..... 105 00

INCOME ACCOUNT.

62 50; 60; 3 ..... 125 50

MISCELLANEOUS.

Cash, 10; Cash Rev. J. E., 1 89; Misses Willard, Auburn. N. Y., 1,000; W. M. Findley, M. D., 5; Two Friends, 2; Dr. Alex. Guy, 200; Rev. J. S. Craig, 4 50; C. DeWitt, M. D., 30; Cash, 1; Rev. S. H. Stevenson, 2; Rev. A. A. Mathes, 4; C., Penna., 2..... 1,262 39

Total receipts in August, 1891..... $ 7,054 42

Total receipts from April 15, 1891 ..... 28,889 26

JACOB WILSON, *Treasurer*,
1334 Chestnut Street, Philadelphia, Pa.

RECEIPTS FOR FOREIGN MISSIONS, AUGUST, 1891.

ATLANTIC.—*McClelland*—Pitts sab-sch, 1 00

BALTIMORE.—*Baltimore*—Annapolis West End sab-sch, 2 50; Piney Creek, 14 25; — "E. C.," 20. *New Castle*—Green Hill, 11 75; — sab-sch. 20. 68 50

COLORADO.—*Boulder*—Valmont, 1 04. *Pueblo*—Pueblo, 4 80. 5 84

ILLINOIS.—*Bloomington*—Jersey, 10. *Chicago*—Chicago 3d, 78 47; — 8th Y. P. S. C. E., 11 15; — Jefferson Park, 2 45; Englewood 60th Street, 12. *Rock River*—Aledo sab-sch, 11 31. *Schuyler*—New Salem, 14. *Springfield*—Murrayville, 6 70; Springfield 1st Y. M. Miss'y Soc'y, school in Mexico, 33 50. 179 58

INDIANA.—*Crawfordsville*—West Lebanon, 2. *Muncie*—Wabash, 41 25. *New Albany*—New Albany 1st, 19 95; Utica, 4. *Vincennes*—Evansville Grace, 48. 115 20

INDIAN TERRITORY.—*Choctaw*—Pine Ridge, 75 cts; Sans Bois, 2 25. 3 00

IOWA.—*Council Bluffs*—Marne, 5. *Des Moines*—Winterset sab-sch, 26 74. *Iowa City*—Fairview sab-sch, 3. *Waterloo*—East Friesland German, 71 22; — sab-sch, 7 19; Greene, 8 22; Holland German, 80; West Friesland German, 10. 211 37

KANSAS.—*Highland*—Atchison 1st sab-sch, 4 40. *Neosho*—Garnett, 4 20; Parsons sab-sch, 7 48. *Solomon*—Dillon sab-sch. support of Han Pie Lun, 40. *Topeka*—Auburn sab-sch, 13; Lawrence Y. P. S. C. E., support of R. Irwin, 10. 79 08

MICHIGAN.—*Flint*—Mundy, 7 50. *Lansing*—Concord, 10 48. *Saginaw*—Grayling, 1 80; Ithaca, 4 51. 24 29

MINNESOTA.—*Duluth*—Cloquet sab-sch, 15. *Mankato*—Worthington Westminster, 128 98; — support of W. S. Nelson, 888 89. *St. Paul*—Minneapolis Stewart Memorial Y. P. S. C. E., support of Sotaro Oshima, 25; Rush City Y. P. S. C. E., 7; St. Paul Central Y. P. S. C. E., support of Ahmed Shah, 45. 1,109 87

MISSOURI.—*Kansas City*—Linwood, 11 91. *Platte*—Parkville, 3 44; Weston, 3 60. *St. Louis*—Kirkwood, 42; Nazareth German, 30. 90 97

NEBRASKA.—*Omaha*—Black Bird Hills, 15; Omaha 1st sab-sch, support of Dr. McMillan, 100; — 1st German, 6. 121 00

NEW JERSEY.—*Elizabeth*—Pluckamin, Washington Valley Union sab-sch, 2 32. *Jersey City*—West Hoboken, 15. *Monmouth*—Farmingdale, 60; Freehold, 12 65; Manasquan, 20. *Morris and Orange*—Morristown South Street sab-sch. support of Mr. Coan, 112 50; New Vernon sab-sch, 14 40; Orange Bethel, 59. *Newark*—Bloomfield 1st, for Papal Europe, 77 25; Newark Park, 42 65; — Woodside, 20 58; — Fewsmith Memorial, student in Mexico, 25. *New Brunswick*—Ewing, 10 82. 472 17

NEW YORK.—*Albany*—Johnstown Y. P. S. C. E., support of R. Irwin, 100; Saratoga Springs 2d, 18 50. *Binghamton*—Cortland, 67 60. *Boston*—Antrim, 34. *Brooklyn*—Brooklyn 1st, 135; — Arlington Y. P. S. C. E., support of W. A. Carrington, 1 50; — South 3d Street, 26 52; — Throop Avenue, Edgewater 1st, 39 34. *Buffalo*—Buffalo North, 39 58; — 60; Westminster, 96 31; Olean, 26; — Y. P. S. C. E., support of W. A. Carrington, 9 87. *Columbia*—Ancram Lead Mines, 4 10. *Geneva*—Seneca Falls Boys' Miss'y Band, 30 13. *Hudson*—Good Will, 11 55; Nyack, 76 39; Ridgebury, 1 65; Unionville, 3. *Long Island*—Bridgehamton, 52; Mattituck, "5 Willing Workers," 21; Port Jefferson, 23 29; Setauket, 10. *Nassau*—Far Rockaway, 53 50; "A pastor," 7 50. *New York*—De Witt Memorial Chinese sab-sch. for Dr. Faries' ass't, 15; — Zion German sab-sch, 6 60. *Niagara*—Lockport 1st, 44 08 and sab-sch, 50, support of Miss Murray; Niagara Falls, 40 88; — sab-sch, 6 90. *North River*—Newburgh Calvary, 12 42; Pleasant Valley, 32; Poughkeepsie, 21 07; Wappinger's Creek Y. P. Soc'y, 13 67; Poughkeepsie sab-sch, support of W. S. Vannerman, 115. *Otsego*—Unadilla Y. P. S. C. E., 10. *Rochester*—Wheatland, "A tither," 5. *St. Lawrence*—Sackett's Harbor, 15 07; Waddington, 124 85. *Syracuse*—Skaneateles, 15 59. *Utica*—Forest, 7 38; Sauquoit, 16 02. *Westchester*—Mahopac Falls, 32 16; Peekskill 1st, 23 25; South Salem, 18 07; Stamford 1st, 395 91 1,969 05

NORTH DAKOTA.—*Fargo*—Edgeley, 5; Fullerton, 5. 10 00

OHIO.—*Athens*—Barlow, 4. *Cincinnati*—Elizabeth and Berea, 5. *Cleveland*—Cleveland Woodland Avenue Memorial, Circle of King's Daughters and Sons, 6. *Dayton*—Gettysburg, 3. *Lima*—Rockport sab-sch, 9 10. *Mahoning*—North Jackson, 5. *St. Clairsville*—Crab Apple, 23 39. *Steubenville*—East Liverpool 1st, 112; — 2d, 3 75; Harlem, Mary Vanhorn, 500; Leesville, 1 92; Linton, 4 80; Madison, 12; New Hagerstown, 2; Two Ridges, 15; Unionport, 2. *Zanesville*—Oakfield, 2 40; Renville, 2 15. 713 51

PACIFIC.—*Benicia*—Point Arena, Mrs. B F. McClure, 5, Mrs. L. L. Archibald, 2 50. *Los Angeles*—Monrovio, 6 60. 14 10

PENNSYLVANIA.—*Butler*—Butler, 109 37. *Carlisle*—Harrisburgh Market Square, 92 51; — Pine Street Y. P. S. C. E., 6; Paxton, 19. *Chester*—Dilworthtown, 3 76. *Clarion*—Oil City 2d, 3. *Erie*—Evansburgh, 4; Harbor Creek sab-sch, 2. *Lackwanna*—Carbondale, 5; — support of J. A.

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Fitch, 105 50; Susquehanna 1st, 6. *Lehigh*—Hokendauqua, 12 31. *Philadelphia Central*—Philadelphia Cohocksink sab-sch, 2 25; — Gaston sab-sch, 18 73. *Philadelphia North*—Doylestown, 47 54; Falls of Schuylkill, S. H. Mayberry's sab-sch class, for boys' school, Tabriz, 22 50; Frankford, 27 59; Thompson Memorial, New Hope Chapel, 15 71. *Pittsburgh*—Bethany sab-sch, 37 51; Pittsburgh 2d sab-sch, 42 51; — Homewood, "Jewels Miss. Band," 14 50; Coal Bluff and Courtney, 11. *Redstone*—McKeesport sab-sch, 22 21; — Stewart Plan sab-sch, 6 86; — Union Street sab-sch, 9 59. *Shenango*—Westfield Y. P. S. C. E., 9. *Washington*—Frankfort sab-sch, 14 53. 670 48

South Dakota.—*Aberdeen*—Castlewood, 4 00

Tennessee.—*Holston*—College Hill, 5 00

Texas.—*North Texas*—Wichita Falls, 15 00

Utah.—*Montana*—Hamilton, 7; Spring Hill, 3. *Utah*—Evanston, 2 50; Salt Lake City 1st Y. P. S. C. E., 48 05. 60 55

Wisconsin.—*La Crosse*—Galesville, 12 41. *Winnebago*—Neenah Y. P. S. C. E., support of Mr. Partch, 20. 32 41

WOMAN'S BOARDS.

Woman's Board of Philadelphia, 6,038 44; Woman's Board of Southwest, 293 54; Woman's Board of Northwest, 1,710; Occidental Board, 326 34.....$ 9,268 32

LEGACIES.

Estate of Maria Cleveland, dec'd, 1,019; Estate of R. Darling, 23 31; Estate of Sam'l W. Semple, dec'd, 9 50; Estate of Alex. Folsom dec'd, 6,000; Bequest of Miss Sarah M. Allen, dec'd, 240; Estate of Sam'l W. Semple, dec'd, 1,150. 8,441 81

MISCELLANEOUS.

"P. N. J.," 50; Henry Eckert, Neville Island, Pa., 25; Mrs. H. S. Osmond, Elkton, Md., 10; Salary of Mr. Moffatt, Korea, 450; Salary of Mr. Baird, Korea, 700; Chinese Mission in New York, 84 69; Students of Princeton Theo. Sem'y, 73 55; Elizabeth A. Cummins, Bellaire, O., 25; Mrs. H. D. Mills, 25; The heirs, "In memory of the late D. O. Calkins," 500; Brooks Sayre, Summit, N. J., 13; Rev. S. D. Fulton and wife, Dallas, Ore., 3; Donald Ross, support of native preacher, 35; "Hapland, Chicago," 300; "Molly's dime collection," 20 15; "From a friend, Honeybrook, Pa., for Laos, 200; Union Church (Congregational), Washington Heights, Chicago, 20; A home missionary and wife, 5; W. Henry Grant, New York, 200; Alexander Guy, Oxford, Ohio, 200; "Expenses returned," 140; H. T. Walker, support of native preacher in Seoul, 60; Rev. McKnight Williamson, Petersburg, Pa., 3 50; Rev. A. A. Mathes, 5; J. J. Janeway, New Brunswick, N. J., support of Dr. H. M. Lane, 3,000; "Westphil," 25; Mrs. A. J. Sommers, Utica, N. Y., 2; "L.," 5; "Sympathy," 1; Mrs. McMillan, 2; "A friend," 5; "D. H. B.," 1; "W. R. J.," 900; Elder Louis Shoup, Widnoon P. O., Pa., 5; From a believer in missions, Pittsburgh, Pa., 500; John Crow, Esq., 20; J. H. Blauvelt, Nanuet, N. Y., for Benga hymn book, 10; Jas. W. Smith, Doniphan, Neb., 20; O. A. Cramer, Monte Vista, Colo., 100; W. M. Hunter, Allegheny, Pa., 3; "C., Penna.," 22; "From a friend of missions," 250; J. A. Porter, Brooklyn, Mich., 60; "J. M. W., Iowa, 50; Rev. T. Williston, Ashland, N. Y., 2; Rev. S. Sayre and wife, Oregon, 10; L. H. Stephenson, McLean, Ill., 3; From the girls and teachers of Sidon Sem'y, 25 ..... 8,168 89

Total receipts for August, 1891.....$ 31,854 99

Total receipts from May 1, 1891 to August 31, 1891..... 125,799 84

Total receipts from May 1, 1890 to August 31, 1890..... 123,642 20

William Dulles, Jr., *Treasurer*,
53 Fifth Avenue, New York.

RECEIPTS FOR FREEDMEN, AUGUST, 1891.

Atlantic.—*McClelland*—Pitts sab-sch. 1 00

Baltimore.—*Washington City*—Washington City Covenant, 13 50

Colorado.—*Boulder*—Rawlins France, 8; Valmont, 16 cts. *Pueblo*—Pueblo, 72 cts. 8 88

Columbia.—*Puget Sound*—White River. 5 00

Illinois.—*Bloomington*—Chenoa (Willing Workers, 2 50), 14 50. *Chicago*—Chicago 1st sab-sch, 25; — Jefferson Park, 7 50; Lake Forest, 254 16; Manteno, 42; Woodlawn Park, 42 04. *Rock River*—Aledo sab-sch, 1 71; Spring Valley, 3 07. *Schuyler*—Macomb, 23. 412 98

Indiana.—*Muncie*—Wabash, 6 25. *New Albany*—New Albany 1st, 15 65. *Vincennes*—Princeton, 7 70. 29 60

Indian Territory.—*Choctaw*—Wheelock, 1 00

Iowa.—*Cedar Rapids*—Cedar Rapids 3d, 7 65. *Iowa*—Martinsburg, 17. 24 65

Kansas.—*Emporia*—Mount Vernon, 3 46; Oxford, 3 36. *Larned*—Great Bend, 1. *Topeka*—Perry, 5 60. 13 42

Michigan.—*Detroit*—Detroit 1st, 116 17. *Lansing*—Concord, 6 59; Lansing 1st, 6. 128 76

Minnesota.—*Duluth*—Duluth 1st Y. P. S. C. E., 25. *St. Paul*—Minneapolis Shiloh, Fourth of July off'g, 7 50. *Winona*—Rochester L. M. S., 5. 37 50

Missouri.—*Kansas City*—Raymore, 9 51

New Jersey.—*Elizabeth*—Elizabeth 1st, 95; — 2d, 55 94; Plainfield 1st, 30 13. *Monmouth*—Barnegat, 2; Forked River, 2; Tennent, 11. *Morris and Orange*—East Orange 1st, 83 62; New Vernon, member, 45. *Newark*—Newark Park, 5 54. *New Brunswick*—Princeton 1st, 10. *Newton*—Blairstown, 67 90. 406 13

New York.—*Albany*—Amsterdam 2d, 70 15; Saratoga Springs 2d, 2 50. *Boston*—Bedford, 5. *Buffalo*—Buffalo Central, 24 32; — Westminster, 15 32. *Cayuga*—Scipioville, 1. *Champlain*—Chazy, 13 41. *Chemung*—Big Flats (sab-sch, 4), 5 92. *Geneva*—Seneca, 20. *Hudson*—Good Will, 1 75; Middletown 2d, 10. *Long Island*—Bridgehampton, 37 57; Shinnecock, 3; West Hampton, 32. *New York*—New York Spring Street sab-sch, 10. *North River*—Poughkeepsie, 3 19. *Utica*—Mt. Vernon, 16 24; Oriskany, 6 55. *Westchester*—Bridgeport sab-sch, 25; Rye Y. L. S., 25. 327 92

North Dakota.—*Pembina*—Pembina, 10 00

Ohio.—*Cleveland*—Akron, 5; Kingsville, 5 05. *Columbus*—Columbus Broad Street L. M. S., 10. *Lima*—Columbus Grove, 9. *Maumee*—Maumee Y. P. S. C. E., 2 73. *St. Clairsville*—Wheeling Valley, 3. 34 78

Pacific.—*Los Angeles*—Monrovia, 1; Ventura, 28. *San Francisco*—San Francisco Calvary, 35 15. *San Jose*—Los Gatos (Y. L. Bible class, 10, Y. P. S. C. E., 2), 12. 76 15

Pennsylvania.—*Blairsville*—Parnassus, 71 63; Pine Run, 12. *Carlisle*—Burnt Cabins, 3; Harrisburgh Market Square 32 25; Lower Path Valley, 13; Paxton, 11. *Chester*—Rutledge Calvary, 2 09. *Clarion*—Oil City 2d, 5. *Erie*—Harbor Creek sab-sch, 2; Kerr's Hill, 5 24; Mercer 1st L. M. S., 10. *Huntingdon*—Lower Spruce Creek, 100. *Lehigh*—Hazleton, 49 44. *Northumberland*—Muncy, 5; Williamsport 2d, 172 15. *Philadelphia*—Philadelphia 3d, 25 24. *Shenango*—Sharpsville, 4 40. *Washington*—Bethlehem, 8; West Alexander, 79 50. *Westminster*—Mount Joy, 24. 633 94

Tennessee.—*Union*—Caledonia, 2; Spring Place, 3 20 5 20

Utah—*Utah*—Evanston, 0 75

Total receipts from churches ....$ 2,182 67

MISCELLANEOUS.

Woman's Executive Committee for August, 1,737 35; Choctaw Nation, per Miss Lucy L. Howard, 82 60; W. L. Willson, M. D., Ironton, O., 5; W. A. Hope, Flat Rock, Ill., 10; "J. W. M.," 60; Thos. R. Blair, Joliet, Ill., 25; Jno. H. Converse, Phila., Pa., 500; J. S. E. Erskine, Thompson Ridge, N. J., 17; Mrs. Howard M. Snapp, Joliet, Ill., "Minnie's Birthday," 5; J. B. Davidson, Newville, Pa., 15; Mrs. Mary C. Thaw, Pittsburg, Pa., 25; Alexander Guy, M. D., Oxford, O., 300; Dividend Manhattan Ins. Co., New York, 84; John Chambers, Albion, Ind., 6; Wm. M. Findley, Altoona, Pa., 20; S. H. Stevenson, McLean, Ill., 3; W. R. J., N. J., 40; "A friend," Abilene, Kan., 5; W. D. Gatchel, Louisville, Ky., 5; Mrs. C. F. Moon, Lake City, Minn., 1; "Senex," New York City, 5; Chas. M. Earle, Esq., New York City, 25; Hon. Jas. A. Beaver, Harrisburgh, Pa., 1; James S. Kuhn, McKeesport, Pa., 100; Rev. A. A. Mathes, 2; "C., Penna.," 8; Legacy of estate of Axex. Folsom, dec'd, 4,000..... ... 7,036 95

DIRECTS.

Sent to J. F. McBride, Oak Hill School, Indian Territory,

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by Fred Harris, Denver, Colo., 19; Sab-sch, Indianola, Kan., 7 60. 26 60
Sent to Biddle University by students, 25 00

Total directs.....$ 51 60
Total receipts for August, 1891..... 9,271 22
Previously reported..... 31,851 42

Total receipts to date.....$ 41,122 64
Receipts during corresponding period last year 21,305 89

Increase.....$ 19,816 75

J. T. GIBSON, *Treasurer*,
516 Market Street, Pittsburgh, Pa.

RECEIPTS FOR HOME MISSIONS, AUGUST, 1891.

BALTIMORE.—*Baltimore*—Annapolis West End sab-sch, 2 50; Baltimore Boundary Avenue sab-sch Miss'y Soc'y, 7 69; Broadway (sab-sch, Pastor's class, 3 51), 5; — Brown — Memorial M. C., 33 12; Churchville, 10 27; Piney Creek "E. C.," 20; Waverly Y. P. S. C. E., 17 96. *New Castle* — Bridgeville, 7 50; Head of Christiana, 10. 114 04

COLORADO.—*Boulder*—Valmont, 95 cts. *Denver*—Black Hawk (sab-sch, 10), 18; Rev. W. M. Porter and wife, 7. *Pueblo*—Pueblo 1st, 4 36; Trinidad 2d, 10. 40 31

ILLINOIS.—*Alton*—Greenville (sab-sch, 5 93), 12 23. *Bloomington*—Gibson City 1st, 18 82. *Cairo*—Gilead, 1 27. *Chicago*—Chicago 1st, 149 66; — Jefferson Park M C., 4 76; Evanston 1st, 137 84; Libertyville, 15 24. *Mattoon*—Assumption, 18 95. *Ottawa*—Aurora, 20. *Peoria* —Elmira, 14 16; French Grove, 6 40; Prospect, 12 62. *Rock River*—Aledo sab-sch (Class of boys, 75 cts), 11 04; Morrison sab-sch, 2 40; Peniel, 5. *Schuyler*—Elvaston (sab-sch, 5), 40; New Salem, 9; Warsaw, 2 80. *Springfield* —Murrayville, 8 25. 182 93

INDIANA.—*Fort Wayne*—Decatur Y. P. S. C E., 9 79. *Logansport*—Brookston, 2; Idaville (W. M. S., 8), 15 50; Union, 4 50. *Muncie*—Elwood L. A. Soc'y, 1 50 *Vincennes*—Evansville Grace, 17 65. *White Water*—Lawrenceburgh, 41 50. 92 44

INDIAN TERRITORY.—*Chickasaw*—Guthrie, 7 45. *Choctaw*—Apeli, 1 70; Lenox, 2 30; Mount Zion, 1; Pine Ridge, 1 50; Sans Bois, 3; Wheelock, 2. 18 95

IOWA.—*Council Bluffs*—Corning 1st, 11 50. *Des Moines* —Adel sab-sch, 10; Leighton, 7; Olivet, 7; Panora (sab-sch, 2 70; Y. P. S. C. E., 5 40), 8 10. *Dubuque*—Hazleton, 2; Oelwein, 3 06. *Fort Dodge*—Ramsey German, 6. *Iowa*—Birmingham, 17 31. *Iowa City*—Columbus Central (sab-sch, 2 02), 4 95. *Sioux City*—Auburn, 3 15; Vail, 4 71. *Waterloo*—Holland German Mission Feast, 67; State Centre sab-sch, Birthday Box, 4 20; West Friesland German, 9. 167 98

KANSAS.—*Emporia*—Cedar Point, 1; Florence, 1; Quenemo, 6 53; Reece, 2 20; Salem, 1 60. *Highland*—Atchison sab-sch, 4 35. *Neosho*—Blue Mound, 2; Parsons sab-sch, 7 48. *Solomon*—Carlton, 10. *Topeka*—Gardner, 5 75; Media, 3; Olathe L. M. S., 5; Perry Y. P. S. C. E., 2 63; Spring Hill, 2; Vineland, 5; Willow Springs, 1. 60 56

KENTUCKY.—*Louisville*—Louisville Warren Memorial, 77 50

MICHIGAN.—*Flint*—Flint, add'l, 30. *Lansing*—Concord, 9 52. *Petoskey*—Alanson, 1 50; Crooked Lake, 50 cts. *Saginaw*—Ithaca 1st, 6 66; Saginaw Grace, 13. 61 18

MISSOURI.—*St. Louis*—Kirkwood 5; Nazareth German, mission feast, 28; Pleasant Hill, 4 20. 37 20

NEBRASKA.—*Niobrara*—O'Neill, 7. *Omaha*—Omaha 1st, 61 26; — 1st German, 6. 74 26

NEW JERSEY.—*Elizabeth*—Clinton, 80 07; Cranford, 14 25. *Jersey City*—West Hoboken, 15. *Monmouth*—Calvary, 30; Farmingdale, 30; Freehold 1st, 13 51. *Morris and Orange*—Mendham 1st, 62 78; — 2d, 19; St. Cloud sab-sch, 21 38. *Newark*—Newark Park, 20 62. *New Brunswick*—Bound Brook, 30. 336 61

NEW MEXICO.—*Santa Fé*—Los Valles, 5 00

NEW YORK.—*Albany*—Saratoga Springs 2d, 6 25. *Binghamton*—Cortland, 92 35. *Boston*—Boston St. Andrews, 15; Newburyport 1st, 49. *Brooklyn*—Brooklyn Throop Avenue, 30, Edgewater 1st, 39 34. *Buffalo*—Buffalo Westminster, 91 94. *Columbia*—Durham 1st, 12; — 2d, 4 50. *Genesee*—Warsaw sab-sch, 41 87. *Geneva*—Geneva 1st, 28 14; — North, add'l, 5; Romulus, 23 22; Seneca Castle, 2 81. *Hudson*—Good Will, 10 50; Palisades sab-sch, 32 37; Ridgebury, 2; Unionville, 2. *Long Island*—Bellport, 25; Bridgehampton, 20; Setauket, 57; Southampton 1st, 135 60; South Haven, 10; West Hampton, 57 61. *Lyons*—Fairville, 3 50. *Nassau*—Far Rockaway, 53 50. *New York*—New York Central, 30. *Niagara*—Knowlesville, 8 21; Lewiston, 10; Lockport 1st sab-sch miss'y soc'y, 50. *North River*—Poughkeepsie 1st, 19 15. *Otsego*—Cherry Valley, 87 77; Gilbertsville, 41. *Rochester*—Wheatland, "a tithe," 5. *Utica*—Sauquoit, 1 78. 1,112 41

NORTH DAKOTA.—*Fargo*—Edgeley, 5; Fullerton, 5; Monango, 5. 15 00

OHIO.—*Chillicothe*—Wilmington, 8 80. *Cincinnati*—Cincinnati 1st, 33 10; Delhi, 18 57; Elizabeth and Berea, 5. *Cleveland*—Ashtabula 1st, 8 70. *Dayton*—Clifton, 50 56; Middletown 1st, 75. *Lima*—North Bethel, 2 25. *Mahoning*—Kinsman 1st, 20. *Marion*—Brown, 5 75. *Portsmouth* —Portsmouth 1st, 146 81. *St. Clairsville*—Beulah, 2 50; Nottingham, 75 66. *Steubenville*—Leesville, 2 70; Monroeville, 8; New Hagerstown, 1 70. *Wooster*—Nashville, 14. *Zanesville*—Clark, 22. 501 10

OREGON.—*East Oregon*—La Grande, 5. *Willamette*—Brownsville, 8; Crawfordsville, 5. 18 00

PACIFIC.—*Benicia*—San Rafael, 117 90. *Los Angeles*—Los Angeles Boyle Heights, 10; Monrovia, 6; Newhall, 13 50; Tustin, 10; Rev. R. Mayne Irvine, 5; Rev. F. D. Seward, 3 85. *Sacramento*—Arbuckle, 2 40; Dunsmuir, 2 60; Elko, 11 85; Ruby Valley Station, 5 25; Starr Valley, 7 20. *San Francisco*—San Mateo, 25 90. *Stockton*—Hickman Station, 9 95; Modesto, 7 50. 259 90

PENNSYLVANIA.—*Allegheny*—Fairmount, 7. *Blairsville* —Beulah sab-sch, 30; Union, 2 19. *Carlisle*—Dauphin, 6; Duncannon, 40; Harrisburgh Market Square, 138 36. *Chester*—Bryn Mawr, 198 48. Maiple, 17 59; Wayne, 252. *Clarion*—Beech Woods, 73 42; Oil City 2d, 3; Richland, 6 37; Rockland, 5 12. *Erie*—Erie 1st, 71 14; Harbor Creek sab-sch, 2; Harmonsburg, 3; Mount Pleasant, 3 03. *Huntingdon*—Milroy, 20 81. *Kittanning*—Boiling Spring, 4; Rural Valley, 10. *Lackawanna*—Harmony, 35; Plains, 5 25; Susquehanna 1st, 7. *Northumberland*—Lycoming Centre, 6. *Philadelphia Central*—Philadelphia Cohocksink sab-sch, 2 25; — Gaston sab-sch, 18 74. *Philadelphia North*—Conshohocken (sab-sch, 2 32; Spring Hill sab-sch, 68 cts), 3; Frankford, 27 59; Lawndale, 5; Torresdale Macalester Mem'l, 4 50. *Pittsburgh*—Pittsburgh 2d sab-sch, 42 51. *Redstone*—Rehoboth, 38 52. *Shenango*—Leesburgh, 11. *Washington*—Frankfort sab-sch, 14 54; Lower Ten Mile, 14; Pigeon Creek, 22 25. 1,150 66

SOUTH DAKOTA.—*Black Hills*—New Castle, 2 50. *Central Dakota*—Hope, 1 66. 4 16

TEXAS.—*Austin*—Sipe Springs, 4 50. *Trinity*—Baird, 4; Dallas 2d, 2; Windham, 2. 12 50

UTAH.—*Montana*—Hamilton, 7; Spring Hill, 3. *Utah*—Evanston (sab-sch, 6), 10 50. 20 50

WASHINGTON.—*Puget Sound*—Hadlock, 10; Seattle 2d, 6; Rev. C. C. McCarty, 10. *Spokane*—Rockford, 4 25; *Walla Walla*—Waitsburg, 15. 45 25

WISCONSIN.—*Chippewa*—Hudson, 14 20. *Winnebago*—Neenah Y. P. S. C. E., 20; Oxford, 4 59; Westfield, 5; Weyauwega, 6 50. 50 29

Woman's Executive Committee of Home Missions..... $ 7,005 85
Total received from churches August, 1891..... 11,444 58

LEGACIES.

Legacy of Samuel Given, dec'd, late of Phila., Pa., 850 83; Mary Grier Hood, dec'd, late of Phila., Pa., 950; Alex. Folson, dec'd, late of Bay City, Mich., add'l, 6,000; Mary Kerr, dec'd, late of Troy, N. Y., addl, 5,845; Mrs. Mary S. Seiler, dec'd, late of Harrisburg, Pa., 700; Phebe Mesler, dec'd, late of Springfield, Ill. bal. 2,000..... 16,345 83

MISCELLANEOUS.

A Mite for the Board, per Mrs. T. M. Niven, 2; Mrs. C. G. Sleicher, Troy, N. Y., 50; Miss M. White and two pupils, Paris, Idaho, 5 45; Brooks Sayre, Summit, N. J., 13; Mrs. W. D. McNair, Dansville, N. Y., 5; Mrs. Jas. McCormick, Harrisburgh, Pa., 100; Rev. H. T. Scholl, Big Flats, N. Y., 20; Mrs. H. D. Mills, Tunkhannock, Pa., 25; Rev. S. D. Fulton and wife, Dallas, Ore., 5; "Hapland, Chicago," 300; Eunice H. Plumb, Gowanda, N. Y., 100; Alexander Guy, Oxford, O., 200; "C, Penna.," 14; "From a friend of Missions," 250; "J. M. W.," Iowa, 50; Rev. T. Williston, Ashland, N. Y., 3; Mrs. Mary Vanhorn, Harlem Springs, O., 500; Thank offering, Janesville, Wis., 10; S. H. Stevenson, McLean, Ill., 3; "A Friend," Ohio, 100; W. R. J.," 1,200; "Charlie Little," 5; Elizabeth A. Cummings, Bellaire, O., 25; Rev. A. A. Mathes, 2; Mrs. Sarah Dodder, Webster City, Iowa, 7; From a friend and lover of the Mission Cause, 10; Interest on Permanent Fund, 150..... $3,154 45

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Total received for Home Missions August, 1891 ..... $ 30,944 86
Total received for Home Missions from April 1, 1891 ..... 218,303 86

Amount received during same period last year 180,222.3

O. D. EATON, *Treasurer.*
Box L, Station D. 53 Fifth Avenue, New York.

SPECIAL CONTRIBUTIONS TO LIQUIDATE THE DEBT OF 1891.

Contributions received during July and not acknowledged in October number of CHURCH AT HOME AND ABROAD:

OHIO.—*Cleveland*—Cleveland 1st, Mrs. J. A. Stone, 200 00
PENNSYLVANIA.—*Lehigh*—Reading 1st, Rev. G. C. Heckman, 5 00
$ 205 00

AUGUST, 1891.

COLORADO.—*Denver*—Idaho Springs, 10 00
MISSOURI.—*St. Louis*—St. Louis 2d. 200 00
NEW YORK.—*Hudson*—Westtown, 5 00
OHIO.—*Cleveland*—Cleveland 1st, Mrs. S. Mather, 200 00
OREGON.—*Southern Oregon*—Rev. M. A. Williams, 10 00
PACIFIC.—*Los Angeles*—Cucamonga (Y. P. S. C. E., 10), 15 00
PENNSYLVANIA.—*Carlisle*—Lower Path Valley, 10 00

Total from churches ..... $ 450 00

MISCELLANEOUS.

Mrs. Elliott F. Shepard, New York, 1,000; Robert L. Maitland, New York, 200; Mrs. C. B. Alexander, N. J., 200; Miss M. H. Abbott, Utah, 5; C. E. Vandenburgh, Minneapolis, Minn., 200; "M. S. W., 200; W. N. Jackson, Indianapolis, Ind., 200; Mrs. David Hoadley, Englewood, N. J., 200; A friend, 10; J. J. Janeway, New Brunswick, N. J., 200; Mrs. J. A. Wisner, N. Y., 200; Jos. C. Platt, Waterford, N. Y., 200; Rev. Wm. Irvin, D. D., N. Y., 200; Walter McQueen, Schenectady, N. Y., 200; Wm. H. Bancroft, Boothwyn, Pa., 5 ..... 3,220 00

Total received for Debt of 1891, August, 1891 ... $ 3,670 00
Total received from July 1, 1891 ..... 7,220 00

O. D. EATON, *Treasurer,*
Box L, Station D. 53 Fifth Avenue, New York

RECEIPTS FOR SUSTENTATION, AUGUST, 1891.

BALTIMORE.—*New Castle*—Wilmington Central, 16 22
COLORADO.—*Boulder*—Valmont, 3 cts. *Pueblo*—Pueblo 1st, 14 cts. 0 17
ILLINOIS.—*Rock River*—Aledo sab-sch, 0 35
KANSAS.—*Larned*—Great Bend, 1. *Solomon*—Belleville, 2. 3 00
MICHIGAN.—*Grand Rapids*—Grand Haven 1st, 8 06. *Kalamazoo*—Richland, 7 10. *Lansing*—Concord, 32 cts. 15 48
MINNESOTA.—*St. Paul*—Minneapolis Oliver, 5 50
NEBRASKA.—*Nebraska City*—Humboldt 1st, 6 27
PACIFIC.—*Los Angeles*—Monrovia, 0 20
UTAH.—*Utah*—Evanston, 2 25
WISCONSIN.—*Chippewa*—Baldwin, 5 50

Total received for Sustentation, August, 1891 .. $ 54 94
Total received for Sustentation from April 1 ... 772 57
Amount received during same period last year. 874 29

O. D. EATON, *Treasurer,*
Box L, Station D. 53 Fifth Avenue, New York.

RECEIPTS FOR NEW YORK SYNODICAL AID FUND, AUGUST, 1891.

Albany—Amsterdam 2d, 129; Kingsboro (personal, 10), 16; Saratoga Springs 2d, 6 25. *Binghampton*—Cortlandt, 49 56. *Boston*—Newburyport 1st, 11. *Buffalo*—Buffalo Westminster, 13 14. *Cayuga*—Port Byron, 8; Owasco, 9 78. *Columbia*—Ashland, 5 05; Centreville, 5; (West) Durham 2d, 1. *Geneva*—Seneca, 40. *Hudson*—Good Will, 35 cts. *Lyons*—Wolcott 1st, 3 61. *Niagara*—Lockport 1st, 17 98. *North River*—Poughkeepsie 1st, 64 cts. *Rochester*—Mt. Morris, 7 32. *Steuben*—Hammondsport, 5. *Syracuse*—East Syracuse, 11; Oswego Grace, 48 33 *Troy*—Brunswick, 7 21. *Westchester*—Yonkers 1st, 70 21.

Total received for New York Synodical Aid Fund August, 1891 ..... $ 465 43
Total received for New York Synodical Aid Fund from April 1 ..... 3,410 44
Amount received during same period last year .. 3,694 79

O. D. EATON, *Treasurer,*
Box L, Station D. 53 Fifth Avenue, New York.

RECEIPTS FOR MINISTERIAL RELIEF, AUGUST, 1891.

ATLANTIC.—*McClelland*—Pitts sab-sch, 1 00
BALTIMORE.—*Baltimore*—Baltimore Boundary Avenue sab-sch miss'y soc'y, 2 23. *Washington City*—Washington City 6th, 48. 50 23
COLORADO.—*Boulder*—Valmont, 28 cts. *Pueblo*—Pueblo 1st, 1 31. 1 59
ILLINOIS.—*Chicago*—Maywood, 10. *Freeport*—Willow Creek, 26. *Rock River*—Aledo sab-sch, 3 08; Millersburgh, 7 25; Rock Island Broadway, 24 10. *Springfield*—Springfield 1st, 63 25. 132 68
INDIANA.—*Crawfordsville*—Kirklin, 2 20; Sugar Creek, 4. *Logansport*—La Porte, 59 76. *Muncie*—Wabash, 11 25 *New Albany*—New Albany 1st, 47 50. 124 71
INDIAN TERRITORY.—*Choctaw*—Lenox, 2; Wheelock, 2. 4 00
IOWA.—*Cedar Rapids*—Cedar Rapids 3d, 6 80; *Council Bluffs*—Conway, 2 50; Corning 1st, 5 50; Marne, 4. *Dubuque*—Lansing 1st, 6. *Iowa City*—Scott, 7; West Branch, 8 35. 40 15
KANSAS.—*Larned*—Great Bend, 1. *Neosho*—Erie 1st, 4 05. *Osborne*—Downs, 3; Rose Valley, 4 50. *Topeka*—Spring Hill, 2 80. 14 85
KENTUCKY.—*Ebenezer*—Paris 1st, 7; Sharpsburgh, 3. 10 00
MICHIGAN.—*Detroit*—Ann Arbor 1st, 29 15. *Grand Rapids*—Grand Haven 1st, 21 84. *Lansing*—Concord, 2 86. 53 85
NEBRASKA.—*Omaha*—Blair, 6 00
NEW JERSEY.—*Monmouth*—Cream Ridge, 3 50; Plumstead, 5; Tennent, 14. *Morris and Orange*—Mt. Freedom, 8 12; New Providence 20. *Newark*—Newark Park, 10 85. 61 47
NEW YORK.—*Albany*—Jefferson, 7 50; Saratoga Springs 2d, 3 50. *Binghamton*—Smithville Flats 1st, 3 51. *Brooklyn*—Brooklyn South 3d Street, 15. *Buffalo*—Buffalo North, 32 15; — Westminster, 28 45. *Chemung*—Big Flats (sab-sch, 4), 5 92. *Geneva*—Ovid 1st, 37; Romulus, 6 64; Waterloo 1st, 10. *Hudson*—Good Will, 3 15. *Lyons*—Sodus, 6 34. *Nassau*—Freeport, 27; Jamaica, 37 15. *North River*—Milton, 2; Poughkeepsie, 1st, 5 75. *Rochester*—Moscow, 2; Mount Morris, 9 32. *Utica*—Holland Patent 1st, 18. 260 38
OHIO.—*Dayton*—Dayton Memorial, 10 72; Springfield 2d, 10. *St. Clairsville*—Crab Apple, 7 36; Pleasant Valley, 1 65. *Wooster*—West Salem, 2; Wooster Westminster, 19 55. *Zanesville*—Chandlersville, 4 21; Duncan's Falls, 3 87. 59 36
PACIFIC.—*Los Angeles*—Monrovia, 1 80
PENNSYLVANIA.—*Allegheny*—New Salem, 5. *Blairsville*—Latrobe, 10 20. *Butler*—Summit, 7. *Carlisle*—Carlisle 1st, 29 46. *Chester*—West Grove, 6 31. *Clarion*—Oil City 2d, 5. *Erie*—Girard (Miles Grove, 2 13), 9 20; Sandy Lake, 3. *Huntingdon*—Buffalo Run, 2 30; Clearfield (sab-sch. 11), 27 06; Hollidaysburgh, 33 20; Lost Creek, 13. *Kittanning*—Elder's Ridge, 16 80. *Lackawanna*—Lanesclyffe, 37. *Lehigh*—Portland, 2; Upper Mount Bethel, 3. *Northumberland*—Briar Creek, 2. *Philadelphia Central*—Philadelphia Olivet, 38 14. *Philadelphia North*—Conshohocken, 1; Frankford, 11 36. *Pittsburgh*—Hebron, 13 50. *Redstone*—Fairchance, 6 73; Little Redstone, 7. *Shenango*—North Sewickly, 2. *Washington*—Forks of Wheeling, 21. 312 26
TENNESSEE.—*Kingston*—Chattanooga Park Place, 8 60

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UTAH.—*Montana*—Hamilton, 2 50; Spring Hill, 1 50. 4 00
WASHINGTON.—*Puget Sound*—Anacostes Westminster, 7 00
WISCONSIN—*Madison*—Beloit 1st, 7 56. *Winnebago*—Neenah, 23 83. 31 39

From the churches.....$ 1,185 32

FROM INDIVIDUALS.

Mrs. W. M. Taylor, Ill., 1; F. A. Shearer, Ia., 5; Guest money at P. A., 135; Rev. J. S. E. Erskine, New York, 16; Mrs. H. D. Mills, Pa., 25; Alexander Guy, O., on account of note, 200; "W. R. J., N. J., 150; "Thank offering" from New Lisbon, O., 20; Mrs. S. M. Carson, Pa., 5; Rev. S. H. Stevenson, Ill., 3; Miss Ella J. Platt, Pa., 100. Rev. A. A. Mathes, 2; "C., Penna.," 6; "J M. W.," Iowa, 40..... 708 00
Interest from permanent fund 1,815 87

For current fund.....$ 3,709 19

PERMANENT FUND.

(*Interest only used.*)

Estate of Alexander Folsom, on account, 1,000; Legacy of Mrs. Mary Hayes Seiler, Harrisburgh, Pa., 700..... 1,700 00

Total for August, 1891.....$ 5,409 19
Total for current fund since, April 1, 1891..... 46,977 19

W. W. HEBERTON, *Treasurer.*

RECEIPTS FOR SABBATH-SCHOOL WORK, AUGUST, 1891.

ATLANTIC.—*Atlantic*—St. Paul sab-sch, 1. *McClelland*—Bowers sab-sch, 1 50; Pitts sab-sch, 1. 3 50

BALTIMORE.—*Baltimore*—Annapolis sab-sch, 15 15; Baltimore Boundary Avenue sab-sch, 31 49; — Broadway sab-sch, 24 50. *New Castle*—Pitt's Creek sab-sch, 10 13; St. George's sab-sch, 10; White Clay Creek sab-sch, 14 50; Wilmington Olivet sab-sch, 10. 115 77

CATAWBA.—*Cape Fear*—Lillington sab-sch, 4 25. *South Virginia*—Oak Grove sab-sch, 5. *Yadkin*—Germanton sab-sch, 1. 10 25

COLORADO.—*Boulder*—Longmont Central sab-sch, 18 60; Rawlins sab-sch, 12; Valmont, 9 cts. *Denver*—Denver Central, 128 40; — 23d Avenue, 13 39. *Pueblo*—Del Norte, 6; Pueblo sab-sch, 200 43. 373 91

COLUMBIA.—*Idaho*—Spokane Falls 1st sab-sch, 26 47. *Oregon*—Brownsville, 5; East Portland 1st (sab-sch, 11 83), 20 53; Salem sab-sch, 20 65. 72 65

ILLINOIS.—*Alton*—East St. Louis, 6 15. *Chicago*—Chicago 5th sab-sch, 17 20; Maywood, 8. *Freeport*—Galena 1st sab-sch, 4 87; — South (sab-sch, 10 34), 15 56. *Mattoon*—Ashmore, 4. *Peoria*—Ipava sab-sch, 14 90. *Rock River*—Aledo sab-sch, 1 02; Princeton sab-sch, 5. *Schuyler*—Monmouth, 19 50. *Springfield*—Petersburgh sab-sch, 18 46. 114 66

INDIANA.—*Crawfordsville*—Bethel, 2; Dayton, 12 80; Spring Grove sab-sch, 3 57; State Line, 1. *Fort Wayne*—Warsaw, 10. *Indianapolis*—Indianapolis Olive Street sab-sch, 4 21. *Logansport*—Union, 1 60. *Muncie*—Wabash, 3 75. *New Albany*—Livonia sab-sch, 8 70; New Albany 1st (sab-sch, 29), 46 55. 94 18

IOWA.—*Cedar Rapids*—Bellevue sab-sch, 50 cts; Mount Vernon sab-sch, 23 40. *Council Bluffs*—Council Bluffs sab-sch, 1 10; Greenfield sab-sch, 1; Marne, 2 80. *Des Moines*—Colfax, 4; Des Moines Westminster, 2 25; Dexter sab-sch, 3 64; Humeston sab-sch, 6 60. *Fort Dodge*—Boone sab-sch, 71 cts; Lake City sab-sch, 8 81; Lohrville sab-sch, 1 85; Manilla sab-sch, 4 80. *Iowa*—Shunam church and sab-sch, 1 75. *Iowa City*—Union sab-sch, 8. *Waterloo*—Eldora sab-sch, 1 38. 72 59

KANSAS.—*Emporia*—Florence, 4 10; Marion, 10; Quenemo, 4 30. *Highland*—Marysville sab-sch, 10 29. *Larned*—McPherson, 20. *Neosho*—Chanute sab-sch, 3 09; Fredonia, 2; Garnett (sab-sch, 3), 6 52; Geneva, 1 15; Parsons sab-sch, 3. *Solomon*—Bennington sab-sch, 9 28. *Topeka*—Olathe sab-sch, 3. 76 73

KENTUCKY.—*Ebenezer*—Ashland sab-sch, 23 70; Dayton, 3 50; Frankfort, 18 47; Paris, 8. *Louisville*—Hodgensville sab-sch, 6; Louisville Warren Memorial, 55 11. 114 78

MICHIGAN.—*Detroit*—Ann Arbor church and sab-sch, 36 90; Marine City sab-sch, 10 58; Norris sab-sch, 11 50. *Grand Rapids*—Grand Haven, 8 05; Grand Rapids Immanuel sab-sch, 10; — Mission Wood sab-sch, 26. *Lansing*—Concord, 95 cts. 108 98

MINNESOTA.—*Duluth*—Duluth 2d sab-sch, 6 63; Hinckley sab-sch, 1 50. *Red River*—Maine sab-sch, 5 56. *St. Paul*—Delano church and sab-sch, 8 35; Empire, 1; Farmington sab-sch, 5; St. Paul Park sab-sch, 18 42; Vermillion, 2. 48 46

MISSOURI.—*Kansas City*—Deepwater sab-sch, 15 75; Kansas City 3d sab-sch, 10; Linwood (sab-sch, 1 80), 6 27. *Platte*—Gallatin sab-sch, 3. 35 02

NEBRASKA.—*Hastings*—Hastings sab-sch, 17 82. *Kearney*—Grand Island church and sab-sch, 14; Litchfield sab-sch, 2 61; St. Paul sab-sch, 9 17. *Nebraska City*—Lincoln 2d (sab-sch, 10 32), 24 24. *Niobrara*—Inman sab-sch, 5. *Omaha*—Bethlehem, 1; Fremont, 19 47; Marietta, 3; Omaha 2d, 19 60. 115 91

NEW JERSEY.—*Elizabeth*—Lamington sab-sch, 24; Woodbridge, 12. *Jersey City*—Hoboken 1st sab-sch, 2. *Monmouth*—Barnegat sab-sch, 1 20; Cranbury 1st sab-sch, 8; Long Branch sab-sch, 11 54; Plumstead (sab-sch, 2), 5. *Morris and Orange*—Stirling sab-sch, 3. *Newark*—Bloomfield Westminster sab-sch, 75 03; Newark Park, 2 86; — South Park sab-sch, 109 64. *New Brunswick*—Flemington, 48 15; Hopewell church and sab-sch, 17 60; New Brunswick 2d sab-sch, 30 50; Pennington, 5; Trenton 2d (sab-sch, 39 48), 48 12. *Newton*—Hackettstown sab-sch, 12 33; Oxford 2d sab-sch, 12 82. *West Jersey*—Cape Island, 5. 428 79

NEW MEXICO.—*Arizona*—Phœnix sab sch, 21 00

NEW YORK.—*Albany*—Albany 6th sab-sch, 50; Saratoga Springs 2d, 2. *Binghamton*—Deposit sab-sch, 7 93. *Brooklyn*—Brooklyn Throop Avenue, 31 55. *Buffalo*—Buffalo Central, 8 14; — Lafayette Street sab-sch, 60 08; — North, 19 34; — Westminster, 13 14; Portville sab-sch, 11 20. *Cayuga*—Dryden sab-sch, 14. *Chemung*—Big Flats, 1 92; Spencer sab-sch, 11 50. *Columbia*—East Windham church and sab-sch, 3 12; Hunter sab-sch, 10. *Genesee*—Wyoming, 5 89. *Geneva*—Geneva 1st, 10 07; West Fayette, 2. *Hudson*—Centreville sab-sch, 3 75; Good Will, 1 05; Hopewell, 6; Unionville, 1. *Long Island*—West Hampton, 14 66. *Lyons*—Newark, 13 35. *New York*—New York Central, 71 38. *Niagara*—Lockport 1st, 20; Lyndonville sab-sch, 11. *North River*—Milton sab-sch, 6; Poughkeepsie, 1 92. *Otsego*—Cherry Valley, 8; Guilford and Norwich sab-sch, 2. *Rochester*—Caledonia, 2 34; Fowlerville, 1; Groveland sab-sch, 8 05; Honeoye Falls, 10; Rochester North sab-sch, 12; Sparta 2d, 2. *Steuben*—Angelica sab-sch, 25 51; Hammondsport sab-sch, 10. *Syracuse*—Baldwinsville church and sab-sch, 48 90; Syracuse Memorial, 7 34. *Troy*—Hoosick Falls sab-sch, 32 50; North Granville sab-sch, 24 30. *Utica*—Camden, 2 46; Waterville sab-sch, 13 45. *Westchester*—Peekskill 1st sab-sch, 75; Throgg's Neck sab-sch, 10 47. 707 31

NORTH DAKOTA.—*Pembina*—Westminster sab-sch. 8 42

OHIO.—*Athens*—Berea sab-sch, 9; New Matamoras sab-sch, 7 20. *Bellefontaine*—Marseilles, 2 25; Nevada sab-sch, 10 34. *Chillicothe*—Greenland, 6. *Cincinnati*—Cincinnati Walnut Hills sab-sch, 45 17. *Cleveland*—East Cleveland sab-sch, 22. *Columbus*—Columbus 1st sab-sch, 20 31; Reynoldsburgh sab-sch, 7. *Dayton*—Dayton Memorial, 10; Gettysburgh sab-sch, 12; Seven Mile sab-sch, 10 61; Somerville sab-sch, 2 60. *Lima*—Van Wert sab-sch, 20. *Mahoning*—Canton sab-sch, 102 77; Clarkson sab-sch, 3 16. *Marion*—Liberty (sab-sch, 1), 2. *Portsmouth*—Portsmouth 1st sab-sch, 45. *Steubenville*—Centre Unity sab-sch, 4; Linton (sab-sch, 10 90), 13 08; Long's Run sab-sch, 3; Monroeville, 7; Richmond sab-sch, 18; Unionport, 1. *Wooster*—Blooming Grove, 1 60; Creston, 4 87; Jackson, 7; Perrysville, 1; Wayne, 4 55; West Salem, 3; Wooster 1st (sab-sch, 5 71), 45 27. *Zanesville*—Mt. Zion sab-sch, 3 15. 453 93

PACIFIC.—*Benicia*—St. Helena sab-sch, 7; Vallejo church and sab-sch, 42 80. *Los Angeles*—Anaheim sab-sch, 9 91; Monrovia, 60 cts; Ontario sab-sch, 5. *Sacramento*—Sacramento Westminster sab-sch, 41 40. *San Francisco*—Brooklyn, 17 05; San Francisco 1st sab-sch, 50. *San Jose*—San Leandro sab-sch, 5. 178 76

PENNSYLVANIA.—*Allegheny*—Concord sab-sch, 12 20; Glenfield sab-sch, 6 34; New Salem, 3; Pine Creek 1st, 10. *Butler*—Grove City sab-sch, 31; New Salem sab-sch, 6; Plain Grove, 7. *Carlisle*—Carlisle 1st, 37 98; — 2d (sab-sch, 37 67), 69 10; Harrisburgh Market Square, 41 75; Monaghan sab-sch, 22 80. *Chester*—Fagg's Manor sab-sch, 40; Lansdowne 1st sab-sch, 33 85; Oxford 1st, 46 85; Upper Octorara, 9. *Erie*—Girard, 11 03; Harbor Creek (sab-sch, 2), 4; Jamestown sab-sch, 14 52. *Huntingdon*—Logan's Valley sab-sch, 1; Lower Tuscarora, 9; Milroy sab-sch, 11 57. *Lackawanna*—Athens, 7; Carbondale sab-sch, 43 84; Scranton 2d sab-sch, 26 45. *Lehigh*—Hazleton, 24 31. *Northumberland*—Chillisquaque sab-sch, 8 21; Grov sab-sch, 34 63. *Philadelphia*—Philadelphia 1st, 26:

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— Wylie Memorial sab-sch, 13 31. *Philadelphia Central*—Philadelphia North 10th Street sab-sch, 10 09. *Philadelphia North*—Frankford, 11 36; Germantown 1st sab-sch, 79 31; Holmesburgh sab-sch, 21; Norristown 1st, 21 20. *Pittsburgh*—Bethany sab.sch, 31; Middletown sab-sch, 1 45; North Branch sab-sch, 21 50; Phillipsburg sab-sch, 25 53; Pittsburgh Lawrenceville, 19 61; West Elizabeth sab-sch, 9. *Redstone*—Dunbar (sab-sch, 38), 52. *Shenango*—New Castle 1st sab-sch. 25. *Washington*—Claysville, 19 46; Cross Creek sab-sch. 23 60: Upper Ten Mile; 10. *Wellsboro*—Wellsboro sab-sch, 25. *Westminster*—Mount Joy (sab-sch, 7 50), 15. *West Virginia*—Fairmount sab-sch, 9. 1,041 29

TENNESSEE.—*Union*—Maryville 2d, 2 00

UTAH.—*Utah*—Evanston, 3 10; Springville, 10. 13 10

WISCONSIN.—*Lake Superior*—Florence sab-sch, 12 65. *Madison*—Pierceville, 9 60. *Winnebago*—Fond du Lac sac-sch, 10; West Merrill sab-sch, 10. 42 25

Total from churches, August, 1891	$ 1,459 71
Total from Sabbath-schools, August, 1891	2,789 53
Total from churches and Sabbath-schools, August, 1891	$ 4,249 24

MISCELLANEOUS.

Hall sab-sch, Texas, 2: "F. F.," 2; Gilmore sab-sch, Neb., 2; Casper Union sab-sch, Wyoming, 6 25: Geo. Perry. Whitewood, S. Dak., 4; Ono sab-sch, Wyoming, 2 50; Laflin sab-sch, Missouri, 2; Imboden sab-sch, Arkansas, 6; Ravendon sab-sch, Arkansas, 3: W. H. Long, N. C., 78 cts; H. B. Wilson, Georgia, 1 18; H. C. McBurney. Cal., 6 20; Hackney sab-sch, Neb., 2; Barton Convention, Fla., 2 80; G. W. Van Sickle, Fla., 2; Lexington sab-sch, Ind., 4; Oakville sab-sch, Wash., 1 30; Friendship sab-sch, Ky., 1; D. N. Good, Iowa, 1 87; Elk sab-sch, Mich., 1 80; Pennebog sab-sch, Mich., 7; East Saginaw 1st sab-sch, Mich., 6 85; Amadore sab-sch, Mich., 50 cts; Abbottsford sab-sch, Wis., 3 40; Shortville sab-sch, Wis., 1 27; Delaward sab-sch, S. Dak., 3; Rev. D. S. Baker, Tenn., 25 cts; Memorial sab sch., N. C., 1 33; Clear Branch sab-sch, Ind., 1 02; Shepherd sab-sch, Ind., 85 cts; Rev. G. T. Dillard, S. C., 4 32; Scottsville sab-sch, N. Y., 10; Michie sab-sch . Mich., 2: "W. R. J.," "90; "C.," Penna., 1; Omaha Black Bird Hills Church, 4: Buffalo Mission sab-sch. N. Y., 3 35; S. H. Stevenson, McLean, Illinois, 2. 196 82

Total receipts August, 1891	$ 4,446 06
Amount previously acknowledged	61,745 75
Total contributions since April 1st, 1891	$66,191 81

C. T. MCMULLIN. *Treasurer.*
1334 Chestnut Street, Philadelphia, Pa.

In a village not far from old Antioch a poor woman was deserted by her husband, and left with three children to support. She was ready to do anything that came to her hand, indoors or outdoors, and by dint of hard work and great frugality she managed to provide for her family. When the village church was taking the yearly subscriptions for the support of schools and preaching, the solicitor did not apply to her; but she sought him out, asking why he had not come for her subscription. "I thought the church ought to help *you*," he replied. "But," said she, "so long as I am able to work and earn, I wish to give something to religious purposes. You may put me down for six piastres" (about twenty-five cents). "I'll give more if I can, but I cannot pay more than a cent or two at a time." She carried in a cent or two from time to time, until one day the treasurer said to her: "I think you must have paid your subscription. Let me reckon it up." He found she had paid the six piastres in full. "Oh! well, I shall keep on bringing you a cent or two when I can," she replied; "you know I said I would give more if I could." At the end of the year her offering amounted to forty-six piastres, or nearly $2.00. See how small sums, given frequently, accumulate! This woman probably never received more than eight or ten cents for her hardest day's work. "Them that honor Me, I will honor," saith the Lord. He has honored the faith and trust this poor woman put in Him; and her children have grown up to be a comfort and a blessing to her. The eldest daughter has for some years been a valued teacher. . . .

A young man who had experienced much of the Lord's discipline in the way of ill health and of bereavement, became deeply interested in Africa. For years it was his heart's desire to go himself and preach the gospel to the benighted in that land. But the state of his health obliged him to decide that this privilege was not to be his. A year or more after this decision he came to one of the missionary teachers saying that he could not be denied some direct effort for that people, and he wished to send an offering for the religious work among the people in the West Central Mission. She explained to him how his gift could be forwarded, supposing it might possibly be a lira ($4.40). It proved to be eight liras, about $35, and was probably fully one-third of the young man's earnings for the year. He simply said, "It is a very small sum, but an expression of the overflow of my heart for the good of that people."—*Life and Light.*

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Persons sending packages for shipment to missionaries should state the *contents* and *value*. There are no specified days for shipping goods. Send packages to the Mission House *as soon as they are ready*. Address the Treasurer of the Board of Foreign Missions, No. 53 Fifth Avenue, New York, N. Y.

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BEQUESTS OR DEVISES.

In the preparation of Wills care should be taken to insert the Corporate Name, as known and recognized in the Courts of Law. Bequests or Devises for the

General Assembly should be made to "The Trustees of the General Assembly of the Presbyterian Church in the United States of America."

Board of Home Missions,—to "The Board of Home Missions in the Presbyterian Church in the United States of America, incorporated April 19, 1872, by Act of the Legislature of the State of New York."

Board of Foreign Missions,—to "The Board of Foreign Missions of the Presbyterian Church in the United States of America."

Board of Church Erection,—to "The Board of Church Erection Fund of the General Assembly of the Presbyterian Church in the United States of America, incorporated Mar. 27, 1871, by the Legislature of the State of New York."

Board of Publication and Sabbath-school Work, to "The Trustees of the Presbyterian Board of Publication and Sabbath-school Work."

Board of Education,—to "The Board of Education of the Presbyterian Church in the United States of America."

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Sustentation is not incorporated. Bequests or Devises intended for this object should be made to "The Board of Home Missions of the Presbyterian Church in the United States of America, incorporated April 19, 1872, by Act of the Legislature of the State of New York, *for Sustentation.*"

N. B.—Real Estate devised by will should be carefully described.

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THE CHURCH AT HOME AND ABROAD.

DECEMBER, 1891.

FIVE YEARS.

With this number we complete our tenth volume—our fifth year. These five years constitute a period in the history of our church, the review of which furnishes its members and ministers with abundant reason for devout thanksgiving.

The Divine Spirit has graciously continued with us, comforting, edifying and energizing. The membership of our church, in full communion, has advanced in these five years from 697,835 to 806,796; the number of her ministers, from 5,654 to 6,223; the amount of her contributions of money for all her work at home and abroad, from $11,098,622 reported to the General Assembly of 1887 to $13,961,211 reported to that of 1891.

There are other evidences, which cannot be expressed or defined arithmetically, that the Church we love is growing in grace, in loving devotion to her Lord, in intelligence concerning His work in all lands, and in generous loving fellowship with all His people constituting His holy Catholic Church, one in all her denominational forms.

We have believed that THE CHURCH AT HOME AND ABROAD can best contribute to the promotion of these catholic, Christian interests by being held steadily to the particular purpose for which it was instituted by the General Assembly of the Presbyterian Church in the United States of America. We have understood that purpose to be, as stated in our December number, 1887, to "represent the whole work of our church in its vast variety, its healthy unity and its world-wide extension."

Of the difficulty of fulfilling this purpose, we have had a lively sense from the beginning; of the great distance at which we still are from its complete fulfillment, none can be more deeply sensible than the men upon whom the Church has laid the duty of administering this great trust; yet we are encouraged and strengthened by the belief that some good progress has been made in removing obstacles which lay in the way of success, and in developing, unifying and quickening the forces which must work together for the accomplishment of what the highest authority of our Church has directed us to undertake. Into this undertaking there have now been put five years of diligent, arduous, honest work. The Committee has assiduously studied the economical and administrative problems involved, and has

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given respectful consideration to all criticisms and suggestions, and faithful obedience to all instructions of the General Assembly.

It was in obedience to a specific direction of the General Assembly of 1889 that the price of our magazine was fixed at *One Dollar a year*—far below that of any similar publication. The reason for this given by the Assembly was, that "they believe the wide distribution of this magazine properly conducted, of more importance than the question of its being a source of revenue, or even a self-sustaining publication."

Under this rule—at this price—the magazine is not yet *self*-supporting, whatever it may have done toward the support of the several Church agencies which it represents, advocates and serves. Thus serving and promoting these, it cannot financially support itself without a large increase of its number of subscribers.

Our correspondence and other means of information convince us that the readers of the magazine generally value it, and recognize a steady increase of its usefulness. Can these readers serve the interests of our Church more effectively than by diligent and persistent endeavor to procure other readers and subscribers for it? The need of such continued effort will never cease. No other religious or secular publication prospers without this. Other such publications are at a price which enables their owners to *hire and pay for* agencies to promote their circulation. Our constituency have not approved of our doing this. We must depend upon pastors, elders and readers for voluntary efforts to secure in every congregation a constantly increasing number of subscribers and readers. Respectfully and earnestly asking for this, we renew our promise to put into the CHURCH AT HOME AND ABROAD for 1892, diligently and faithfully, the best work of which we are capable.

MOHAMMED AND JESUS.

Not more perplexing to the student of Mohammed's biography is the contrast between his reserved and meditative youth and his fierce and libidinous old age, than to the student of his religion is the contrast of its grand monotheistic foundation with its monstrous superstructure.

It daily proclaims from all its minarets that God is one, and calls all the faithful to adore him; it insists that the one only God is spirit, and that all visible representations of him are an abomination; it acknowledges Jesus Christ as a teacher come from God by supernatural birth of a virgin mother; but it denies his eternal divinity and his vicarious sacrifice for human sins. Lacking this potent element, the faith of Islam neither energizes by love nor purifies the heart. Over individuals and over society it has immense power to crush, to subdue, to enslave: it has no power to liberate, to elevate, to purify.

Arising in an age when Christendom was paganized, organized by the marvel-

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lous genius and vivified by the fervid fanaticism of Mohammed, it went forth in terrible iconoclasm not only against the primitive idolatry of Arabia, but against the baptized idolatry which had been made the exponent of all the Christianity that ever came to the knowledge of Mohammed. Islam became the scourge of God to His apostate church.

When the tide of Mohammedan conquest had swept over Western Asia and was beating upon the shore of Europe, the potent voice of God said, *Thus far: no farther.* But God gave up to that power to hold through these ages the splendid capital at which secularized Christianity, strangely forgetting that Christ's kingdom is not of this world, had seated herself upon the throne of the Cæsars—gave up to it also, to hold in spite of all the crusades and even yet in spite of all Christian diplomacy, the "holy places" as we fondly call all those on which our Master walked and especially that whereon his dead body lay. Did he ordain and commission the Moslem to guard those dear places from the desecration of papal idolatry, and to hold them until Europe shall be possessed by a Christianity that can keep itself from idols—until that hour foretold at the well of Sychar shall have fully come, when "neither in Gerizim nor in Jerusalem, but in spirit and in truth shall men worship the Father?"

For more than half a century, American missionaries have been prosecuting in Persia a patient work of evangelization and education, for the revival of pure religion in one of those Christian churches faithful to Christ in the early centuries, which had since lost His spirit and corrupted her faith, and left her first love. Retaining a name that she lived, she was spiritually dead. Held captive under the stern Moslem power, the Nestorians taught their Moslem oppressors to despise and abhor a Christianity whose worship was a compound of formalism and idolatry, and whose morals were no better than their own.

Our missionaries rightly judged that their mission then was not to the Moslems, but to the Christians. The terrible intolerance of the Moslems would not brook the attempt to turn them from their faith; but the foreign emissaries might try unhindered their teachings and persuasions upon their Christian subjects.

The Church of Christ is visible in Persia now in evangelical purity and fidelity. Seven years ago, bearing the commission of the synod of New York as its delegate, the writer attended the annual meeting of the Presbytery of Oroomiah, and also that of the Knooshya or Synod of the Evangelical Nestorian Church of Persia. I heard as scriptural, as earnest, as eloquent a sermon from the retiring moderator at the opening of that Synod as I am accustomed to hear at the opening of any of our own ecclesiastical bodies. It was spoken in Syriac, but rendered into English for me, in a whisper, by a missionary at my side. Even thus heard, so lucid, so logical, so orderly in its method and so impressive in its delivery was that sermon, that I was astonished, after retiring to my room, to find how much better than commonly I could recall and report in writing its plan and outline. I heard other ser-

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mons and addresses of similar power and excellence, in the same way. I conversed, in the home of a missionary, with a Persian lady of nearly my own age, who was one of the early pupils of Fidelia Fiske. She spoke English with ease and correctness, and told me of a women's missionary meeting in a neighboring village, over which she had presided a week before. She conversed with me upon the topics thus naturally suggested, with an intelligence which would do no discredit to a pastor's wife in this country.

Her husband is Kasha Yacob (i.e. pastor Jacob) who was elected moderator of the Knooshya, at the meeting at which I was present. I had met his son in London some weeks before. The young man was there pursuing a course of medical study. The father had heard of my coming, and rode out on horse-back with several other brethren, twelve miles from Oroomiah, to meet me as I was coming. That generous escort was increased by frequent additions to its number, of men who delighted to honor one who had no other claim to such honor than that he had come as the friend and guest of their beloved missionaries, and they understood him to be an accredited representative of a Synod of the church from which the missionaries had come to them. As we drew near the city, we rode along the front of a line of sixty young men, to whom Dr. Shedd, riding beside me, introduced me. They were the students of Oroomiah College of which Dr. Shedd is president. Within the city wall, within the enclosure of the mission premises, I walked between two lines of young women, pupils of the Fiske Seminary, thus standing to welcome a friend of their missionaries, a countryman of Dr. Perkins and Fidelia Fiske.

Conversing one day with a man whom I supposed to be a Protestant Nestorian, I suddenly discovered that I was conversing with a converted Moslem, and expressed my peculiar joy at meeting a Christian brother who had been a Moslem.

I said to him, "Sir, does not this change of faith expose you to danger and to the hatred of those who loved you before?"

"O, yes," he replied, "but all that is nothing to what I suffer *within*." And he proceeded, with impressive solemnity of look and tone, to express his distressing sense of indwelling sin. I reminded him of the blood of Christ.

"O, yes," said he, "I know that that atonement releases me from condemnation. I am not fearing punishment of sin, but it is sin itself still dwelling within me of which I long to be rid." I have never heard the sentiments of the 51st Psalm more forcibly uttered from the depths of a personal experience.

The most experienced of our missionaries in Persia and in Turkey are confident that large numbers of intelligent and thoughtful Moslems are convinced that Christianity is true. They are exactly in the mental attitude of Nicodemus and Joseph of Arimathea. The rulers of Persia, some of whom honored me with generous courtesy, speak in the strongest terms of the noble work done by our countrymen for the bodily health, the education and the civilization of their subjects.

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The whole frowning fortress of despotism, in Persia and in Turkey alike, rests upon foundations of religious belief that are deeply and widely honey-combed by intelligent thought concerning human guilt and need, and concerning the Saviour from sin revealed in the Christian Scriptures, printed in the language of the Koran, widely circulated and diligently read, and now luminously expounded by the godly lives of evangelical Christians. Those foundations of apparent rock are fast becoming unstable sand.

In the sultry and murky air of oriental and European diplomacy, is the storm now gathering whose rain and floods and wind shall beat upon that fortress and sweep it into ruin?

Behold, the great powers of Europe with armaments and armies in such array as never were possible before—such magazines of explosive thunder as the wealth and the science of all former centuries could not have achieved. All these powers are professing no other purpose than the prevention of that for which alone such awful forces are invented and provided. What does all this mean?

Is this the silence which an ancient Roman called, "Magni metus et magnae irae silentium?" The silence of a great fear it doubtless is, so deep a silence as is scarcely broken by low muttering of the great wrath. Has a modern writer better described it, "such as when the darkening tempest overspreads the clear blue vault and nature seems to hold her breath in dread expectancy while heaven prepares to launch its thunders at the crouching earth?"

In the hush of this stillness we seem to hear the voice of God: "I have set my king upon my holy hill of Zion. Be wise now therefore, ye kings. Kiss the Son lest he be angry and ye perish from the way when his wrath is kindled but a little." Is the rod of iron already lifted in Messiah's hand, whose descending stroke shall dash those potters' vessels in pieces? We have a better hope. He that believeth shall not make haste. Blessed are they who put their trust in Messiah.

In that old city, Damascus, stands a huge edifice, the oldest portions of which show it to have been originally a heathen temple. In a later age it was a Christian church; and now for some centuries, it has been a Moslem mosque. The Moslem iconoclasts have obliterated all emblems, such as the cross, which to them mean idolatry; but they reverently leave untouched the alphabetic inscriptions. Cut in the stone lintel over one of the old doors of entrance, in Greek characters quaint and olden, but easily legible, stands this inscription: *Thy kingdom, O Christ, is an everlasting kingdom, and thy dominion throughout the ages.*

That kingdom is coming in those lands; not with observation, but within regenerate souls. It is coming not in the wind, the earthquake or the fire, but in the small voice of stillness—"silent as the tread of time."

In the early dawn of a lovely September morning, I stood upon the deck of a steamship at anchor in the Bosphorus. Five days we had lain there, detained by quarantine regulations; and now the sail-

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ors were lifting the anchors, which, after another hour, they would drop in the Golden Horn. The sun had not yet risen; but his precursory beams made visible the shores of Asia and Europe on either side of that historic strait, the gateway of the Eastern nations. A gloriously clear and resplendent sky was over us. It was at that time of the month when the moon had waned to the graceful and slender form of the crescent, and she hung in her golden beauty over the eastern horizon. Not far above her up-turned horns shone a brilliant planet—completing upon the sky the beautiful Turkish national emblem, as clearly as can have appeared—whether to the eye or to the imagination of Constantine—the luminous cross and its accompanying prophetic legend.

There was standing with me an intelligent German, who, with the permission of his sovereign, was then in the service of the Sultan, in the department of finance. With sympathetic interest we gazed together upon that beautiful token in the sky, over the land whose banners are pictures of it. We reminded each other that then that emblem was not *crescent*. "No," exclaimed the sturdy Teuton, "it is *de*-crescent."

It needed no celestial cataclysm to sweep that token from the sky. Before our vessel brought us into sight of the domes of Byzantium, it had silently disappeared in the superior light of the risen sun.

The long night through which faithful missionaries have been standing as sentries, keeping watch with the patience of faith, is drawing to its close. The light of the Sun of righteousness has touched the high peaks of honest thought to which their instruction has enabled a few thoughtful souls to ascend. "He that believeth doth not make haste." "Though the vision tarry, wait for it. It will surely come. It will not tarry." "The Sun of righteousness shall arise with healing in His wings." In that blessed light not only the shadows and mists of earth, but all false and misleading celestial tokens conjured by him who has so long been "prince of the power of the air," shall forever disappear.

A NEGRO'S ZEAL FOR GOD'S HOUSE.

Our readers may remember some interesting communications printed in 1890, in our January number, page 48, and in the November number, page 428, from the pens of Mr. H. C. Rice, of Cole's Ferry, Va., and Mrs. Rice. Those communications showed the intelligent and generous interest of the writers in the work of evangelizing and educating the colored people, and we have information of much diligent and faithful work done by them.

Mr. Rice is an elder in the Southern Presbyterian Church, and has accepted an appointment from our Board of Missions for Freedmen as superintendent of its work in that region. Writing to the Corres-

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ponding Secretary of that Board, Rev. Dr. Allen, Mr. Rice says:

Uriah Jackson, whom you employ is, I think, doing good work. He seems to put his whole heart into it, and is giving his race instruction such as they have never before received from one of their own race. His teaching is practical and elevating and is well received. He has three appointments which he fulfills monthly. Two points at which he preaches are where two of my schools have for several years been located. At both of these places they are clamoring for a building to worship in. At one place they can raise $30 toward the erection of a church. They are extremely poor, and show great liberality in being willing to pay even this amount. At the other school the Negroes show as much anxiety to have a house of worship, but Uriah has never taken up a subscription. At the former point a church can be started with ten members. Most of these are members of the Southern Presbyterian Church—Uncle Abel's —at which I am teaching, but they are too far away to attend divine service regularly. A creek also intervenes which is often impassable. This is a most promising field and Uriah has set his heart on having a church here.

Now I will tell you of a remarkable man whom we can all honor. Some 15 or 18 miles away there is a colored man who was formerly one of old Uncle Abel's members. He has moved out of reach of his church. He has accumulated a little property and bought a poor piece of land. He is so anxious to have a church that he has offered to give the site and all of the lumber for framing the building. This man years ago had both of his legs amputated. He is a field-laborer, and literally crawls along his row of corn or tobacco as he works it. He has made enough to buy his little place by working in the field *upon his knees*, and it is land bought under these circumstances that he gives to put a church upon, and from this land he desires the trees to be felled to build it. The name of this man is *Add Bruce*. I am told that in recent years he has bought an ox-team, and that he rides in state over his domains in an ox-cart. Now it rests with you, good people, to say whether these poor people shall have churches in which to worship after they have exhausted their slender resources in endeavoring to build them. I am sure that Add Bruce is going to have his church. It is only a question who shall have the honor of being his co-worker in the completion of it.

What shall I say to these people, my dear Dr.? Shall I encourage them to hope that after a while help will come?

The Board of Publication and Sabbath-school Work is represented in this number by a Contributed Article (page 519) of more than ordinary interest. The writer shows powers and habits of careful observation on which he is to be congratulated, as well as sound discretion in the practical lessons which he draws from the matters which he has carefully observed. He clearly perceives, and makes his readers see, the important relations of this Sabbath-school mission work to the work of Home Missions. Sabbath-school Work, Home Missions and Church Erection are three branches of one work. Indeed, what one of our Church's Boards is not engaged in a work which complements that of every other? Each is as necessary to the others and to the Church as the eye, the hands, the feet and the stomach are necessary to each other and to the body.

A Lively Synodical Missionary.—If you wish to see a specimen of rapid movement and effective work combined, that will remind you of Sheldon Jackson and Dom Pedro, read the "Chapter of a Synodical Missionary's Work," on page 549.

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Would not you like to have witnessed that scene at Mt. Carmel, Ill., when a woman who is a grandmother saw her father, 76 years old, her husband and two nephews taking the vows of God upon them and being welcomed to the communion of the Church? Read about it in Rev. Dr. Stevenson's letter—one of the Home Mission letters in this number.

Up in North Dakota—look on the map and see how far north it is—away up there, read what Rev. F. M. Wood tells you of the increase of churches and almost doubling of their contributions — page 549.

LAFAYETTE COLLEGE.—Nothing is more suitable or more welcome to the pages of the CHURCH AT HOME AND ABROAD than a clear and true account of any of the colleges in connection with our Church. Several such have been heretofore presented to our readers, who will read with lively interest the article in this number (page 509), by Professor W. B. Owen, on LAFAYETTE COLLEGE, an article especially timely in view of the recent happy inauguration of Pres. Warfield. It will be an additional pleasure to them to look upon the portraits of the series of presidents, among which they will recognize that of Dr. Cattell, whose connection with the Board of Ministerial Relief makes his name especially familiar and dear to our readers. No other man has held the presidency of Lafayette College so long, nor can any other period in its past history be so fitly called the "golden age" of the institution as that of his administration. Not only are its most conspicuous buildings and its largest endowments monumental of his presidency, but also many of its courses of study and its educational arrangements. Honored and loved by many of our Church's ministers as their teacher in youth, he is now "the succorer of many" in their old age.

A Christmas Missionary Exercise, for use in Sabbath-schools, has been prepared by Mr. Robert E. Speer, Assistant Secretary of the Board of Foreign Missions, and copies will be sent on application to Mr. William Dulles, Jr., 53 Fifth Avenue, New York City.

Rev. W. K. Eddy, Mrs. Eddy and their three children, Ruth, Dora and Condit, arrived at New York, by the steamship Etruria, on Sabbath evening, October 25. Mr. Eddy's P. O. address, for the present, is 204 S. Forty-first Street, Philadelphia, Pa.

Since his arrival he has received the sad tidings of the death, at Beirut, by typhoid fever, of Geraldine Dale, aged five years. The funeral was at Beirut on October 17.

This little child is the object of peculiar and affectionate interest in the mission, and to many in this land. It was in the first month of her life that her father, Rev. Gerald F. Dale, Jr., died so suddenly in Zahleh, the field of his remarkable missionary work, and that his father, Mr. Gerald F. Dale, Sr., an honored citizen of Philadelphia, also died at his home. Dr. and Mrs. Bliss, of Beirut, the parents of Mrs. Dale, are in this country. The young and widowed mother, with

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her only surviving child, little May, and also her parents and brothers, will surely have the affectionate and sympathetic prayers of a great multitude of Christ's people.

"Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies and the God of all comfort, who comforteth us in all our tribulation, that we may be able to comfort them who are in any trouble by the comfort wherewith we ourselves are comforted of God."

FOREIGN MISSION FINANCES

Appropriations made May 1, 1891	$945,910 11
Appropriations added to date, October 1, 1891	27,936 54
Total appropriated	$973,846 65
Received from all sources to October 1, 1891	128,628 06
Amount to be received before May 1, 1892, to meet all obligations	$845,218 59
Received last year, October 1 to May 1	791,815 75
Increase needed before the end of the year	$ 53,402 84

The debt of the old year, $18,871.41, was met by special amounts given after May 1, 1891, and not included in the above statement.

STATEMENT OF RECEIPTS FOR MONTH OF SEPTEMBER, 1890 AND 1891.

	Churches.	*Sab-schools.*	*Y. P. S. C. E*	*Women's B'ds.*	*Legacies.*	*Miscellaneous.*	*Total.*
1890...	$13,091 76	$ 1,023 45	$ 113 95	$ 8,577 71	$ 2,015 98	$ 2,410 54	$27,233 69
1891...	8,591 70	835 16	350 09	4,263 59	4,862 81	3,226 78	21,699 63
Gain..	.....	.....	$ 236 84	.....	$ 2,846 83	$ 886 24	.....
Loss...	$ 4,500 06	$ 188 29	.....	$ 4,314 12	.....	.....	$ 5,533,06

STATEMENT OF RECEIPTS, MAY 1 TO SEPTEMBER 30, 1890 AND 1891.

	Churches.	*Sab-schools.*	*Y. P. S. C. E.*	*Women's B'ds.*	*Legacies.*	*Miscellaneous.*	*Total.*
1890...	$53,280 85	$ 5,759 03	$ 633 90	$38,281 35	$33,892 03	$19,027 73	$150,874 89
1891...	47,369 84	5,109 80	1,489 07	29,338 57	30,087 59	34,104 60	147,499 47
Gain..	.....	.....	$ 855 17	.....	.....	$15,076 87	.....
Loss...	$ 5,911 01	$ 649 23	.....	$ 8,942 78	$ 3,804 44	.....	$ 3,375 42

WILLIAM DULLES, JR., *Treasurer.*

October 1, 1891.

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HOME MISSION NOTES.

BY THE SECRETARIES.

ONE MILLION FOR HOME MISSIONS.

"*Resolved*, That the General Assembly expresses its grateful appreciation of the work of the Board during the year, and commends its administration of the great trust committed to it to the confidence of the Church; and we recommend the sum of $1,000,000 as the amount which should be contibuted during the year, in order both to carry on the work and to liquidate the debt."—*Minutes of the General Assembly*, 1891.

Among the Home Mission letters this month will be found announcements from the pastors at Campbell Park, Ills., Oxford, Wis., and Morrison, Iowa, that their churches have undertaken to become self-supporting. Some other letters speak with hope of becoming so soon, but express a fear to undertake it just at present. It is very gratifying to record that this spirit is in the minds of the aid-receiving churches. We believe there are many more of these that could care entirely for their own pastors if the proper effort were put forth. Many of the older churches which receive from the Board $50, $100 or $150, by securing additional subscriptions of $1 or $2 per member might easily raise the required amount. In this year of bountiful crops, will not the Presbyteries, Home Mission Committees, the Pastors and Sessions give special attention to this subject, and in this way relieve the Board of a portion of its crushing debt.

The Board is now sending out several new leaflets on Home Missions, of which we will be glad to furnish as many copies as may be needed to any churches, Sabbath-schools, societies or individuals that will make good use of them. They are:

No. 9. A Call From the Synodical Missionaries.

No. 10. The Board's Work for 1891–92.

No. 11. Why Contribute to Home Missions?

No. 12. Home Mission Problems.

Where churches are not able to assume entire self-support this year, ought they not to make every effort to reduce the amount asked from the Board and to raise more of their pastor's salary on the ground? For the past two years the Board has not undertaken new and aggressive work, and the old work has been maintained under a pressure of debt that has brought many anxious cares and frequent suffering to our missionaries. We are, however, grateful to be able to say that they are the most patient and long-suffering people to be found anywhere. The same distress among any other class of workers would doubtless have resulted in strife. Friends, you who love the Lord's cause and believe that the "Workman is worthy of his hire," shall we permit this suffering to continue? God has given a year of bountiful harvest. Of that which He has given He will require an accounting.

Quite a new and noticeable feature in the reports which are sent by our Home Missionaries to our office is the almost universal notice and commendation given to the work of the Christian Endeavor Societies connected with their churches. Again and again have we been surprised at the number of their members and the

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activity they have shown in sustaining the work of the churches. These young workers will very soon be the stay, as they are now the hope of the church. Will not pastors and missionaries keep them well informed about the great work being done by the Board of Home Missions to save this land for Christ.

THE BOARD OF HOME MISSIONS AND CONTRACT SCHOOLS.—The Board of Home Missions of the Presbyterian Church in the United States of America, having carefully considered the movement of the National League for an amendment to the National Constitution in the matter of appropriation of government funds to different denominations for the support of what are called "Contract Schools" among the Indians, desires to give expression to the following declaration. We are in hearty accord with the end aimed at by the National League. We believe it to be contrary alike to the form and spirit of our government that any governmental aid should be given to any Church for the prosecution of any part of its work. We are, therefore, in favor of such an amendment to the Constitution as will put an end to government grants to denominational schools.

But the judgment of the Board is that the closing of the Contract System of Indian Schools devolves on the government the duty of extending to the Indians the benefits of our common school system. Until this is done, it would be disastrous to the Indian tribes to take away from them, or put in jeopardy the schools whose advantages they now enjoy. It is further to be observed that the Contract System of Indian Schools now existing between this Board and the Indian Bureau is the outcome of offers made to the Board by the Commissioner of Indian Affairs, years ago, which offers we did not seek, but, on the contrary, our co-operation was sought, and these schools, which have been of such undoubted blessing to the Indians, cannot be abruptly terminated without serious harm to their moral and spiritual interests.

Time must be given for the denominations now at work among the Indians to adjust that work to the new conditions, lest much that has now been accomplished be lost.

In view of these considerations, we express ourselves as in sympathy with the purposes of the National League, and as ready to withdraw from all government support in the conduct of our schools, so soon as the government will extend to the Indians an effective system of common schools, and so soon as we can make such changes in the character and support of our Indian work as would be required by the new conditions.

The woman's Executive Committee were authorized to appeal to their Synodical Societies to raise the amount of money heretofore received from the United States Government for conducting the Indian Schools.

THE MOHONK INDIAN CONFERENCE.—The number of members and the interest shown by them in discussions demonstrated very clearly that the Indian question is a live and increasingly serious problem. Some of us had thought that about all the questions concerning law, civil service and education had been discussed sufficiently, and that the trend of public sentiment being in the right direction, we only needed to wait its natural development; but we were mistaken. The late meeting was one of the largest ever held, and was full of interest from beginning to end.

The report of work accomplished last year was very gratifying:—Congress made appropriations for education, amounting to $2,216,000, an advance of 20 per cent over last year. New and beneficent laws were passed, notably in behalf of the Mission Indians of California. The President has

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made the Civil Service rules apply to over 6,000 of the employees of the Indian Office, embracing Superintendents of schools, teachers, physicians and matrons. This is a most gratifying forward movement. Henceforward it would seem as though better qualified workers might be obtained because of the permanency of the tenure, and also because partisan appointments cease. This is a good, very good beginning, but much remains to be done. Many more employees, such as farmers, blacksmiths, clerks, etc., should be included under the same rules. The agents being now appointed by the President, cannot lawfully be so included, but it seems desirable that some plan should be devised by which their removal from office may be caused only by inefficiency, or other reason entirely outside of party politics. The Conference expressed itself strongly on this subject.

Many thought that more authority should be given to the Commissioner of Indian Affairs in the administration of his office and the selection of agents and other employees, and in fact, that all Commissioners should hold their office during good behavior, and thus be enabled to carry forward a settled and permanent policy. The present Commissioner was commended for his efficient work, his policy being heartily approved. The mind of the Conference was that Gen. Morgan should be kept in office until his plans could be developed.

Allotments of land were discussed, and some fears were expressed lest they were being made more rapidly than the Indians were ready for them. Some hardships were brought out by statements that certain Indians who choose not to become farmers, can make no use of their lands, not being allowed to sell them for twenty-five years after allotment. There is serious danger that many may be defrauded of their lands by designing men. Congress ought to be careful to secure them, if possible, against any such dangers or losses.

The education of these people was the most important question discussed—one-third of those of school age being still unprovided for. It is feared that the Government, in carrying out its plan of education, will interfere with and destroy many of the schools and missions of the different denominations. The Government has placed many of its schools alongside of these missions, and made it impossible for missionaries to secure pupils. Thus there is danger that Christian teaching may be lost to the Indian. This would be a calamity indeed. The Conference urges upon the Government that, in its administration, the mission schools be not hampered in their work. Christian people are urged to give more liberally than ever to elevate and Christianize the Indian. The Board of Home Missions has decided to receive no more aid from the Government for conducting these schools, *so soon as the churches will give the amount of money heretofore received from the Government. Will they give it?*

The following is a brief summary of the platform adopted:

"Looking back on an unusually fruitful year under the generous and intelligent co-operation of the Executive and Legislative departments of the Government and the labors of an increasing and devoted body of teachers and others who have toiled for the advancement of the Indians, we therefore select as among the most important matters for immediate effort this year:

"1. The further extension of Civil Service rules over positions in the Indian service.

"2. The application of the principles, if not the rules of the Civil Service to the appointment and tenure of Indian agents.

"3. The greater unity of the Indian service by giving the selection of Agents to the Indian Bureau.

"4. A rapid increase of appropriations for education until provision be made for all Indian youth.

"5. Such an administration of the national

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school system as shall not hamper benevolent schools already established.

"6. The assumption by the national Government of equitable local taxation of inalienable allotted lands.

"7. The early settlement of the legal status of the Indians on the reservations and the further development and perfection of the wise legislation of the past few years.

"8. The abolition under just provisions of tribal reservations and conditions in New York State.

"9. The refusal to allow reservation Indians to make an exhibition of barbarism in Wild West shows.

"10. The refusal to allow the removal of of the Southern Utes.

"11. The still more generous support by Christian people of that Christian mission work in which the civilization of Indians began.

Rev. Dr. Wishard, Superintendent of Home Missions for the Synod of Utah, writes thus out of his heart what our churches and people may well ponder seriously now-a-days:—

Let me ask if something more cannot be done to get at the brain and heart of our Church? For two years we have been facing our work with barely force enough to "hold the fort." The churches have bidden us stay our hands. They have been schooling us "to labor and to wait"—especially to wait. There has been very little stay in the financial progress of the country. Little disturbances of drought and failure in a few localities have not been felt in the general productiveness. Some prospecting in these mountains has brought nothing to the prospector; but still new mines have been opened. New schemes of irrigation are sending the supplies of water out until the thirsty land has become a pool in many of these western valleys. And now God has piled up such harvests in our land as we have never enjoyed. Business is looking up everywhere. Almost every city in the land is sending up reports to the government of improved financial conditions. Dun's *Weekly Trade Review* says that all returns of the condition of business are encouraging. The government crop report is one of the most favorable ever issued. The money markets are also growing easier. The imports of gold from Europe are stimulating trade. There never were such returns from the states. It is stated as a fact that the receipts of wheat at Chicago are five times those of last year; of corn, double; of rye, seven times; of oats and dressed beef about a third larger, with some increase in wool. This prosperity takes in the South; and the great cities of that region, such as Louisville, Memphis, Atlanta, Savannah and New Orleans are sharing in these improved conditions. The question is coming to me constantly,—can't we tap these arteries of trade and turn the vital currents which flow through them into our church treasury? Can't our batteries be so charged that we can break the paralysis that seems to have crept upon the conscience of the people? Shall we let the flood of prosperity sweep over our land without bringing to our depleted treasury the help that is needed? Can't something more be done to give direction to this prosperity?

The strain on our missionaries, men and women, is almost, nay, quite perilous to our work. Men who came out to the frontier with their young wives years ago on $1,000 salary, are now trying to pull through on $850 and $900 with their growing families about them. With almost doubled expense, their stipend, never plethoric, is now curtailed. With eager purposes, and better prepared by experience to do good work, they are rendered almost helpless in some of our fields. Recent meetings of Presbytery have brought out facts of suffering and impoverishment that have alarmed me. The peril not only threatens us on the field, but will be greater among the churches of means that "have kept back the hire of them that reaped their fields." I write these things in no spirit of complaint, but as facts that must be recognised.

We are confronted with two conditions. Great prosperity, on the one hand, has come to our country, in which Presbyterians have their share. On the other hand, deep poverty

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has come to the missionary servants of our Church. Add to this the opening and calling fields all about us, which, for lack of men and money, we are unable to supply.

Now, if there is anything more that we can do to relieve or revolutionize this state of affairs we will be glad to do it—or co-operate with our brethren east in accomplishing it.

When the disruption in Scotland came and men of courage gave up their salaries and went out of their churches almost penniless, Chalmers replied to the question "what shall we do?" "Organize, organize, organize!"

We shall not be worthy of our inheritance as a Church if we do not rise up and meet the exigency and reap some of the prosperity which God is pouring out upon our land. God, give us wisdom to plan large things and courage to accomplish what we plan.

Those are right and weighty words. They ought to lay a heavy and wholesome burden on the consciences and hearts of thousands of our people. There are multitudes of Presbyterian communicants and adherents who are thoughtful and willing enough to respond by worthy well-doing to the argument of facts rightly presented and the call of consequent duty. Such should soberly consider such things as are above set forth. Presbyterian ability to handle and push on the great evangelistic enterprises which God sets before us is growing every day. A few are gathering great fortunes. Many are gaining moderate wealth or competence. But all are getting some share of the general betterment. The tide, which swells the ocean and lifts great ships upon its breast, reaches by and by the inmost nooks of the harbor and raises every stranded shallop on the shore. Hardly a Presbyterian is not better off to some extent for our enormous harvests and our business stir. Almost every member of our church is better able than a while ago to give for the hastening of Christ's kingdom at home and abroad. And this is the divine rule and measure: "Every man as God hath prospered him." What a magical change in all our mission interests even an approach to the observance of that rule would work to-day! We do not count so much on the large gifts of the rich few. But we do reckon on vast results, up to the full measure of need or hope, from the combined littles of all God's children laid gratefully at their Father's feet. Let "many who are rich cast in much;" but let all the rest, men and women and children, "touched with gratitude divine," bring to their great Benefactor's altar even a moderate increase on last year's gifts, and all the pressing needs and calls of evangelization, home and foreign, will be speedily met and abundantly satisfied. W. I.

A missionary writes from Kansas: "At our last communion seven were received to membership. Five came as the result of Rev. Vincent Pisek's work in our bounds. It would have been a good thing if he could have stayed a week or two longer. There is undoubtedly a good work to be done among the Bohemian population here, but it seems almost impossible for an English-speaking minister to reach them. And, looking only from a financial standpoint, the Protestant Bohemian families in this country are well worth looking after. Most of them, so far as I know them, are people of considerable means, and stand very well in the community both socially and morally. I have often wondered if there was no way to prevent the world having the young people among them, and in part, at least, brother Pisek's visit solved the difficulty for us here. The family who through his influence united with us, promise to use their influence to bring others with them, and a brother has consented to start a Bohemian class in our Sabbath school. I wish the Board was in a position to send a man to labor among the Bohemian population."

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This is but a sample case. There are a dozen or a score of places where the Board would at once enlarge its work in this inviting field if it had the means. There are more than a quarter of a million of Bohemians in our land. A large part, of course, are Roman Catholic. But a great proportion of these interesting people, even if not spiritually Christian, hold the traditions of the followers of John Huss, and are specially inclined to open to the work of the Presbyterian church. The few churches we already have among them might soon be trebled and quadrupled if the money were in hand. It is only for lack of this that the good work now doing among them in New York, Wisconsin, Minnesota, Nebraska, Iowa, Dakota and elsewhere, does not advance much more rapidly.

A missionary writes from Iowa:

The members have very little missionary spirit. I am attempting to remedy this sad defect, so far as I am able, by "line upon line, precept upon precept." I am now urging the importance of the formation of a ladies' missionary society, and think I shall succeed. We have monthly missionary prayer-meetings.

Our brother is certainly trying the proper remedies for a malady which is widespread. Information and work and prayer are indispensable agents in arousing and maintaining a missionary spirit. Information seems first in importance, because it leads surely to the other two. The rule is almost without exception, in this as in other matters: little knowledge, little interest. If pastors would all, as some do, habitually present the FACTS about mission work, there would be a great spread and growth of thoughtful interest and zeal. It is an encouraging sign that we have never before had so large and constant a demand for the Board's cards and leaflets. We can hardly get them fast enough from the printer.

Rev. Alexander M. Merwin, formerly a foreign missionary in Chile, now in charge of our Spanish work in Los Angeles Presbytery, Southern California, writes thus of his field:

"At the close of his second year of labor in connection with the Board, it is with gratitude to God that we note that instead of one church, as at the beginning, we now have four; the membership has doubled, the adherents quadrupled and at least 1,000 Mexicans have this year heard the Gospel message through the workers in this field."

He speaks also of new openings which they long to take advantage of, and might enter but for lack of means, and also the difficulty of finding efficient Spanish-speaking laborers. He mentions also the generosity of the Mexicans in contributing to the erection of a church at San Gabriel. This trait has been noted elsewhere, as in Colorado, where Dr. Kirkwood lately stated that all the Mexican churches, poor as they were, had given to the Board, some of them more largely than their American brethren. Mr. Merwin adds that in all the Mexican congregations persons are found thirsting for the truth, and there have been a number of conversions. In New Mexico there have repeatedly been additions by confessions to the Mexican churches.

The readers of *The Independent* of last week will find an extraordinary collection of facts about Home Mission work in this country by various Protestant churches. If anyone wants to know what the various denominations are doing in the matter of Home Missions in this country, not only the Presbyterians, but all other denominations, we would refer them to *The Independent* of November 5. It is a very full, and we judge, accurate statement of the work, and embodies facts which every lover of Home Missions ought to know.

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Concert of Prayer for Church Work at Home

JANUARY,	The evangelization of the great West.
FEBRUARY,	The Indians of the United States.
MARCH,	Home Missions in the older States.
APRIL,	City Evangelization.
MAY,	Our Foreign Population.
JUNE,	Our Missionaries.
JULY,	Results of the Year's Work.
AUGUST,	The Mormons.
SEPTEMBER,	The Outlook.
OCTOBER,	The treasury of the Board.
NOVEMBER,	The Mexicans.
DECEMBER,	The South.

THE SOUTH.

This department of the great mission field of our Church has its own obvious peculiarities, which need to be pondered and borne in mind in order to the wise prosecution of the work.

1. The resources of the Presbyterian Church South are quite inadequate to the needs and demands of home evangelization in the great territory which it covers. That territory includes one third of the whole land, not including Alaska, and nearly one third of the population. The home mission work of that church is vigorous and excellent. But its fair share of necessary church extension and evangelistic work in its section is a task plainly beyond its power. To overtake and handle it, even approximately, it must have either large increase of means or large help from outside. This fact has indeed been fully recognized and admitted by our Southern brethren in the negotiations between the two assemblies in regard to co-operation in the Southern field.

2. The work which our own Church has done and is doing in the South cannot be fairly and accurately described as an intrusion. We have always had churches in certain sections there—as in Florida, Tennessee, Kentucky, Missouri and elsewhere. Our own people by thousands have gone thither, following the investment of millions of Northern capital, and have naturally and legitimately invited our aid in furnishing them church privileges, often otherwise unattainable. A number of the churches already thus planted under the auspices of our Board have justified their establishment by giving plain promise of prosperity and permanence. If others have so far been less fortunate, the failure or delay is no more than often befalls our work in other parts of the land. Then, there are two millions of people in the mountains of western North Carolina and adjacent States, descendants of Presbyterian ancestors, who have suffered all but absolute neglect until their moral and religious needs attracted in late years the notice and effort of our Church. Our work of Christian education at Asheville and other points has been unique and unshared, deals with a great need otherwise unprovided for, has been marvellously successful, and has gained such marked recognition and approval from Southern sources that repeated and recent offers have been received by the Board of sites and facilities for the establishment of new schools far beyond what present means would enable us to attempt.

3. The evangelistic work of our Church in the South has vindicated itself by large and solid success. We have already noted this in the case of our mountain school work and need not here add details, except to say that its success includes not only a grateful welcome from the class it reaches, but also genuine and most gratifying religious results. The moral as well as the mental improvement of the one hundred and twenty or thirty girls in the Home Industrial School at Asheville has been wonderful, and under the constant religious training of the Superintendent, Mr. Pease, and the teachers, a very

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large proportion of them have been converted to Christ. But our church work also has been prosperous. Florida is no doubt destined to be a strong and wealthy state, and our two Presbyteries of East and South Florida, already numbering twenty-nine ministers, forty churches, and 1,105 communicants, bid fair to have a full share of the prosperity in which their wholesome influence will be a substantial factor. In spite of the special hindrances resulting from the yearly ebb and flow of people and the absence of some of the pastors in summer, growth would be not only real but rapid if the Board had the means to occupy all the openings. In Tennessee our Presbyterian element, if not strong, makes steady and sturdy progress. The Presbyteries of Holston, Kingston and Union, including 55 ministers, 85 churches and 4,473 communicants, show vitality and vigor by a constant increase in numbers and contributions; and the young Presbytery of Birmingham, in Northern Alabama, whose five churches were founded by the Board at the instance and with the munificent gift of a Presbyterian merchant in New York, has promising beginnings, especially in Sheffield and Thomas and New Decatur. The Synod of Kentucky, well backed by the strong churches in Louisville and Lexington and Covington and Frankfort, is pushing synodical sustentation and striving to enlarge both mission and school work in the mountain region, the eastern third of the State, among a long-neglected population of 200,000. Among Missouri's 3,000,000 of people our church has but 17,000 communicants; but there is a new longing to supply the many destitute places with the gospel, which the Board would readily gratify but for the utter insuffiency of means. If the money were in sight, a dozen good churches might be organized and manned in a month, and a second dozen might speedily be added. In Texas, our Church is at a disadvantage owing to the overwhelming comparative strength of our Southern brethren, and yet the Synod, which the General Assembly only a few years ago actually discussed the expediency of disbanding, as being too feeble to live, now numbers thirty-nine ministers, sixty-one churches and 2,414 communicants, and gave the Board of Home Missions half as much again last year as the year before; and no part of our whole church displays greater persistence or a more resolute missionary spirit than our indomitable synodical missionary and other able and much-enduring brethren in that wide and difficult field.

We commend the Board's work in the South to the Church's special thought and prayer. W. I.

Italians send the tracts they receive from place to place, and several priests in Italy have received tracts from America, sent by their countrymen in Chicago.

In a single Sabbath day, one man distributed as many as 1,000 tracts in saloons, barrel-houses and lodging-houses. The tracts were generally kindly received, and in one saloon a young man read out loud his tract to thirty of his companions. The "Story of a Young Boy who Ran Away from Home," seems to have had a strange fascination for these prodigal children.

A tract was handed to a little girl, who, in turn, gave it to a Christian lady. The lady read it to her husband, who was thereby led to Christ.

Miss Fannie Cundall carries on a Sunday-school for Syrians in Chicago. For these, books, tracts and papers are imported from Beyrut, Syria.—*Chicago Tract Society's Report.*

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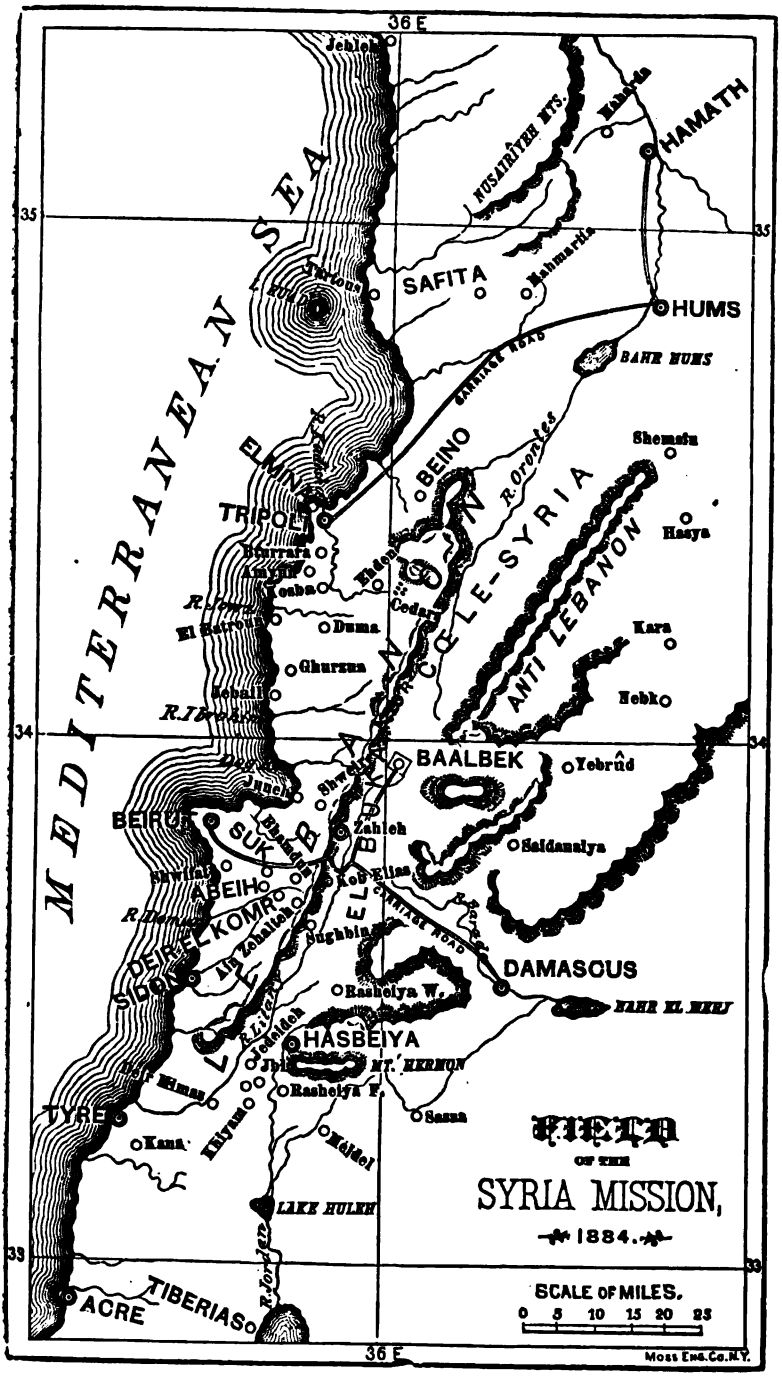

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Concert of Prayer For Church Work Abroad.

JANUARY,	General summary—week of prayer.
FEBRUARY,	Missions in China.
MARCH,	Mexico and Central America.
APRIL,	Missions in India.
MAY,	Siam and Laos.
JUNE,	Missions in Africa.
JULY,	Indians, Chinese and Japanese in America.
AUGUST,	Papal Europe.
SEPTEMBER,	Japan and Korea.
OCTOBER,	Missions in Persia.
NOVEMBER,	South America.
DECEMBER,	Missions in Syria.

MISSION IN SYRIA.

BEIRUT: Rev. Messrs. C. V. A. Van Dyck, D.D., M.D., L.H.D., H. H. Jessup, D.D., William W. Eddy, D.D., James S. Dennis, D.D., Samuel Jessup, D.D., and their wives; Mrs. Gerald F. Dale, Miss E. D. Everett, Miss Emilia Thomson, and Miss Alice S. Barber.

ABEIH: Rev. Messrs. William Bird and O. J. Hardin, and their wives; Miss Emily G. Bird.

SIDON: Rev. Messrs. William K. Eddy and W. Scott Watson, and their wives; Rev. George A. Ford, Miss Rebecca M. and Miss Charlotte H. Brown.

TRIPOLI: Rev. Messrs. F. W. March, and William S. Nelson, and Ira Harris, M.D., and their wives; Miss Harriet La Grange, Miss M. C. Holmes and Miss Mary T. Maxwell Ford.

ZAHLEH: Rev. Messrs. Frank E. Hoskins and William Jessup, and their wives.

In this country: Rev. William M. Thomson, D.D., Rev. Dr. and Mrs. Samuel Jessup, Rev. Dr. and Mrs. James S. Dennis, Rev. and Mrs. William K. Eddy, Mrs. M. P. Ford, Mrs. E. P. Calhoun and Miss Emilia Thomson.

Faculty and Instructors of the Syrian Protestant College: Rev. D. Bliss, D.D., President; Rev. G. E. Post, M.A., M.D., D.D.S., Rev. Harvey Porter, B.A., Robert H. West, M.A., Harris Graham, B.A., M.D., Walter Booth Adams, M.A., M.D., William S. Schauffler, B.A., M.D., Rev. Frank S. Woodruff, M.A., C. L. Bliss, M.A., M.D., Jabr M. Dhumit, B.A., Dean A. Walker, B.A., B.D., Louis S. Baddur, B.A., Alfred E. Day, B.A., John C. Bucher, B.A., A. Chamoret, B.A., F. S. Moore, B.A., Labib B. Jureidini, B.A., Najib M. Salibi, B.A., and Francis Sufair.

The Syrian Protestant College in Beirut has rejoiced in the completion, last Summer, of the beautiful and commodious new "Assembly Hall." This building is the gift of Mr. and Mrs. Elbert B. Monroe, of Southport, Connecticut, and is available for all the general exercises of the college. It is used also as a chapel. The gift includes a fine organ of sweetness and power. The commencement exercises of the college were held in this "Hall" just after its completion and drew one of the finest audiences ever gathered in Syria. The Governor of Beirut was seated at the side of the President of the college on the platform, and the occasion was one of unusual dignity and enthusiasm.

The Maharajah Dhulep Singh, who formerly sent £1,000 yearly to the Egyptian mission in recognition of having found a lovely Christian wife in the Cairo school, and afterwards had such a strange and sad career, has returned to England and been pardoned by the Queen. He has recently sent a draft of £2,000 to the Egyptian mission.

A great loss has befallen Syria in the death of Mrs. Mentor Mott, the lady directress of the British Syrian schools. Since the death of Mrs. Bowen Thompson, her sister, who was their foundress, Mrs. Mott has freely devoted her time, strength and means to this important branch of mission work in Syria.

She passed away in great peace and with perfect clearness of mind, August 31, after an illness of three weeks.

From Jan., 1891, to June fifty-one additions to the church are reported in the Tripoli field, Syria.

"Talcott Hall," the new building at Tripoli for church services and Sabbath-school, is now nearly completed, and will be a most useful addition to the material plant of the station.

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THE GRADUATING CLASS—BEIRUT THEOLOGICAL SEMINARY.

The young men whose portraits are given in the above cut graduated from the Theological Seminary of the Syria Mission in June, 1891. They have been diligent and earnest students during their seminary course, and they go to their work with unusual preparation of heart and mind to do good service for Christ.

Is it not an object lesson in our great work of missions to see such a group of young natives of Syria chosen, as we believe, of God to the holy ministry, educated and prepared to go among their own people with the Gospel message? Can there be a more significant token of God's favor, and a clearer indication of His purpose to bless and perpetuate the church in the foreign field, than the raising up of a godly and devoted and spiritual native ministry? Let us commend these young Syrians to the guidance and inspiration of the Holy Spirit as they go forth to preach the Gospel of salvation to their countrymen.

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MEDICAL MISSIONARY NOTES FROM THE TRIPOLI FIELD.

A Nusaireeyeh woman who came from her distant mountain home to Dr. Harris in Tripoli, Syria, for treatment, said to him in answer to a question about her soul, "Women have no souls." She soon became however, greatly interested in religious truth and before she left she said she believed she had a soul and felt the need of a saviour. Her practical interest was manifested in her asking for tracts and a Bible for the men to read, that they also might know the blessed truth she had learned in this mission hospital.

A nephew of the Mufti of Tripoli came for treatment with scrofulous sores on both sides of his neck. The doctor tried a new treatment of his own and in sixteen days one side was entirely healed and in three days more the other was cured. When the father brought the boy the doctor insisted that they should be present at the opening religious service. The father declined and staid outside the first day or two. Then he stood in the door, and finally came boldly in and sat by the doctor's side. After the service he said, "I enjoyed your prayer very much and am coming every morning, for I asked the Mufti and he told me I must, for the American prayer is good and you ought to listen to all good and righteous prayer." This shows the friendliness of the Moslems in that city to American missionaries and the influence of medical missions there.

The same doctor says in his recent report of a medical missionary visit to the city of Hums: "The people crowded in upon me by hundreds. I could not keep them out or keep them quiet. I was obliged to work in the crowd. One morning I operated from seven o'clock to half-past twelve performing twenty-two operations. Among those were eight for cross-eyes, the removal of a fatty tumor weighing seven pounds from a woman's shoulder, the removal of a tumor from the eye, the resection of the shoulder joint, and cancer of the whole of the cheek. At 12.30 I was obliged to stop while a hundred were waiting to be treated. At another time I removed a twenty-five pound tumor from a woman's back and one weighing eight pounds from a woman's throat."

In a recent letter Dr. Harris says: I have just completed my four hundreth case in six years, of removal of scrofulous tumor of the neck. During the past six months I have removed thirteen stones from the bladder, and operated on fifty-one cases of cross-eyes. During the past eight months I have performed 585 surgical operations. I have one native assistant who has had no previous medical training. He acts as preacher to the patients. At Kefrbehun (a large Greek town just southeast of Hamath) we had a grand ovation. It is the place where Dr. Samuel Jessup had such a rough experience years ago, and where the people lately told Mr. March to 'go to bed early and get up early and leave,' as they would tolerate no missionary there. A young man of the town had been at my dispensary for six weeks and returned home cured. Our treatment of him and his cure was an object lesson and wrought the change. The teacher of the Greek school bought fifteen Testaments for his school. Previously they would not have a leaf of our books."

"Last week," says Dr. Harris, "I was called to attend the servant girl of a prominent and wealthy Bey in Tripoli. I removed a large tumor from the neck. In doing so I was obliged to cut the internal jugular vein. Three native doctors were present to aid, but when they saw what was done they all fled and left me with my inexperienced assistant, as they feared fatal results and punishment from

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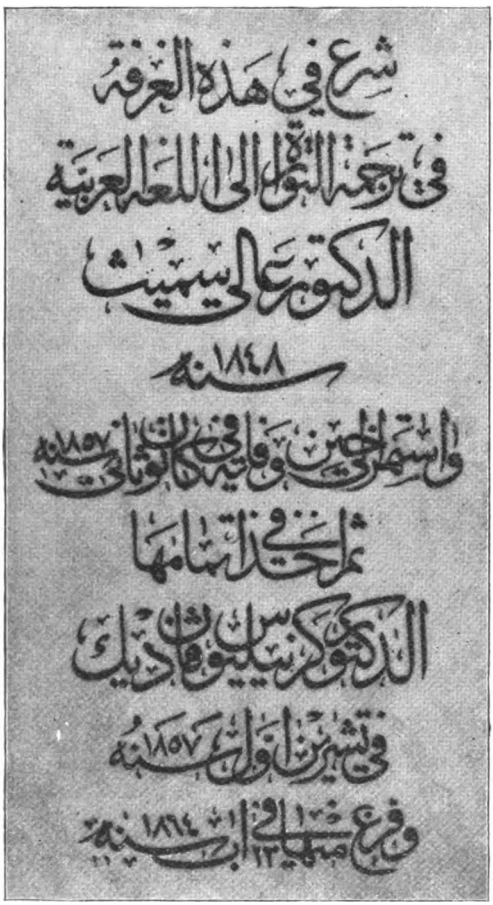
the government. I succeeded, however, in getting everything in good shape, but owing to inattention to her by the family where she was serving, pneumonia set in and I was obliged to bring her to my house in order to save her life. The Greek priest administered extreme unction and expected to bury her the next day. She was spared, and then she asked to hear the Gospel, and refused to have anything to do with the priest or her old religion, and now is a firm believer in the Gospel of Christ. So the Lord opens the way to the soul of a poor servant woman and brings her to Himself."



(*TRANSLATION.*)

In this Room
the Translation of the Bible into the
Arabic Language was begun
in 1848 by
Rev. Eli Smith, D. D.,
prosecuted by him until his death in
January, 1857.
It was then taken up in October,
1857, by Rev.
C. V. A. Van Dyck, M. D., D. D.
and completed by him August
23d, 1864.

The above Arabic inscription is upon a tablet placed in the wall of an upper room in Beirut. The building which contains the room is now a part of the Beirut Female Seminary. That little upper chamber was the place where for many years the translators of the Arabic Bible labored in their great task of giving the Word of God to the many millions who speak the Arabic language. During a recent visit to Syria, President Gilman, of Johns Hopkins University, was so impressed with the greatness and value of the work done in that little room that he requested the privilege of securing at

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his own expense a commemorative tablet to be placed in the wall. How could toil of brain and heart be more worthily expended than in giving in clear and true translation God's message to man? The difficulties and solemn responsibilities of such work have been fully felt by those who labored for many long years in such a language as the Arabic. They have their reward and it will eternally grow as forgiven souls taught by this Holy Word swell the chorus of praise to Redeeming Love.

We who have so long had our English Bible with its words of comfort in sorrow, of strength in weakness, its revelation of the Divine love and law, its infinite wealth of what the soul needs, can we imagine what life would be without it? In view of such a reflection we can the more deeply realize the intensity of the need felt by those who have gone to nations who had not the Bible and sought to give them the Gospel tidings. It is the consciousness of this need which has stimulated the labors of patient and scholarly men among missionaries in many lands.

The crowning gift rests with our God to bestow, even His Holy Spirit to flash heavenly light upon every line and into every heart.

M. P. D.

STATISTICS OF THE SYRIA MISSION.

I. EVANGELISTIC AND GENERAL MISSIONARY WORK.

	1876.		1886.		1887.		1888.		1889.		1890.	
American Missionaries, Men	13	28	14	37	13	34	13	35	14	36	15	39
American Missionaries, Women	15		23		21		22		22		24	
Native Syrian Laborers, Ordained pastors	3	120	4	179	4	171	4	201	4	201	4	205
Native Syrian Laborers, Licen. preachers	13		32		29		37		35		35	
Native Syrian Laborers, School teachers	96		131		125		153		155		160	
Native Syrian Laborers, Other helpers	8		12		13		7		7		6	
Stations	5		5		5		5		5		5	
Out-stations	60		86		91		89		89		86	
Churches	10		19		19		20		20		26	
Church buildings	24		31		31		31		31		31	
Added on profession during year	75		153		104		63		98		103	
Male church members	364	573	765	1440	798	1493	826	1534	873	1619	897	1658
Female church members	209		675		695		708		746		761	
Regular preaching places	61		92		85		94		94		82	
Average congregations	2,642		4,293		4,289		4,522		4 640		4,525	
Sabbath-schools	40		68		66		81		88		80	
Sabbath scholars	1,540		3,746		3,732		4,620		4,966		4,951	
Syrian Protest. community (within the field of Am. Pres. Miss.)	2,982		4,165		4,245		4,359		4.364		4,396	
Contributions of native churches	$1,252		$6,980		$8.114		$7,355		$7,767		$7,638	

II. EDUCATIONAL WORK.

	1876.		1886.		1887.		1888.		1889.		1890.	
College (Syrian Protestant)	1		1		1		1		1		1	
Medical school	1		1		1		1		1		1	
Pupils in college (including Medical Department)	106		165		175		197		222		199	
Theological seminary	1		1		1		1		1		1	
Pupils in seminary	7		7		6		6		7		7	
Boys' boarding-schools	1		3		3		2		2		2	
Pupils in boarding-schools	42		151		129		110		116		128	
Female seminaries	3		3		3		3		3		3	
Pupils in seminaries	89		119		143		167		143		131	
High schools	2		15		19		22		19		18	
Pupils in high schools	209		379		477		483		465		424	
Common schools	71		97		91		113		117		107	
Boys in common schools	2,031	2840	3,178	4505	3,016	4201	3,639	5272	3,420	5219	3,497	5337
Girls in common schools	819		1,327		1,185		1,633		1,799		1,840	
Total schools	80		121		125		141		142		130	
Total pupils	3,509		5,344		5,391		6,299		6,172		6,147	
Women in Bible classes	....		230		240		300		390		355	

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III. PRESS WORK: PRINTING AND DISTRIBUTION OF BIBLES, TRACTS, ETC.

	1876.	1886.	1887.	1888.	1889.	1890.
Bible House and Press Estab.:	1	1	1	1	1	1
Steam presses	3	4	4	4	4	4
Hand presses	2	6	6	6	6	6
Hydraulic press	1	1	1	1	1	1
Lithographic press	1	1	1	1	1	1
Type foundry, casting machines	1	2	3	3	3	3
Electrotype apparatus	1	1	1	1	1	1
Stereotype apparatus		1	1	1	1	1
Embossing presses	1	2	2	2	2	2
Hot rolling press		1	1	1	1	1
Press employés	44	50	45	48	45	43
Publications on press catalogue	207	336	346	380	404	461
Volumes printed during year	38,450	72,050	57,000	106,900	52,203	76,700
Pages printed during year	18,786,980	33,284,675	20,065,500	28,722,963	24,569,167	23,746,408
Of which pages of Scripture	4,277,500	19,331,750	11,117,000	18,045,000	12,038,918	14,217,500
Of which pages of tracts	232,000	1,702,500	1,671,100	1,586,100	2,803,815	1,582,800
Total pages from the beginning	159,810,300	345,026,716	365,112,219	393,835,187	418,404,354	442,150,757
*Scriptures distributed during the year	5,641	15,571	21,484	26,848	24,310	31,257
†Other books and tracts sold and distributed	25,721	63,311	223,649	76,198	299,090	71,463
Copies of publications of all kinds issued during year	.....	372,710	284,450	328,550	321,854	200,000

IV. MEDICAL WORK AT ST. JOHN'S HOSPITAL.

The physicians of the Medical Department of the Syrian Protestant College have been appointed by the Order of St. John in Berlin as the medical attendants of the "Johanniter Hospital" in Beirut. This most interesting charity, supported by the above-mentioned order and served also by the Deaconesses of Kaiserswerth, has received during the past years:

	1876.	1886.	1887.	1888.	1889.	1890.
Indoor patients	537	465	440	491	446	481
Patients treated in polyclinic	9,162	7,126	7,628	8,390	9,470	8,837
Total of days of treatment	17,500	13,146	11,842	11,953	14,168	15,429

* These figures represent the copies of Scriptures sold and sent out from our mission press to private purchasers and to our own and other missions and to Bible Society agencies for further distribution.

† The distribution has been by the various missions among Arabic-speaking peoples, and the American and British Bible and Tract Societies.

A SIDONIAN DECADE.

REV. GEORGE A. FORD.

In more than one respect the past decade will leave its mark in the history of the Station. By the blessing of the Holy Spirit 382 new members have been added to the churches *upon confession of faith*, besides seven by letter. This increase has given rise to the organization of seven new churches, by subdivision, and the goodly number of eleven churches gave rise in turn to the organization of the Sidon Presbytery. This first Syrian Presbytery has had its vicissitudes, intensified by its standing so long alone, and it has lately failed to meet, through a combination of causes; but we expect that the recent action of the Mission investing it with the new office of apportioning the appropriations among the eleven churches, and laying out the evangelistic and educational work in these centres, will give it new life and dignity, and aid greatly the success of the work, especially by developing the theory and practice of self-support among the native churches and schools.

In education, and particularly in what we call higher education, the decade has been a fruitful one. There has been a *large* increase in the number of college pupils from the Station, and in the amounts paid by parents to this department. The academy has grown up at Sidon and has flourished, especially in that which is of the first importance, the number of conversions and the spiritual tone

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among the pupils. The academy is highly favored in its large new building. The interesting statistics of this institution have been given so often and so recently that there is no occasion to repeat them.

The period under review has also been marked by extensive enlargement in the material equipment of the station. If stone and mortar are a means of grace in mission work, we have much reason to be encouraged by what the Lord has lately done for us in this direction. We have 5 new buildings, 4 tile roofs on old buildings, 5 extensions of old buildings, 9 new belfries and 7 new church bells, of which there were before in the station, but 4, We must still soon have help to rebuild the Rasheya church besides minor repairs in other places. It is comforting to think that the time and money spent upon this increase of material aids to the work, will leave the workers so much more at liberty hereafter and so much better equipped for the chief aim of us all, the distinctively spiritual work.

In seeking to compare the condition of our field in the 2 years 1880 and 1890, the statistical tables must not be followed too confidingly. Strict uniformity of detail in computing statistics we have not been able to attain, and our tables have themselves been changed within this period. So we have taken, for greater fairness, the average of the 3 years 1878-9-80, and that of 1888-9-90, for comparison, with the following results:

Our missionaries have increased from 3 to 5, and native helpers from 28 to 42. Twenty preaching places are now 25 and 11 Sunday-schools are 18. The congregations (average) in the former, from being 650 have become 1,520, and the scholars in the latter, from 350 to 950.

The 4 churches with 188 members, are now 11, with 512 members; an annual average of 39 (a total of 390), having been gathered in, all but 7 or 8 on "confession of faith," while the *net* gain is 324, more than 2¾-fold.

The 840 Protestants have become 1,580, a gain of 700, and the 18 common schools with 1,000 pupils, have grown to 24 with 1,500 pupils. The annual gifts for benevolence have changed from $161 to $379, and those for "higher education," which were almost *nil* in 1878-80, reached in 1888-90 the sum of $900.

We are painfully conscious of the comparative lukewarmness of ourselves and the churches under our care. We are greatly dissatisfied with past or present status or results; but we are none the less profoundly grateful to the "Giver of every good and every perfect gift," that He has stood by us, helping our infirmities, and that He has, in some measure, at least, glorified His great and holy name. And we are *sure*, since He is on the throne, that when another decade in the history of this station is reviewed, the record will far surpass the present one in its chronicles of the manifestation of His saving power.

[We learn from Rev. W. K. Eddy, recently arrived from Sidon, that the meeting of the Sidon Presbytery held in August of this year, was one of unusual interest. For the first time the native helpers and elders shared in the responsibility of deciding upon the location of preachers and teachers, the amount of the salaries and the details of the mission work as planned for the eleven organized churches of the station. The harmony of the meeting and executive ability shown, were most gratifying.—*Ed.*]

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FLASHES OF LIGHT IN DARK ARABIA.

The following journal is written by a young Syrian convert from Mohammedanism, who is doing evangelistic work in Southern Arabia under the auspices of "The Arabian Mission," whose headquarters are at Aden. He is a bright and devoted youth, who was converted to Christianity in one of our Mission schools in Syria, and by a remarkable coincidence of Providence was ready with his heart full of ardent zeal and humble consecration to engage in work among Moslems just as the new Arabian Mission was looking about for some native agents who were prepared to face the hardships of a campaign to open the door of the Gospel into the hitherto inaccessible fastnesses of Arabia. We publish this simple story of a recent tour along the inhospitable coast of Southern Arabia as a greeting from the heart of a native convert to our churches and as an illustration of what the Church may hope for in the line of devotion and sacrifice from those who are called of God to do a work among their countrymen. Rev. Mr. Zweemer, with his associate, Rev. Mr. Cantine, are two American missionaries who have recently gone to Aden to open "The Arabian Mission."

JOURNAL OF A MISSIONARY TOUR FROM ADEN, ARABIA, ALONG THE COAST TO BENDER EL MAKULLAH.

BY REV. MR. ZWEEMER AND A YOUNG NATIVE SYRIAN EVANGELIST.

[Written in Arabic and sent to Rev. H. H. Jessup, D.D., of Beirut, Syria.]

May 20, 1891.

"*Our Blessed Journey to Bender el Makullah.*"

"And they departed and went through the towns, preaching the gospel and healing everywhere."
—*Luke ix*, 6.

After trusting in God and asking the aid of His Holy Spirit, I set out with my beloved and zealous brother, Mr. Zweemer, from Aden, on Saturday, March 21, 1891, at half-past four o'clock of the night. We sailed in a sloop sixty feet in length, intending to journey to Bender el Makullah.

On the 23d we began to make the acquaintance of the sailors, the captain and the passengers, and came to be on friendly terms with them all, and tried to draw their hearts to us personally.

On the 24th love sprang up in their hearts, and they showed it plainly to us. We then spoke to them kindly and freely about the gospel, in such a way as to prevent their being shocked or repelled; so that they bought two Bibles. We showed them the divine authority and inspiration of the gospel, bringing proofs from the Koran, and they bought the books with all joy.

On Wednesday, the 25th, I read to the men a portion of the gospel, using the loud musical intoning with which the Moslems read the Koran. This tone is called "Tejweed." They listened with rapt attention and delight, and whenever I paused they shouted to me to go on.

At evening we passed Aram. On Thursday, the 26th, I took a portion of the sailors and Mr. Zweemer the rest, and we spoke to them of the plan of salvation; of the prophecies of the prophets of the coming of our Saviour to the world, and we told them plainly that we are Christians and worship God (be he praised and exalted!), the Creator of the heavens and the earth, until it was made clear to them that Christians are not infidels. At the end of every sentence they responded, "Zein, zein, Wallah, zein laissoob kiffar,"—"Fine, fine, by the name of Allah, fine. They are not infidels."

As we sailed along the coast we saw numerous mountains to the north, far greener than the mountains of Aden. We asked whether there were men living on them, and the reply was, "They are like the sands which cannot be counted or numbered, and they are ruled by many Sultans who are at perpetual war, and peace is only secured at length by the aid of the Kadis (judges). The water is chiefly rain water, and fountains of living water are scarce."

At evening we passed Mokatin, and on Friday, the 27th, we were at Hur, a little hamlet, and saw a mountain white as snow, called Zooz Jik Akazim, in which men are said to be as plentiful as locusts. In front of this mountain is a litoral called Jird Takhumah. We then saw Sheikha Harba, Rida and Jaal, names of plains thinly inhabited. On Saturday, the 28th, we were at Arkah, the town of Sheikh Abder Rahman Badas and the site of his

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tomb. The Arabs regard him as one of the holy saints. Two of the people came to us and we asked them, "Do you know the Injeel (gospel)? Have you heard about the Messiah?" They replied, "*We have never heard of the Messiah, nor do we know what the gospel is.*" We then told them briefly about Christ and the gospel and salvation and many other things. They listened with deep interest.

On Sunday, the 29th, we reached Ghubt el Ain, and on Monday, the 30th, we reached Belhaf, the destination of our ship and passengers. We bade good-bye to the sailors and captain very affectionately and sold them six Arabic Testaments, they paying the price. We then entered Belhaf, a little village, a market for goods landed here for Arabs in the interior. It has neither water nor vegetation, indeed, nothing but a fortress and houses of straw. The people are like stones. They do not like strangers and will not give them even water without money. At times they will not give food or drink even for money. While we were there, there were four Sultans and their Bedouin in town. Our brother, Mr. Zweemer, gave medicine to ten sick people and asked for a little coffee or milk. But why speak to one who is lifeless? I then told the Sultan about the Bedouin in Syria, how the very poor among them entertain every stranger that comes and how they give him food and drink and the best they have, with other remarks intended to appeal to their self-respect and sense of shame. But alas! it all went for nothing. One of the Sultans who was sick sent for Mr. Zweemer, and when Mr. Zweemer asked him for a little "leben" (sour milk), promising to give him medicine without charge, as he did to the others, the Sultan said he would dispense with both healing and medicine sooner than give one cent's worth of leben.

After much tribulation we reached Beer Ali, a little village with excellent water, and a people somewhat better than those of Belhaf, for they helped us in preparing food and offered us a place to sleep in, but with many thanks we declined and slept in the boat.

At dawn on the 1st of April we left Beer Ali, and in the morning saw Mejdaha, a litle village of ten houses and a spring of water. On our course we saw numerous islands, and, on rounding them, the wind rose and the waves dashed over us on every side, the boat pitching and rolling until we and our books and clothing, and the sail and the sailors were drenched. We shivered in the biting cold, and four or six times death stared us in the face. We were in a sad case, and protected ourselves with prayer and supplication, and singing praise to God, that He would look upon us in compassion. My brother, Mr. Zweemer, comforted me by recalling the sufferings of Christ, and I comforted him with the prison and the sufferings of the Apostles.

At length after great weariness and cold and hunger and thirst we returned to Beer Ali. There we found at anchor a large vessel bound for El Makullah.

On Wednesday evening, April 1st, we set sail. We at once made friends with the captain, his sailors and company. They were forty in number, and when the morning dawned of the 2d, all who were sick and ailing thronged around Mr. Zweemer, and all who wanted books crowded around me, especially when I had proved to them from the Koran that the Tourah and the Enjeel are the books of God. They accepted the proofs and agreed that they were indeed from God, and in two days they had purchased *thirty Bibles and Testaments.* I spoke to them openly of the salvation in Christ and they listened attentively, saying to one another, "Of a truth these are good men and their doctrine is light upon light." When we prayed at morning and evening and at our meals, we spoke in a loud voice so that all could hear, and they listened in silence and were filled with wonder. Before prayer I always read a portion from the gospels in the "Tejweed" tone used in reading the Koran. This caused them great delight and drew them nearer and nearer to us.

On Friday, April 3d, two of them came to me and asked me to write out for them prayers for morning and evening and before meals. I did so at once and wrote for each one of them a prayer for morning and evening and for use before eating. These prayers contained a petition that God would enlighten their hearts that they might know Him truly more and more, and that He would send His Holy Spirit, His grace and His word, and implant them in their hearts. I also wrote in them the Lord's Prayer and various spiritual expressions, closing by asking an answer from God in honor of the Son of His love, the Lord Jesus Christ. These were written in a style which the Moslems admire, and when I read them to them they rejoiced exceedingly and thanked me for writing the prayers. I then offered prayer to God, praising Him for His mercies and for helping us in proclaiming the glad tidings of salvation.

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On Saturday morning, April 4th, we reached Bender el Makullah, our destination. We bade farewell to the captain and his company with all affection, and they renewedly entreated us to come to their city of Muscat, and we promised to come if the Spirit should permit. They were deeply affected and so were we at our parting, and we bade them God-speed with all joy in our hearts.

On landing we went to the Sultan, and he gave us a house for a lodging during our stay.

At noon the people began to come to us. I told them that Mr. Zweemer would give them medicine freely for the love of God, and that I would sell them books at a very low rate. The sick then came and Mr. Z. gave them medicine and I sold them books. On Sunday, April 5th, a company of boys came and took books, and when they went to their teacher he was greatly enraged, telling them to burn the books and buy no more. When the news reached me I sent for the teacher, and he came, bringing with him another teacher and a third man. When they were seated, I saluted them cordially, and said, "O honored teachers, I have called you to take counsel and ask you about a very important matter, and to tell you something new. If you find it to be true, help me to carry it out. If it be not true, teach me a better way, and if it be a true way I will be very much obliged to you." They replied, "Speak, and we are your hearers." I thanked them for their kindness, and in the first place read them from the Koran in the tone of the "tejweed," and they were astonished at my knowing the "tejweed," and seemed delighted with my reading. When I finished I said to them, "My father and my grandfather and great-grandfather were all of them Mussulmen. My father has performed the Mecca pilgrimage three times, and my brothers have all been on the pilgrimage, and I am not an infidel. I read the Tourah and the Enjeel, and believe in all that they say, and walk according to their Divine commandments, for the Koran commands me to read them with reverence and regard, and confirms their Divine inspiration, and if I do not read them I violate the command of God, be He praised and exalted!" I then opened the Koran, in proof of my words, and read to them four passages which enjoin the reading of the Bible. Then I said, "Does this Koran speak truth or falsehood?" They said, "Allah forbid that it should speak falsehood." I said, "Are my words true?" They replied, "Yes, there is no doubt of it." "Then," said I, "why did you forbid the boys buying the books?" They said, "We did not," and denied it absolutely. I then said, "You should buy the books if my words are true." They said, "We certainly will after hearing the proofs you have given us." From that day the boys thronged around me and bought the Scriptures. The Moslems became very fond of me, and invited me to act as "muezzin" and call to prayer from the minaret, but I excused myself, telling them that I, by the grace of God, am a Christian. They continued to visit me, and I taught them as the Holy Spirit taught me to speak.

On Monday, the 6th, Mr. Zweemer went to the house of a man who was very ill, near to death, with dropsy of the abdomen. Mr. Z. drew off the water, to the great relief of the patient. I then kneeled with Mr. Z. by the sick man's feet, and I prayed to God, asking that he would answer us in honor of the Son of His love, the Lord Jesus Christ. The women, men and children who had assembled all responded "Amen" at the end of every sentence of my prayer. They bought a Bible and received it with joy and we went forth thanking God. In every place and in every house which we entered we read the Lord's Prayer with the "Tejweed" and sang hymns, and they rejoiced and at the close responded with us, Amen. El Makullah is a large town, finely paved and with many large houses four and five stories high and very well built. On the right of the town are multitudes of Bedouin tents. There is a well of sulphur water and another of excellent sweet water. Vegetables are brought from the interior and are abundant and cheap. The cultivated district is small owing to its being crowded by the mountains. The population is about seven thousand or more. There are mosques, but neither Jews nor Christians, so we were a wonder to them. A steamer calls three times a year and sailing craft are numerous. There are sheep and cattle, camels and donkeys and nearly everything. A little girl will wear in her ears as many as twenty rings, in her nose three, on her ankles two anklets of silver and on her neck six strings of beads. They have many customs which it is not our province to describe. There are a few Hindoos to whom I went and sold Bibles.

On Tuesday, April 7th, at evening, we took ship for Aden, promising the people that we would come again.

On Thursday morning, the 9th, we spoke to the sailors. They disputed warmly and we answered them from the Koran. They were amazed at our

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knowing the Koran and were at once convinced by the proofs which we brought from it. We planted a Bible among them and every day we spoke with them until they began to love us and said, "We can only yield assent to everything you say." We prayed always so that they could hear and understand.

At length on Saturday, April 11th, we reached Aden in peace and found our brother, Mr. Cantine, in health.

We have planted in the Lord's vineyard in this blessed journey, one hundred and ten copies of the Arabic Scriptures. Eight remained over, which I have sold in Aden. We pray the Lord of the vineyard that He will cause these plants to grow and bring great benefit and good fruit to the honor of our compassionate Redeemer, the Lord Jesus Christ.

Mr. Zweemer administered medicine to one hundred and one sick persons, the most of whom were benefited. May they gain perfect health by the permission of God, that His name may be glorified. Praise to His holy name forever and ever. Amen.

* * * * * *

MISSION WORK IN MT. LEBANON.—The members of the Syria missions whose homes are in the coast cities—Tyre, Sidon, Beirut and Tripoli—could not safely remain in those cities during the hot months of summer. Happily the higher and healthier localities of Mt. Lebanon are accessible, and they usually occupy houses in some of the mountain villages. But they find there plenty of missionary work no less important than that on the plain. From a private letter of a lady missionary her correspondent permits us to make the following extracts:

Last Sabbath, after dinner, I took my Bible and hymn book and went up to read to some of my sick people. As I was returning to the house people along the way urged me to come in and visit them. To one group I said, "Not to-day, I only go to see sick people on Sunday, I will come to you some other day." One bright woman spoke up quickly and said—"But our *souls* are sick." "In that case," said I, "I have medicine for you," and held up my Bible. So I went in and they gathered round, and listened attentively while I read and talked to them, and they asked many eager questions that show that they do think about these things.—I was asked in all along the line and stopped in five houses before I reached home, at dusk.—Another day I was coming by the "tannour," or oven, where the women were making bread. They insisted on my coming in and gave me a nice fresh "loaf" to eat—and listened eagerly to the story of Christ, the Bread of Life.

The people here are very simple, but much more receptive than the city people. We are welcomed in nearly every house, but *all* of them have such ample "forgettories" that it requires great patience and perseverance to teach them.

Myrta, is the one of my consumptives that is nearest the entering in. Her sister, Sabat, is not far behind her, and another, Sara, may live a year or more. They are all young girls, and brides. Myrta is about seventeen and has been married two years and a half. Her husband tired of a sick wife and sent her home to her mother, a poor widow. It has been so hard for her to grasp the truth, but it does seem, at last, as if she were trusting in Jesus. She has learned the 23d Psalm, and says it over in the night when she cannot sleep.

Yesterday as I rose to come away, she grasped my hand and said, "Oh, please don't leave me, when you are here I feel so happy, but when you go, I am so afraid Christ will not accept me. I have sinned so much, but nobody ever told me any better." I said to her, "Dear Myrta, God knows that. He knows all about you and He is merciful." She seemed cheered and I soon left her. I feel very sorry to go down to the city and leave her altogether.

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THE PRESIDENTS OF LAFAYETTE COLLEGE.

1. Dr. George Junkin, 1832–41, and 1844–48; 2. Dr. John W. Yeomans, 1841–44; 3. Dr. C. W. Nassau, 1849–50; 4. Dr. Daniel V. McLean, 1850–57; 5. Dr. George Wilson McPhail, 1858–63; 6. Dr. William C. Cattell, 1863–83; 7. Dr. James H. Mason Knox, 1883–90; 8. Dr. Traill Green, 1890–91; 9. Dr. Ethelbert D. Warfield, 1891.

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CONTRIBUTED ARTICLES.

LAFAYETTE COLLEGE.

PROF. W. B. OWEN, PH.D.

At the last commencement at Lafayette a pleasant chain of reminiscences was started by the coming of the President-elect, Dr. Ethelbert D. Warfield, from Miami University, Ohio, to be a guest on the occasion. The older graduates remembered that Dr. Junkin also came from Miami in 1844, to resume the Presidency of Lafayette; and there was rich post-prandial material derived from the fact that he came with all his belongings, arriving in a Durham boat—a weary journey of many days; while the new President came in a palace car, rolled across to us in as many hours. Such is the change of a few years. Easton was then a town of some twenty-five hundred inhabitants; now it is a beautiful city of nearly twenty thousand. Then it took two days to go to New York; now you can go in two hours, at any time of day, and take your choice between three or four different lines of railway.

There were also other and notable links of the past at this commencement. Dr. Cattell was present and kindled the old fires of enthusiasm, so characteristic of the period of his presidency from 1863 to 1883. But that is comparatively modern.

There was the semi-centennial reunion of the class of 1840, a diminishing circle, yet large enough to give fame and glory to any institution: Hon. Augustus G. Richey, Col. William Dorris, Dr. William Henry Green, Dr. Charles Elliott, and Dr. Thomas C. Porter. Then here was the class of 1891, sixty-three members, among whom were some grandsons of the earlier students—for Lafayette is getting on in years.

It was in the autumn of 1824 that our land, from the river to the gulf, was ringing with notes of welcome to the illustrious patriot, LAFAYETTE, who, in that year, revisited the scenes of his earlier struggles in behalf of the colonies. It was soon after his triumphal progress through the land—more exactly, on the 27th of December, 1824—that the first steps were taken to establish a college at Easton. Other preliminaries being disposed of, they resolved "that, as a testimony of respect for the talents, virtues and signal service of General Lafayette in the great cause of freedom, the institution be named Lafayette College."

After securing a charter a local habitation was added to the name, a president was chosen, and the infant institution began to gather in its classes in 1832.

The aim of the originators, among whom Hon. James Madison Porter, Col. Thomas McKeen, Hon. Joel Jones and Jacob Wagner were prominent, was to found an institution which should be devoted mainly to instruction in science and the usual branches of classical learning; but where students should also be trained in military tactics, civil engineering and the use of the modern languages, especially the German and English. Few institutions have been started out with so rich an endowment of ideas. Its growth throughout has been in directions early outlined,—for the most part simply the legitimate development of germs planted by the founders.

The introduction of military engineering and tactics was not unnatural to men about whom the memory of the old wars still clung; but the ministry of peace prevailed; the military feature was early abandoned, and the college has been practically from the first the scene of academical pursuits—a community of scholars quietly working out the problems of civil and industrial life.

In the mention of other special features, as the natural sciences, civil engineering,

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the English and other modern languages, the words of the founders are significant in view of the more recently developed scientific courses, the ample provisions made for technical training, and the excellent course in English philology for which Lafayette has now long been famous.

Nor did they exhibit less wisdom and foresight in the location. Ease of access from those parts of the state which the college was originally designed to benefit, the abundance and cheapness of the means of living, together with the beauty and healthfulness of the situation and its excellence as a field for botanical and mineralogical research, were the main points favorable to Easton. Students now come from all over the Union, and, as if to adjust its relations to this larger sphere of patronage, the city has become an important point on the great highways of travel between New York and the West and North-west; while the immense deposits of coal, iron and slate in the Lehigh region, and the more recent development of these resources have made Easton an industrial centre, presenting rare facilities for the pursuit of the technical and practical branches now embraced in the courses of study.

The early history was marked by several experiments in education. One was a plan by which the students might maintain themselves wholly or in part, by manual labor. There was a farm and work shops; and scattered mulberry trees on the margins of the campus still remain to remind of the effort to introduce the culture of the silk worm. Another was an adjunct training school for teachers; a feature out of which grew the normal school system of Pennsylvania. There was also in the early days a chair of jurisprudence, and the catalogues from year to year registered lists of names under the head of "law students." Gradually, however, the college settled back into the usual curriculum of classical education.

Grateful mention should be made of the character and labors of the first president, Rev. George Junkin, D. D. No man could have been found better fitted to carry an institution through the struggles which Lafayette had to encounter. Magnanimous, self-sacrificing, tender in his affections, but strong in will and force of character. "A man of genius," as Dr. Breed said of him, "with all the force, fire and originality of true genius," gifted too with a special religious purpose in his educational work and signal ability as a scholar, Dr. Junkin left a profound impression upon the college as well as in the church. He gathered strong men about him in the faculty, Prof. Charles F. McCay, Dr. Samuel D. Gross, Dr. Traill Green, Hon. Washington McCartney, Hon. James Madison Porter, Rev. Frederick A. Ranch, Rev. James C. Moffat and Prof. James H. Coffin. Such men set high the standard of professorial work and have left a rich legacy of fame and influence to the college and the world.

Dr. Junkin's presidency continued—with a break from 1841 to 1844 during which time the college was under the executive care of Rev. John W. Yeomans, D. D.—until 1848. The succession of presidents since Dr. Junkin's final resignation has been: Dr. C. W. Nassau, 1849–50; Dr. Daniel V. McLean, 1850–57; Dr. George Wilson McPhail, 1858–63; Dr. Willam C. Cattell, 1863–83; Dr. James H. Mason Knox, 1883–90; Acting President Dr. Traill Green, 1890–91; Dr. Ethelbert D. Warfield, 1891.

Like most institutions of the kind where the tuition is reduced to a mere nominal fee, the college at times felt severely the want of financial support. The state did but little for it; there were, in that comparatively primitive time, no great fortunes in the locality seeking channels of

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benevolent use. Friends the college had, in great numbers, but their contributions came in sums so small that the authorities were more than once brought to extreme perplexity if not to despair. To the proposition however—once actually made—to abandon the enterprise, Dr. Archibald Alexander replied: "*It must not be.*" Others eminent in the Presbyterian church added words of encouragement—Dr. Charles Hodge, Dr. John Breckenridge, men who appreciated the importance of the college as a training school for the church. How wise their counsels were, may be seen from the fact that before the inauguration of the scientific department more than half the graduates entered the gospel ministry. In 1850, it was brought into formal connection with the Synod of Philadelphia, and in the administration of President McLean a vigorous effort was made, and with some success, to raise an endowment fund of $100,000 by the sale of scholarships.

But more woes were to follow. Hard times came on and many of the subscriptions were not paid. The remarkable growth of recent years dates back to the sixties, under the administration of President Cattell, and followed a period of depression unprecedented in the history of the institution. To add to the financial embarrassment, the students went to the war in considerable numbers, especially when General Lee invaded Pennsylvania. There were not seniors enough left for a commencement in 1863, and the whole number on the rolls had fallen from 106, in 1856, to 39.

With the inauguration of Dr. Cattell in 1863, Lafayette felt a new thrill of hope and the tide turned. New friends came with the new president, notably among them Mr. Ario Pardee, who began his benefactions in 1864, with a gift of $20,000, the largest sum at that time ever given by one person to any similar institution in Pennsylvania. This, however, was but a beginning. Gift followed upon gift from Mr. Pardee, in funds and buildings and apparatus, until the authorities were enabled to announce four entire new courses of instruction now known as the "Pardee Scientific Department" of the college. Other friends followed rapidly with various forms of benefaction, William Adamson, Thomas Beaver, George B. Markle, John Welles Hollenback, John I. Blair, Dr. Traill Green, C. D. Wood, Charles O. Baird and many others.

A few years made great changes on Lafayette heights. The grounds were enlarged and improved so that "lovely Lafayette," as Dr. Junkin so happily called it, has become more and more lovely from year to year. Rev. Joseph Cook, on one of his visits, remarked to the boys: "It is a liberal education to be here and look around you."

New buildings arose—an astronomical observatory, a chemical hall and laboratory, residences for professors, six additional dormitories, a reading room, a chapel, a gymnasium, and the crowning structure of the whole group, Pardee Hall, a building in its extent and the beauty of its architectural design, as well as in its equipment for scientific instruction, second to none of the kind in the whole country.

During a period of fifteen years Lafayette leaped forward to the front rank of American colleges, a position which she has evenly held under the wise administration of President Knox just closed.

The last annual catalogue registers 319 students, a faculty of 26 members, and describes courses of study leading to seven different degrees. These include: I. Three courses of general culture; 1, the Classical; 2, the General Scientific; 3, the Latin Scientific. II. Four Technical courses; 1, in Engineering, Civil, Topographical and Mechanical; 2, in Mining

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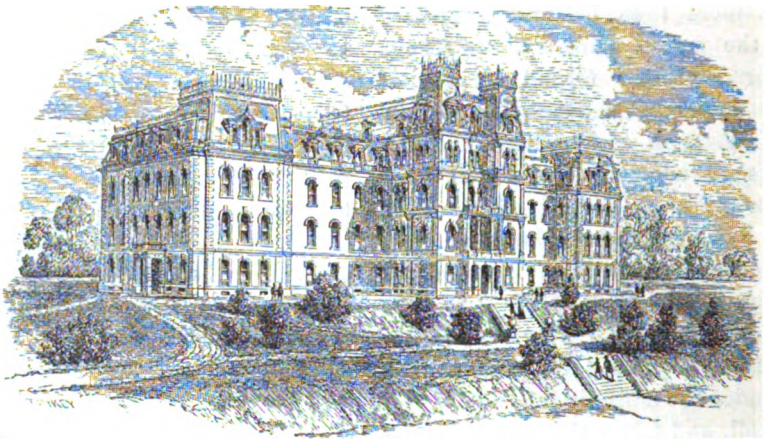
and Metallurgy: 3, in Analytical Chemistry; 4, in Electrical Engineering.

There are also graduate courses for those who wish to pursue advanced studies in various departments.

The methods of instruction exhibit corresponding development. There is constant illustration and manipulation. The coal fields, ore beds and iron furnaces are near at hand, and every resource of civil engineering in its practical applications is displayed almost within sight of the campus. There are open fields for the botanist and the surveyor; laboratories for the physicist, the mechanic, the chemist, the electrician, the assayer; book tables and working libraries for the linguist, the critic, the historian, and the philosopher. All study is accompanied by exercises of practice or research.



PARDEE HALL

The college has been a pioneer in making provision for the philological study of the Anglo-Saxon and English, having established the course as early as 1857, and has won great renown at home and abroad by the labors of Dr. Francis A. March in this department. The English language is associated with Comparative Philology, and thus made the center of linguistic study. "The studies of a philological character carried on at Lafayette College," says the London *Athenæum*, "are not surpassed in thoroughness by those which we are accustomed to associate with German universities."

As the best reward of faithful work, the professors constantly receive, from medical colleges, theological seminaries and universities, assurances of the good training of Lafayette students, their manliness and their readiness for the severer tests of professional study. The same testimony as to the manly character and thorough training of the students in the scientific and technical courses comes from those who have secured their services. The graduates from the Technical Department are always in demand. At a recent alumni reunion held in Philadelphia, Professor March, referring to the "laboratories crowded from top to bottom of the Chemical Hall," adds that Prof. Hart "is training chemists so good that the demand for his graduates is greater than the supply."

And right here some note should be made of the influences that promote the culture of individual character. Whether it is the comparative freedom from temptations to idleness, extravagance and dissi-

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pation, or the spirit of the place and the wholesome moral sentiment which prevails among the students, there seems to be in the very air of Lafayette a tonic, stimulating not only to scholarly effort, but to manliness and the temper that gives men a serious purpose in study.

Doubtless it is due in large measure to the religious life of the college—the prevalence of a sturdy Christian belief. "There is no doubting of the Bible," says Donald G. Mitchell, "or any giving to it a courteous and reverent forgetting."* The college is Presbyterian in its traditions, but not sectarian in any narrow or exclusive sense, and in other respects as free as is consistent with that judicious vigilance which should prevail in a Christian institution. The students regularly attend morning prayers, go to church on Sunday, hold daily voluntary devotional meetings, and organize freely for Sunday-school and mission work in the vicinity.

The hour of morning prayers is not five o'clock as in the olden time, but at a quarter before eight. These devotions on the Sabbath are followed by brief voluntary class prayer meetings. In the earlier days the five o'clock Sabbath service was followed by a bible class, upon which attendance was required. "This exercise," says the annual report of 1837, "generally occupies an hour. It is exegetical, didactic, polemic and practical." Little wonder that religious exercises have been unpopular!

At a recent alumni reunion Professor March, speaking of the fact that much of the talk against college prayers is a survival from the hardships of the old times, goes on to say of our present customs:

"It is certainly a pleasant sight to see our college now, bathed and breakfasted and ready for recitations, gathering at morning prayers. * * * * The college campus with its hundred paths all leading to the college chapel, the hundreds of young men rejoicing in their strength, and rejoicing in the morning and in nature around them, and gathering to offer a morning tribute of thanks and praise to the giver of all good, and to ask him for stout hearts and clear heads for the labors of the day, and for the scholar's blessing, the pure heart that shall see God—it is a sight worth seeing. It is impossible to believe that it can be a burden to any.

I have seen many generations of college students grow up and pass through life. I have known hundreds of them well, and I am fully satisfied that the habit of attendance on religious exercises in college has been a most powerful influence for good. I believe in it still- I trust it still. The laws of habit are not outgrown, nor the compulsive power of truth. When I meet a Lafayette man, whether in the pulpit, or at the bar, a doctor, a teacher, a journalist, an engineer, I hope to find him a leader among men, I hope to find that he wears still some grace won from the humanities, the fair humanities of Greece and Rome and the golden days of Queen Elizabeth. But I expect, I trust, that I shall find him to be a better man for going regularly to prayers and church. And that, after all, is the proper work of a college, to make Christian men of sound culture."

Lafayette has a creditable representation in the fields of literature and science, and a goodly list of her Alumni have become eminent in professional life. Of her lawyers 33 are or have been judges; 61 members of Congress or of the Legislature; of professors and teachers there are 265; editors, 62; physicians, 341; in the technical professions, 509; and 31 of her 520 ministers have been foreign missionaries.

And now with the auspicious opening of a new administration, with Easton's people, the Alumni, and all friends of the college, far and near, rallying around Dr. Warfield, every face is bright with hope and every pulse beats strong with the new life so full of promise for the "greater Lafayette" of the future.

*In an article upon Lafayette College printed in *Scribner's Magazine*, December, 1876.

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NOTES ON THE SYNODS.

WILLIAM IRVIN, D. D.

THE SYNOD OF SOUTH DAKOTA met in the Presbyterian Church of Huron, S. D., on Thursday, Oct. 1. A convention in the interest of home and foreign missions, which had been arranged in accordance with the recommendation of General Assembly, opened at 2.30 P. M., and included the evening session, with which the regular meeting of Synod began. The Rev. W. M. Blackburn, D.D., President of Pierre University, and the Rev. John P. Williamson, D.D., foreign missionary at the Yankton Agency, presided at the afternoon and evening meetings. The afternoon session opened with a bright and stirring appeal for greater home mission activity from Rev. D. M. Butt, one of young twin brothers, D. M. and J. S. Butt, who came together to Dakota a few years ago, and have done right good service at Britton and Groton. This was followed by addresses from the Secretary of the Home Board, Rev. Dr. Wilson Phraner representing the Foreign Board, and several members of Synod. In the evening, Dr. Phraner occupied the time of the usual opening sermon with a most interesting and effective presentation of foreign missions, as seen by him in his recent journey around the world. He was followed by the Secretary of the Home Board, and by Dr. Williamson and others. Interesting reports from the Synodical Committees of Home and Foreign Missions and the Ladies' Synodical Societies were also presented. Altogether, these two great interests were amply entertained and emphasized by Synod.

This Synod includes five presbyteries—Aberdeen, Black Hills, Central Dakota, Dakota and Southern Dakota—with 86 ministers, 126 churches and 4,480 members. The home missionaries number 81. The self-supporting churches are as yet few and far between. The Board expended in this state last year for the support of ministers $29,323, rather less than the previous year, and received in contributions from the churches $1,180, ten per cent. advance on the year before. The membership has increased during the year nearly twenty per cent. The bounteous harvest has brightened up everything. Artesian wells are being multiplied in a belt of country some thirty-five miles wide, including Huron, reaching an abundant flow of good water at 950 feet. One was in process of boring near the church, and the operation was curious and interesting. We were told of a farm thus irrigated which had produced this year fifty-three bushels of wheat to the acre, or double what is generally considered a handsome yield from unirrigated land.

The difficulty of attendance on some of these sparse western synods in large areas was illustrated by the fact that Rev. W. S. Peterson, for many years a zealous and successful laborer in the southern part of the state, and who was the only commissioner present from Black Hills Presbytery, had travelled 800 miles to reach the meeting, at a cost almost prohibitory.

Several Indian brethren were present and addressed the Synod—Rev. John Eastman, Rev. John Flute, Rev. Daniel Renville and others—some speaking in English, and others using their native Dakota, interpreted by Dr. Williamson. There are in the Synod sixteen Indian churches, with 1,058 communicants. There are also four German and two Bohemian churches, aggregating 206 communicants. Only the money is needed, with God's blessing, for great enlargement of all the Synod's hopeful work.

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The Rev. H. P. Carson, D. D., made a very satisfactory report on the home mission work of the year, and was heartily re-elected Synodical Missionary.

THE SYNOD OF NORTH DAKOTA met at Grafton on October 8. A journey thither took one near the border, and within 45 miles of Winnepeg and through the far-famed Red River Valley, dotted as far as the eye could reach with the shocks and stacks of its unprecedented wheat harvest, with here and there a blazing straw-heap or a mighty steam-thresher at its welcome work. It was pleasant to think, as the train sped on through that wealth of golden grain, of the rich recompense at last realized for years of baffled toil and weary waiting. So vast was the yield that laborers enough could not be obtained to gather it fully in proper time—a vivid illustration of the Master's word.

The three Presbyteries, Bismarck, Fargo and Pembina, were well represented. The work of the session had been thoroughly and carefully pre-arranged. The papers and speeches furnished notable demonstration of the ability of the members. The Synod has rapidly developed life and power during its short history of seven years in spite of an unusually hard experience. No field in all the land has had sorer or more continuous trials. Churches by the dozen have been depleted by removals and lost the ministers they could no longer support. There were more than forty vacant churches in a total of ninety-seven. But faith and patience have held out, and a noble endurance of hardness is now receiving Divine recognition and reward. A tone of high courage and steadfast purpose pervaded all the proceedings. Home Missions occupied the afternoon and evening of Friday, and received special emphasis in the annual report by Stated Clerk E. W. Day, the report of the Synodical Missionary, Rev. F. M. Wood; the report on Woman's Work, by Mrs. F. M. Wood, and, among other stirring addresses, a careful and thorough review of the unoccupied fields of the State, with the aid of a map, by Rev. W. H. Hunter The Secretary of the Home Mission Board was heard at the evening session. Rev. J. H. Baldwin, of Tower City, read a paper full of interest and humor, portraying his early pioneer missionary experience, and a similar paper was read by a brother in the absence of the writer, Rev. J. O. Sloan, of Mandan. There was an earnest discussion of the question: "Shall we Have a Lower Order of Ministers?" A carefully prepared paper on the negative side was read by Rev. Samuel Andrews, of Wheatland. The interests of Jamestown College were vigorously presented by Principal G. S. Baskerville and other brethren, including Rev. E. C. Ray, D. D., who appeared for the first time at this Synod as Secretary of the Board of Aid for Colleges. Jamestown College sustains the same important and helpful relation to Home Missions in this State that Pierre University does in South Dakota. Rev. Dr. Wilson Phraner made a telling address in behalf of Foreign Missions. The interests of all the Boards were carefully considered. Rev. F. M. Wood, Synodical Missionary, received merited recognition of his good work in a hearty re-election.

THE SYNOD OF MINNESOTA met on October 8, in the stately new redsandstone edifice of the Central Presbyterian church of St. Paul. Rev. Dr. R. F. Maclaren, the pastor of the church, was made moderator—a graceful and gratifying tribute from his brethren, just before his removal to San José, Cal., to the twelve years wise and fruitful work which has culminated in the completion and occupation of this elegant

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building. President W. C. Roberts of Lake Forest University, who in five years has not lost his grip on the interests of Home Missions, spoke ably and strongly for the Board on Friday. The Board's secretary present, addressed a large popular meeting in the Central church on Sunday evening, and was heard again by the Synod on Monday morning, with much kindness and courteous attention.

The last report of the Board says, "Minnesota never disappoints us." "It will pay to push our work in Minnesota." Both statements are true. The report on Home Missions showed zeal and progress. The membership of the churches increased 20 per cent. during last year. Contributions to Home Missions increased nearly 5 per cent. over last year, and last year increased 25 per cent. over the year before. The work throughout the state is well managed by the Synodical missionary, Gen. Adams, and the committees, and its expansion and results are only limited by the want of means. And yet it may be said—not as our opinion; but as the feeling of some of the brethren themselves—that there is still something to be desired, and a still better showing in future should be resolved on. It seemed to be thought that the strong churches of the great twin cities of St. Paul and Minneapolis, with their two vigorous Presbyterian alliances, should so enlarge their contributions to Home Missions as sensibly and speedily to reduce the present proportion between $25,229 received from the Board and $9,656 given to it. It should be noted, nevertheless, that more than three-quarters of the churches of the state have contributed to the Board during the year, at the rate of 60 cents per member, or $51 per church—a rate much beyond many of the Synods. The Board appropriated to the home missionaries of the Synod last year an average of $157 each. Work has been pushed among the vast foreign element in the population as far and fast as the means would allow. The women's work made a very encouraging exhibit. The Synodical missionary, Rev. R. N. Adams, D.D., was heartily re-elected. The entire tone and temper of Synod in regard to missions was cheerful and hope-inspiring.

SYNODICAL SUSTENTATION IN INDIANA.

REV. R. V. HUNTER.

The Presbyterians of Indiana have long felt the importance of making an advance in the work of Home Missions. For years our Synod had been receiving more from the Board at New York than it had been able to send to its treasurer.

The first advance was made some three years ago by the Presbytery of Crawfordsville. The Presbytery appointed its own treasurer. The churches were directed to send all Home Mission funds to him. The Home Mission committee took charge of the weak churches, assisted in securing pastors and had general oversight of the work. The new method worked well in Crawfordsville Presbytery. The following year the Presbytery of Indianapolis adopted substantially the same method. The following action was taken:

"*Resolved*, That the Home Mission Committee of Presbytery be empowered to take into immediate and careful consideration all the churches of Presbytery not now self-supporting, with a view to the supply of the whole field with an adequate force of pastors and the payment to each pastor of a salary not less than $800. In case any single church does not nearly approximate

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this amount, to group two or more churches and arrange for their regular supply.

Resolved, That the Home Mission Committee be empowered to inaugurate and carry forward this work to the best of its ability, and to report to Presbytery at each stated meeting; securing ministers; introducing them to their fields; directing the sessions of churches in this matter, and exercising the firm, guiding power of Presbytery.

Resolved, That all churches be directed to place their contributions for Home Missions and Sustentation in the hands of the Presbytery's Home Mission Treasurer, and that the Committee take measures to have the matter presented to the churches in such manner as shall create a large interest therein, and arouse them to raise all that may be necessary for this work.

Resolved, That the surplus in the treasury at the end of the year shall be sent to the Home Mission Board in New York, as the contribution of Presbytery to the general fund, to be credited to the individual churches in proportion to their contributions to the fund and it shall be the endeavor that this amount so forwarded shall not fall below the present net contributions of the Presbytery to that fund."

The Home Mission Committee was empowered to select its own treasurer and to work out the details of this plan. The first year under this method was highly satisfactory. The year following, 1890, the Indiana Synod, at its annual meeting in October, unanimously adopted a plan of self-support which embodied many features under which the Presbyteries of Crawfordsville and Indianapolis had carried on their Home Mission work. The plan adopted by Synod was as follows:

"1. The Synodical Committee of Home Missions shall meet semi-annually.

2. The financial basis of sustentation shall be an apportionment of 25 cents per member throughout the Synod as the minimum contribution.

3. Each Presbytery shall make a careful estimate of the amount needed for its Home Mission work, together with its estimated contributions at 25 cents per member and report the same to the Synodical Committee at its spring meeting; at which meeting the Committee shall fix the amount of aid to be given each Presbytery.

4. Each Presbytery shall have its own treasurer, to whom all the contributions of its churches for Home Missions and Sustentation shall be sent.

5. Each Presbytery shall reserve for and disburse so far as needed among its own churches the funds thus raised.

6. There shall be a Synodical Treasurer, to whom surplus funds above the amount needed for Presbyterial support shall be forwarded.

7. The Synodical Treasurer shall report each quarter to the chairman of the Synodical Committee the contributions received from each Presbytery and shall pay to the treasurer of each Presbytery needing aid, upon the order of the Synodical Chairman, the amounts designated.

8. All dependent churches, where practicable, shall be grouped with a view to forming convenient pastorates and the strongest possible financial conjunction, and in so doing, Presbytery shall exercise its episcopal authority.

9. Each Presbytery shall be required as a condition of receiving it, to make its contributions to this fund average at least 25 cents per member.

10. It shall be the duty of the Synodical Chairman to take notice of all delinquent Presbyteries and to exert all possible influence to induce them to reach their apportionment.

11. All churches shall be required to take two collections for this cause, one to be taken during the six months ending with March and the other during the six

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months ending with September. Both these collections shall be included in the Synodical fund.

12. As a rule the aid given to the churches shall be upon a sliding scale of reduction.

13. All funds transferred to the Synodical Treasurer, above what is required for Synodical aid, shall be forwarded to the Treasurer of the General Board at New York.

14. The Synodical Chairman and Treasurer shall make full reports at each annual meeting of Synod."

The change was a radical one, and the project of undertaking practically to double our contributions was most formidable. One year has passed. The following summary of the report of contributions made by the Synodical committee at the recent meeting of our Synod in Evansville will show some of the results of the first year's efforts:

Presbyteries.	*Last Year.*	*Formerly.*
Indianapolis	$2,446.13	$483 78
Crawfordsville	1,766.35	936.78
Logansport	1,289.49	435.43
Ft. Wayne	799 60	487.46
Vinncennes	367.56	355.85
Whitewater	800 00	405.00
New Albany	900.78	865.80
Muncie	705.66	332.29

During the last year in which the whole Synod was under the care of the General Board, and depended upon it, we contributed in all to the funds of the Board $3,515.96, and drew from the Board $5,604.03, making a drain upon the Board of $2,088.07. During the past year under self-support we have contributed in all for this cause $7,976.17, a gain of $4,460.21, affording us for use in our own field $2,372.14 more than was allowed us by the Board.

In consequence we have been able to organize new churches and support weak ones better than ever before. The churches have not been oppressed, but on the contrary have been stimulated and quickened by this effort. Many of the smaller churches, which for years have been receiving help, have raised enough for their own needs, and many others are asking for only a portion of what they formerly received. This development of vitality is of more value than money. We have only made the start and are hardly under way in our new enterprise. In nearly one-half of our presbyteries the new machinery is hardly yet in motion. The above results are an index only of future possibilities. The results of next year ought to be double those of the past. The amount of contributions already reached makes us self-sustaining. Our duty does not end here; it only begins.

There was greater enthusiasm in the Synod at our last meeting on the subject of Home Missions than there has ever been. It will be observed that our Synod is working for the whole field of Home Missions. A number of our churches last year took up special collections in response to the Board's request, with which to meet its indebtedness, which is not counted in the above report.

Our method has, as we believe, some strong points of advantage. The Home Mission committee of the field has full control of the vacant churches. It has the power to group. It visits the fields. It knows what churches have contributed to the cause of Home Missions, how much they have contributed, and how much they lack of reaching the minimum amount recommended by Synod. There is constant and personal supervision. The episcopal powers of Presbytery are practically exercised. It is but fair to say that much of the success of this whole method is due to the chairman of the synodical committee, the Rev. W. P. Kane, D. D., of Lafayette. He had the co-operation of the Home Mission committees of the various presbyteries.

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This is simply an effort to do more in our Synod for Home Missions than we have ever done heretofore. As a result our churches were better supplied. There was a greater advance made all along the line during the past year than there has been before in the history of this Synod.

The Synod resolved that during the coming year it would aim not only to provide more largely for its own, but place in the hands of the Board at New York a surplus of not less than three thousand dollars. We may not reach so high a mark, but we will have the satisfaction of aiming at it.

STUDENT SABBATH-SCHOOL MISSION WORK IN WESTERN NEBRASKA.

LORONY W. SIBBET, PRINCETON SEMINARY.

A few weeks before Seminary closed, last spring, I received an appointment from our Board of Publication and Sabbath-school work to engage in its work in Niobrara Presbytery, Synod of Nebraska. My headquarters were established at Alliance, a town of about 2,000 inhabitants, in the extreme western portion of the State. It is located in the southeastern corner of a very fertile plateau, something over 4,000 feet above sea level. Surrounding this plateau, to the east and south, is a broad belt of sand hills; huge billows of pure white sand which, with their white tops glistening in the sun, resemble most strikingly the white crests of the ocean's waves, and to make the resemblance all the more complete, the green of a hardy species of grass shows itself in every hollow or trough about the sides and bases of these solid waves. Within these sand fastnesses the last remnant of that peculiar product of our great plains, the cowboy, has retreated. Five years ago these nomads held undisturbed control of both plateau and hill. With the railroad, however, the granger appeared; the solid table land was parcelled out in 160-acre claims; the sod was broken for cultivation, and the cow-puncher beat a reluctant retreat.

South of Alliance, beyond the sand hills, flows the broad, sandy, treacherous North Platte. The valley of this river formed a third district in which my work lay. It is a long, narrow strip of arable land shut in by high, steep clay bluffs, worn into most picturesque and fantastic buttes.

The table land immediately about Alliance naturally demanded my first attention. While providing an outfit—a horse, a two-wheeled road-cart and other trappings, I had become most painfully aware of the straits to which the settlers had been reduced. The majority of them had left comparatively comfortable homes in the East to seek new and better ones out here on the frontier. Twice they had sown but had not reaped. The hot breath of the southwest winds had shriveled their hopes as woefully as it had their crops. Many had deserted their claims outright, and those who remained were almost ready to do the same. Lethargic disappointment and open discontent prevailed. Rarely could any one be found willing, of himself, to undertake any project. Business stagnated, the public schools were discontinued, and religious work fared even worse. Providentially, I had fallen in with two most enthusiastic believers in the ultimate prosperity of that region. The one was the energetic proprietor of a tree nursery; the other our permanent Sabbath-school missionary, Rev. J. B. Currens. From these men I imbibed large quantities of faith in the future of the country. This proved of great value to me, for without it nothing

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could have been done. It was absolutely necessary, in some way, to rouse these disheartened people. There was truly a vast deal on which one could base such an enthusiastic faith. The climate is beyond compare; the soil is wonderfully productive; almost every acre is arable; a railroad is convenient to connect them with a market; in fact, everything requisite to a most flourishing farming community except the one great lack—want of sufficient rainfall; and this want could be minimized in its effect by irrigation, a careful deep-soil cultivation and diversity of farm products.

Our manner of work was house-to-house visitation, and personal contact with every individual possible to reach. A drive of ten or a dozen miles from headquarters would bring us into a new community. Inquiry would soon draw out the names of those most likely to be interested in organizing and conducting a Sabbath-school. These would then be called on and their co-operation secured. An appointment for preaching would be agreed on for the next Sabbath. Then would follow a day or two of visiting and acquaintance-making. It was my custom to work up in this way, each week, a couple of adjacent neighborhoods; and, when Sabbath came, a morning appointment would be met, at which a sermon would be preached; after which the question of organizing a Sabbath-school would be presented. Twice only after putting this question was it answered in the negative. The people seemed eager for the gospel when shown that they could help themselves to it "without money and without price." A hasty drive of eight or ten miles after the morning service would bring me to the afternoon service, as arranged for during the week. The same program would be followed here as in the morning. Occasionally an evening service some miles further on could be arranged for. Working in this way, making trips each week in a different direction, I had the happiness to leave Alliance girdled with a circle of ten Sabbath-schools. Seven of these were the direct reward of my labors.

In the sandhill region, as the result of only one week's work, a single but very prosperous school was organized. The ranches are so far apart that it is but rarely that you can find a place where even a dozen persons could attend. Those who support this school ride from three to ten miles and return. The novelty of a Sabbath-school among the cow-boys, however, frequently attracts them from even greater distances.

The four schools it was my privilege to plant in the Platte Valley were organized in much the same way. There was, however, not that discouragement to encounter that was so universal upon the table-land. Irrigating ditches or canals have been dug, leading off from the river, carrying the water to and by the farms lying under certain levels. From these ditches laterals lead to every field, over which the water is spread as the crop may need. Thus bountiful crops are insured, and the settlers are correspondingly encouraged. Our churches have heretofore left these people largely to themselves, and they have been so engaged with working out the problem of their ultimate temporal prosperity that they have not taken the time or the trouble to extend any particular call. Now, however, since a feeling of assurance has come to them, some have already waked to their need of church privileges. Fifty of these have formally extended to our Church an urgent request for a minister. This number could easily be more than doubled, and four flourishing churches at once organized; but we have not been able to give these petitioners the least encouragement that their request will be granted—because of the

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debt that oppresses the Board of Home Missions. Why must the Master's work be thus retarded?

In organizing these twelve schools I drove something over 1,500 miles; distributed three dozen Bibles and Testaments, 300 catechisms and 8,600 pages of tracts; visited 271 families, preached thirty-one times,and gathered about 400 souls together to study regularly God's Word on His Holy Day.

To insure the permanency of this work the Board of Home Missions must follow up the Sabbath-school organizations with church organizations. Not, of course, in every place, but the ground ought to be permanently occupied by a minister with one or two charges. A more cheap and efficient method of preparing these fields for the sowing has not been devised than this Sabbath-school work, but this preparation must be followed by regular sowing before the church may hope to reap a full harvest. The liberality of our Board of Publication in donating so freely illustrated papers and lesson helps has won a warm regard for Presbyterianism in the hearts of these settlers. The appeal is directly to our Church. Shall we have to refer them to some other body of Christians more faithful to their privileges than we? There is a surprising amount of permanency in the effect of the work. Since these people have been shown how they can help themselves to Gospel privileges they, in face of great discouragements, keep alive a large portion of the schools. Even should a few of them "winter kill," yet in those neighborhoods the two or three have gathered together and the blessing of the Master's presence has been with them. In these humble gatherings, lasting it may be only a few weeks, many a soul has been born into the kingdom, and although an opportunity may never present itself for enrollment on the perishable books of the visible church, yet their names will be found indelibly written in the Lamb's Book of Life. Faithful servants of the Master those who week after week appear before their neighbors and with stammering tongues, it may be, lead in the public study of the Word of Life.

The hinderances that these unrecognized disciples encounter are legion. It would seem that the arch-enemy was concentrating his efforts on this work to defeat it. The poor little sod hovels, in which the most of these humble companies gather, are scarcely suitable for a civilized being to enter even for a moment's stay. The dirt and vermin would form a legitimate excuse for any to be absent. But these people are in earnest. The parents appreciate the value of the Sabbath-school for their children and set the example by attending themselves. Besides these physical discomforts the leaders sometimes have to withstand the ridicule and rude scoffing of their near friends and careless neighbors; then the influential members of the congregation may be opposed to the school; the weather becomes hot or rainy or a blizzard threatens, and the attendance dwindles; the children become disrespectful; the teaching is cold and mechanical; the singing often is trying, and the road is generally rough and terribly up hill. What wonder is it that a few of the schools are discontinued? Rather what a marvel it is that even a single one is ever organized! How much those faithful ones need our prayers and all material encouragements we can extend to them! "Pray ye therefore the Lord of the harvest that he will send forth laborers unto the harvest."

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THE AMERICAN BOARD MEETING AT PITTSFIELD.

F. F. ELLINWOOD, D.D.

It seems highly appropriate that the late meeting held in the centre of Massachusetts should have been characterized as "an old-fashioned American Board meeting, in which spiritual life, need and work formed the basis of every address and action." An editorial correspondent of the *Independent* says:

It seemed almost as if the shadow of the haystack monument rested upon it, and in the pure air of those Berkshire hills it was impossible for men to think of themselves. Personal opinions and tastes were subordinated to the great need. Gathering in John Todd's church, the memories of the unselfish wisdom of Rufus Anderson and Mark Hopkins dominated everywhere, from the opening reminiscences of Dr. Jenkins to the words in which Dr. Storrs announced his willingness to serve the Board just as long as they wanted him, until the time should come when further service should be impossible.

These last words derived added significance from the fact that Dr. Storrs had wished to be relieved from the Presidency of the Board. So far as his past record was concerned, it was a good time to resign. He had continued in office until the difficulties of the past few years had passed away, and a spirit of harmony prevailed throughout the vast constituency of the Board. But it was out of deference to the earnest and unanimous wish of all present that he consented to devote himself to the duties of the position so long as God should give him strength. The address of Dr. Storrs after his re-election was announced was on the high grade of intellectual and spiritual power that have characterized his addresses on various topics for many years past. It is scarcely invidious to say that, for a certain style of eloquence called out by great occasions, Dr. Storrs is peerless in this country. Historic incident, philosophic insight, broad generalization, the comprehensiveness that places the past, the present and the future in their true relations and centres the history of the world in Christ, and, withal, the enthusiasm and fire of an eloquence that does not seem to grow old—all these combine to bear not only the hearers, but even the readers, of Dr. Storrs' addresses up to a higher plane of spiritual feeling and resolve. Altogether, this anniversary of the Board was one of the best of a long and memorable series. For one thing, all the exercises were pitched on the major key by the fact that the year had been one of largely increased contributions. The whole attitude of the meeting was one of thanksgiving. The reports were full of encouragement, and of promise for the future; the speeches were full of that enthusiasm which springs from knowledge of success. Theological differences were wholly subordinate to the apparently universal conviction that it was the duty and the privilege of the Congregational churches of America to push forward with earnestness and zeal the great work of evangelizing the heathen nations of our day.

From whatever quarter criticisms and sneers may come against the work of Foreign Missions, however aggressively the advocates of Synthetic Philosophy may push the theory that the religions of the world are all developments from germs of superstition, and that Christianity, like the rest, is purely ethnic, its claim to supremacy an absurd assumption, and its missionary enterprise an impertinent interference with other faiths, it is clear that the great constituency which stands behind the anniversary at Pittsfield is more than ever in earnest in proclaiming to the benighted that only Name given under heaven among men whereby we must be saved. The reports

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presented by the secretaries were able and impressive, each presenting some distinct and important interest of the work of the Board. The paper presented by Dr. Clark on "True and False Economy" is a most timely contribution to the literature of missionary policy. Dr. Clark, says:

It is poor economy to impose on men and women, educated and sent to the field at great expense, the necessity of manual labor for their own subsistence where native service can be had at a trifling cost. . . . A few men and women only of the right spirit and character are needed to raise up and train an able, efficient and self-denying agency to be their co-laborers unto the kingdom of God. . . . . It is evident that the plan of sending out men from this country in large numbers to do just the work that well-trained natives can do, and do better than Americans, is false economy. The end sought by some of the English societies in sending out little companies of laymen, to be associated three or four in a place, for evangelistic work, will be best secured and at far less expense by the employment of competent natives, as above suggested.

On the home side of the work, Dr. Alden presented some figures which are startling, and may challenge the thought of Christians in other denominations as well as his own. He says:

Forty-eight hundred and seventeen churches are reported (in the Congregational Year Book), with a church membership of 506,832, and a Sunday-school membership of 613,810. The reported contributions for the preceding year for 'Home Expenditures' in round numbers were $6,100,000 ($6,091,221), and for the several departments of home benevolence $1,900,000 ($1,920,428), a total of $8,000,000 ($8,011,649). The reported contributions from the same sources for Foreign Missions were $350,000. Suppose we add the generous sum of $150,000, to represent possible unreported contributions, and thus call the contributions to Foreign Missions $500,000; we have then a total from benevolent contributions, excluding legacies, of $2,400,000; that is, $80 out of every $100 is for work at home, $20 for work abroad. Bringing in, however, the entire Home Expenditures, which is a proper thing to do, we have an aggregate of $8,500,000. On this basis, $94 out of every $100 is devoted to the support of Christian institutions and Christian benevolence at home, and $6 for the corresponding work abroad. We ask, Is this a fair proportion? The $1,900,000 for benevolent work at home we not only would not lessen, we would rather increase to $3,000,000, and then we would put over against it another $3,000,000, for the immense work abroad. What are $3,000,000 among 500,000 members of the Church of Christ? An average of six dollars a year, or fifty cents a month. The small average of one dollar a month will furnish both the $3,000,000 for work at home and the $3,000,000 for work abroad. Why should we not undertake it with good hope of success? May there not be among the 500,000 church members ten persons who have been so blessed of God as His stewards that they could present an annual thank-offering of $10,000 each? May there not be twice that number who could give $5,000 each, and ten times the number who could give $2,500 each. Not improbably there may be a thousand to whom the Lord annually intrusts $1,000 each for this very purpose, and twice that number to whom He intrusts at least half that sum.

An interesting feature in the proceedings was the presentation of a letter from the Kumimai churches of Japan. It contained an appeal for the opening of eleven new stations in Japan, in view of the fact that the present time is critical; and an alternative was suggested in case the American churches are not able to accomplish this, namely, that English and Australian Congregationalists be invited to join with them. The paper was written entirely by Japanese pastors and church members. The committee to which this paper was referred, expressed their high appreciation of it, endorsed its claims on the

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American churches, and recommended the Board to carry out its suggestions.

It is an interesting, and perhaps startling fact in this connection, that at the present time the forces which array themselves against the missionary work in Japan are entering into a strong alliance with a determination to resist the aggressive influence of Christianity. Very naturally the advocates of the old systems of Japan, as well as the converts to various types of western infidelity, are alarmed at the influence which Christianity is gaining in Japan. The fact that the American Board missions alone have added one thousand members to their churches during the past year; also that in a population numbering but one Christian to a thousand, there should have been thirteen Christians out of three hundred members elected to the first national parliament, may justly be regarded as significant, and so far as Buddhism and Shintooism are concerned, portentous. The *Japan Mail* publishes each month a resume of all discussions found in native newspapers, representing variously Protestant Christianity, Roman Catholicism, the Greek Church, Unitarianism, Buddhism, Theosophy, the Religion of Humanity, Evolution, Agnosticism, etc., etc. Books have recently been published, also, by native authors, which earnestly advocate a union of all Buddhist sects, and an alliance with the philosophy (infidel) of the West, in resistance to the missionary efforts of the various branches of the Christian Church. Evidently Japan is now the theatre of one of the most active conflicts of religious and philosophic thought that the world has known, and the Christian Church needs to regard it the more seriously from the fact that Christian truth has no such advantage there as in countries where the momentum of many generations of Christian influence constitutes an immense conservative force. All questions in Japan, to a generation which has had only the antecedents of error, are open questions; and Christianity must take its even chances with every other form of belief or unbelief, save as the omnipotent spirit of God shall prompt and direct the work in answer to the prayers and efforts of his people.

There are some points in the reports from the mission fields which are most creditable to the spirit of the missionaries on the field.

Under the severe retrenchments which had been ordered in the appropriations of the last year, a part of the missionaries in the Marathi Mission, with their native attendants, gave up two months' salary to prevent the closing of schools and the dismissal of native preachers and teachers. Another missionary met the entire reduction required at his station from his own limited means. Such facts are eloquent in expressing the estimate of the missionaries in regard to the wants of their field. There is something pathetic in the report given of the death of Dr. Bissell, Secretary of the Marathi Mission. The report says:

> The retrenchment had borne heavily on his heart. He shared with others in giving from his slender salary to meet the emergency. In addition to his duties as secretary, in constant correspondence with all parts of the field, and his instruction as Professor in the Theological Seminary, he took charge of two stations, each of which would have furnished ample employment for one man, and on the twenty-eighth of last May, after writing a long letter with all his wonted vigor of thought and expression to the Foreign Secretary, he lay down to rest, the heart failing to do its office.

As a sample of the retrenchment in the Madura Mission, Dr. Washburn felt obliged to dismiss fifty Christian students

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from his college in Pasumalai, young men on whom much time and labor had been spent in preparation for future service, in order to effect a net saving of $140! The severest trial, however, in both missions, was the inability to furnish Christian teachers to whole villages turning from heathenism and begging to be instructed in the things of Christ.

We recommend these facts to the perusal of all those who labor under the impression that lavishness and waste attend the work of Foreign Missions. The serious alternative of dismissing young men who, facing the opposition of heathen communities, and even their own household, have given themselves to Christ and entered upon courses of preparation for His service, cannot be appreciated by those who live in a land like this where the profession of Christianity is respectable. It seems almost a breach of faith to induce men to forsake idolatry and cut themselves off from all other resources that they may prepare themselves to preach and teach, and then through the lack of adequate and steady support from the churches of Christendom to dismiss them and leave them to take their chances. Fifty young students dismissed to save one hundred and forty dollars, less than three dollars per capita!

A GRATIFYING INCREASE OF RECEIPTS.

The Treasurer's report shows a total gain in contributions to the American Board over the previous year of $66,542.04. This exceeds the annual average of the preceding five years (five years of controversies and difficulty) by $92,715.70. The various Women's Boards, auxiliary to the American Board, have advanced upon the gifts of the preceding year $15,637.95. The sum of $57,671.33 was contributed for special objects additional to the regular donations, which enabled the committee to appropriate this additional amount, greatly to the relief of the missions. The amount received from legacies reached the sum of $206,458.41, a gain over the preceding year of $6,656.30, and above the annual average of the preceding five years of $65,375.57. Adding the $6,656.30 advance in legacies to $66,542.04, as the advance in donations, the total increase in the receipts of the Board over those of last year is $73,198.34, making a total of receipts from donations and legacies of $690,922.19. Adding this to the $10,495.46 as income of the general permanent fund, the total receipts from all sources are $701,417.65. The friends of missions in all denominations will rejoice with the American Board in this handsome exhibit, especially as it covers a period in which many predictions have been made of a serious falling off in receipts, owing to theological differences among the churches. The various reports of the Home Departments show still a large number of non-contributing churches. The number of newly appointed missionaries has been small, namely, five missionaries and fourteen assistant missionaries, one of whom is a physician. A significant item in the report of Rev. Drs. S. J. Humphrey and A. N. Hitchcock, secretaries for the West, is as follows:

We regret to state that while the receipts from this district have largely increased, the number of applications for missionary service are much less than usual. Two ordained missionaries and two lady missionaries are all that have received appointment (from the western states) during this year.

It is a sad fact that this experience of the American Board corresponds very nearly to that of the Presbyterian and other missionary boards during the last year. It is scarcely too much to say that seldom, if ever, has there been so great difficulty in securing eligible candidates for the mission fields.

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The general summary of the work of the Board is so full of encouragement that we copy it entire as given in the report of the *Independent*.

MISSIONS.

Number of Missions,	21
" " Stations,	97
" " Outstations,	1,136
Places for stated preaching,	1,287
Average congregations,	70,329

LABORERS EMPLOYED.

Number of ordained Missionaries (11 being Physicians),	182
Number of male Physicians not ordained (besides 4 women),	11
Number of other Male Assistants,	8
" " women (4 of them Physicians), (wives 176, unmarried 161),	337
Whole number of laborers sent from this country,	538
Number of Native Pastors,	204
" " Native Preachers and Catechists,	553
Number of Native School Teachers,	1,479
" " other Native Laborers,	412
Total of Native Laborers,	2,648
" " American and Native Laborers,	3,186

THE CHURCHES.

Number of Churches,	410
" " Church Members,	38,226
Added during the year,	3,554
Whole number from the first, as nearly as can be learned,	118,507

EDUCATIONAL DEPARTMENT.

Number of Theological Seminaries and Station Classes,	20
Pupils,	347
Colleges and High Schools,	62
Number of Pupils in the above,	3,984
" " Boarding Schools for Girls,	54
" " Pupils in Boarding Schools for Girls,	2,923
Number of Common Schools,	980
" " Pupils in Common Schools,	37,750
Whole Number under instruction,	46,403
Native Contributions, so far as reported,	$114,537

THE BRAHMOS AND CHRISTIANITY.

REV. R. THACKWELL.

In an article in the CHURCH AT HOME AND ABROAD, April, 1891, page 315, the statement was made that the editor of the Brahmo paper, the *Harmony*, had aspirations which only Christ could satisfy. This has been verified sooner than was anticipated. He has recently been brought to see that it was impossible for him, as a true believer in Christ as the Son of God and the Saviour of men, to continue his anomalous position of outward isolation from those who by confessing Him, bore the reproach of His name. He has therefore, recently been baptized. He has also taken a step forward as editor, and will start a paper called *The Atonement*. Though he has abandoned the idea of harmonizing the religions of India with Christianity, he cherishes the fond hope that he will be able to disarm the prejudices of his country people against Christ, and to attract them to Him by showing that all that is good and true in their own books culminates in Christ. I doubt, however, if he himself was brought to Christ in any such way, or in any other way than that indicated by the title of his new paper. It is not until a man sees himself to be a perishing sinner, and Christ the only, but all-sufficient Saviour, by reason of His atonement, that prejudice is removed and the sinner attracted. Still we shall watch the Babu's philanthropic effort with much interest.

That the efforts of missionaries and others to enlighten the people by the divinely appointed way of preaching the gospel are successful, is evident from the far-reaching, wide-spreading restlessness of the Hindus in the cities and towns, a

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restlessness that springs from the conviction that their own religion is passing away, and from an apprehension that Christianity, notwithstanding opposition and notwithstanding infidel objections to the Bible, is destined to succeed it. There is a great work going on quietly, but unmistakably, among the people themselves that is making for Christianity. People give expression one to the other of their doubts and want of confidence in Hinduism. During the last Hardwar Mela, the great Kumh, the statement was widely spread that the efficacy of the Ganges would now go, and that it would be useless to visit it again. This statement was voluntarily made to me among others. I replied, "Then why not receive Christ?" The answer was, "We shall see."

Of course the readers of this magazine have long known that it is the evangelizing work going on in India that led to the organizing of the *Aryá Somáj* in opposition. The attempt to take the people back to the Vedic religion sprang out of the known dissatisfaction of the rising generation with modern Hinduism. And not only are the *Aryas* active in their opposition and hostility to Christian missionary effort, but the leaders of the *orthodox* Hindus have, in some parts of the country, become greatly alarmed at the spread of Christian truth and doctrine among the people, and are organizing to resist the work of the missionaries. This reminds me of a statement made by one of our secretaries in a private letter to myself. "India is the battle ground of the great systems of error with the truth. The combat is one of intense interest as it is waged step by step." How true this is will be evident from what follows. From a Report of Mission work by the Rev. Maurice Phillips, of the London Missionary Society, I gather that the combat is somewhat exciting in Madras. There is a "Hindu Tract Society" there established for the purpose of issuing tracts against the Christian religion and in defence of Hinduism. From one of the tracts published in Tamil by that Society Mr. Phillips has made extracts. It is addressed to all sects and castes, and in it the people are earnestly warned that their ancient religion is in imminent danger; that a foreign religion, Christianity, is gradually influencing the masses, and hence that it is the solemn duty of all Hindus to rouse themselves, rally round the ancient faith and arrest the progress of the gospel. "Missionaries," says the writer, "come from England at great cost and tell us that we are in heathen darkness, and that a bundle of fables called the Bible is the true Vedam (inspired book) which alone can enlighten us. They have cast the net over our children by teaching them in our schools, and they have already made thousands of Christians and are continuing to do so. They have penetrated the most out-of-the-way villages and built churches there. If we continue to sleep as we have done in the past, not one will be found worshipping in the temples in a very short time; nay, the temples themselves will be converted into Christian churches!" Then, with an indignation worthy of a better cause, the writer exclaims, "Do you not know that the number of Christians is increasing and the number of Hindu religionists is decreasing every day? How long will water remain in a well which continually lets out but receives none in? If our religion be incessantly drained by Christianity without receiving any accessions, how can it last? When the country is turned into the wilderness of Christianity, will the herb of Hinduism grow?"

Mr. Phillips adds: After this wail over the decay of Hinduism and the apathy of its votaries, the plan of campaign is sketched. Learned Pundits must go forth and put the missionaries to shame by

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their dialectics. Tracts against Christianity must be published in all the vernaculars and distributed over all the land. Committees must be formed in all the towns and villages to warn the people against listening to Christian preachers. "We must not fear missionaries because they have white faces or because they belong to the ruling class. There is no connection between Government and Christianity; for the Queen-Empress proclaimed neutrality in all religious matters in 1858. We must, therefore, oppose the missionaries with all our might. Whenever they stand up to preach, let Hindu preachers stand up and start rival preaching, at a distance of forty feet from them,and they will soon flee! Let caste and sectarian differences be forgotten, and let all the people join as one man to banish Christianity from our land. All possible efforts should be made to win back those who have embraced Christianity, and all children should be withdrawn from mission schools."

These extracts show clearly that Hindu zealots are fully alive now to the fact that Christianity is a mighty power in India, and that, unless it can be overcome, it will, ere long, destroy the fond superstitions of thirty centuries. No more convincing testimony to the power of the gospel could be given than this furnished by its enemies. While Canon Taylor is wailing over the great missionary failure, Hindus are wailing over the great missionary success.

In "An Appeal to Our Countrymen," published by "The Hindu Tract Society," it is stated "We have seen how Christian missionaries, by appealing,not to the reasoning faculty of our countrymen, but to their blind faith, have dragged so many of them to a creed so unphilosophical in its doctrines, so immoral in its precepts, so unreasonable in its demands on humanity. Myriads have already become their prey, and we, as mere images of clay, have been witnessing with our own eyes the moral and spiritual death of so many of our fellow-men and Hindu brethren! As men, as true men, as men of reason, as men of feelings, we ought not to have allowed these evils to exist; and having once, by our past neglect, allowed them to come into existence, we ought never to allow them to grow if ever we want to keep pace with the world of progress. With the object of checking their growth and of achieving the spiritual emancipation of the millions of slaves of darkness by preaching and publishing tracts about the magnificence of the Hindu religion to the world, the Hindu Tract Society was established on the 27th of April, 1887, and has since been progressing with rapid strides."

Again, on the cover of an English tract entitled, "One hundred and fifty contradictions of the Bible," published by a member of "The Hindu Tract Society, we read: Patriots of India! Be warned in time! Do your duty! The Christian belief is slowly making way. It has in Europe a strong and powerful organization. It is backed up by gigantic hoards of money. It works secretly and stealthily. . . . Hinduism is daily being robbed of its votaries. Patriots of India! Reflect well on our dangers. Can you bear to see sacrilegious hands deface or destroy our holy inheritance? The star-like Rishis are calling upon you to proclaim from housetop and hillside, from meadow and valley the sacred gospel which they have entrusted to you. Will you show yourselves worthy of the trust? We have slept long enough; shall we now at last, with a great and grave danger looming before us in all its huge and hideous proportions, shake off our lethargy? Patriots of India! Rise then and gird up your loins for the coming struggle. May heaven guide your efforts, prosper them and crown them with reward."

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The *Hindú*, the leading paper in Madras, in an article on "The Religious Activity in South India," says: "The Hindú religion is opposed to the powerful and organized attacks of the Christian and Moslem missionaries. It does not admit into its fold converts from other religions, but loses thousands of its followers every year. Amongst its own natural followers English education is producing a fearful scepticism, which is spreading like a canker and eating up the old foundations. Many a thoughtful Hindu asks himself what is to become of the future of the religion that was revealed to mankind through the Holy Vedas? Are the Hindus to retain any religion at all in the future? Or are they to allow themselves to be converted to Christianity and Mohammedanism? Is it possible for any nation to get on without religion? Such questions frequently occur to the minds of thoughtful Hindus who contemplate the vast revolution they are going through and its possible future effects."

The proverb runs, "No person throws a stone at a tree that does not bear fruit." What have sceptics in regard to the success of missions, especially in regard to the success of missions in *India*, to say to such testimony as the foregoing? God is blessing his servants and setting His seal to their labors, their enemies being the witnesses.

They copy our very language and call their sacred books the "gospel;" they adopt our methods and print tracts, hold meetings, sing hymns and preach sermons —all as counter attractions for the young, because they believe the missionaries have been successful in the use of these methods. There are apologists *among* themselves *to* themselves, because they know there are thousands in Hindu communities who are disgusted with Hinduism. The *Hindu*, the paper already quoted, says: "Hindus do not of course approve of all the rank overgrowths with which time and political necessities have covered their religion. They admit that before their religion can render them any service in the way of regenerating their society it must be got out from a mass of crust that now conceals its true beauty and grandeur. A fresh spirit has to be breathed into it, and it must be presented to the masses in a light different from what now strikes their fancy. But before doing all this the essential preliminary is to stir the minds of the people, and make them see in what condition their religion is. Its condition is one of chaos."

As an indication of the "chaos" in the mind of one of the leading men in this movement, we have the following magnificent compound of polytheism, pantheism and idolatry as the *creed* of no less a person than the president of the Hindu Tract Society, and a graduate of the Madras University. It is entitled "Divine Praise."

1. I adore my parents and preceptors, and the supreme spirit, which is the manifestation of all, and which is represented by the sacred syllable AUM.

2. The supreme spirit should at first be contemplated for the removal of all obstacles, as the elephant-headed Ganesha, wearing a white garment, pervading all space, having a bright white color like the moon, possessing four arms and putting on a cheerful countenance.

3. We adore the supreme spirit in the shape of the horse-headed Hayagreva, who is the embodiment of knowledge and happiness, who is bright, who has pure and crystalline form, and who is the foundation of all kinds of learning.

4. May that intellectual energy of the supreme spirit, viz., the goddess Saraswaty, who is the embodiment of letters, words, sentences and their meanings, who is without a beginning and who is eternal, may she protect me.

5. I pray well to Saraswaty, Lakshmi,

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Parwaty, Brahma, Vishnu and Siva, and to that single supreme spirit which is the embodiment of all these, and which is indicated by Pranava, or the holy syllable AUM.

6. I adore that supreme spirit or highest self which is one without a second; which is the manifestation of knowledge; which is beyond the material universe; which is like the sky; which is explained by such sacred Vedic sentences as "Thou art He," etc., which is all-important, everlasting, pure and immovable; which witnesses the intelligence of all beings; which is beyond the reach of mind; which is free from the three qualities of goodness, passion and darkness, and which manifests itself in the shape of an excellent spiritual preceptor.

7. I adore Svayambhuva Manu, who enacted laws; Rama, who enforced them; Krishnadwaipayana, who compiled the Vedas, and Krishna, who taught the ultimate meaning of those Vedas in his Bhagwad Gita.

After such a deliverance as this from a graduate and leader, what hope is there for Hinduism?

PERSECUTION OF A NATIVE AFRICAN PASTOR.

EDWARD A. FORD.

Rev. Ibia J. Ikenge, a native African, has been an ordained minister for more than twenty years. For eight years he has been the pastor of the Corisco Church. He has also conducted a school quite successfully, notwithstanding the vigorous opposition of a Spanish Roman Catholic priest. In October, 1890, he was taken, as a prisoner, to Fernando Po, by order of the Spanish Governor.

In the previous year one of Pastor Ibia's sons had lost his life by falling from a cliff, in circumstances which seemed to indicate that he was pushed off. The man charged with this murder was convicted and sentenced to fourteen years' imprisonment. He was sent to Fernando Po, the capital—so to speak—of Spanish possessions on the West Coast. After a few months he was released, and went back to Corisco, where he behaved very badly, and began making trouble for Mr. Ibia. The latter wrote to the governor, protesting against such a release, of which there had been similar instances before, and complaining that criminals were becoming very bold and troublesome, because they felt sure of comparative immunity from punishment. He is a very bold, outspoken man; and it is not strange that his letter, written while he was smarting under the personal wrong that he felt, should have provoked the governor and caused his arrest.

Very soon a new governor came out, and some Corisco man interceded with him for Ibia (who, by the way, was not confined, but allowed to live and do as he chose in the town), and he promised to consider the case, appointing a day when he would give his reply. When the day came he refused to make any answer or even to see the man. When Mr. Ibia tried to obtain a hearing the governor sent him word that he did not wish to hear anything more from him. The suspicion that the priest at Corisco was working against his release was confirmed by the statement of a Corisco man, to the effect that Mr. Ibia would not be released unless he could get the priest to intercede for him, a favor which Mr. Ibia declared he would never ask. In the meantime the school was closed, of course, and the forty

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or more children whom the priest had hitherto been unable to draw away from it, by threats or bribery, were scattered.

Besides this his wife was annoyed and persecuted in almost every way short of personal violence. The people were prevented by threats from selling her food, and the priest was telling her all kinds of stories about the ultimate fate of her husband, the abandonment of the station by the white missionaries and so on. She was here at Gaboon in August and was evidently suffering from the strain. She had determined to leave the island and go to the mainland where they own some property. On my way out here in June, when the steamer stopped at Fernando Po, I was told that a minister from our Mission was on the island, and gladly accepted the invitation of the Rev. Mr. Holland, the missionary of the English Primitive Methodists, to go ashore and meet him. I had a visit of two or three hours with him and heard the story from his lips much as I have given it above. Curiously enough, the house in which we sat (Mr. Holland's) was built on the site of one in which Mr. Ibia was employed as a boy, thirty-five years ago. "Here," said he, "I first heard the gospel and the fear of hell got hold of me. Afterward I went home to Corisco, and understood the word more perfectly from the missionaries there." He was occupying his time in writing sermons and also preparing a treatise in his own language (Benga) on the Church of Rome! There were on our steamer some officers of the Spanish navy, and after leaving Fernando Po I told one of them (through a fellow passenger as they could speak no English) about Mr. Ibia, and asked that if opportunity offered he would use his influence to secure his release, which he promised very readily, with the remark that Spain and America were on very good terms, and he would like to oblige me. Whether or not this hastened the matter to a conclusion I have no means of knowing, but a recent letter brought news of Mr. Ibia's sentence to a fine and imprisonment, and this week the following letter has come from him:

FERNANDO PO., PONTON "PERROLANA,"
August 17, 1891.

REV. MR. GAULT, SIR:—I am here on board the guardship for imprisonment, instead of the jail on shore. I shall be here a month and a half, then I shall be free to come home, but not to come to Corisco until a year after my arrival. I received your letter of July 27th, with the money and papers. Please send only the thirty dollars for Mr. Holland. [Mr. H. had advanced the amount of his fine.] I take no more money from him as my own has come. If the Lord permit, I may be there the latter part of September or the beginning of October. The "Nassau" should come to take me for the annual meeting. I will be at Mbangwe. You should write to me when I should be ready for her. Send nothing for me here no more.

This valley of Baca has been a well to me. I have Christian friends here in missionaries and others. Rev. William Barleycorn [the native minister there], his sister and nephew, John Barleycorn, are all very kind. The Lord reward them abundantly. The Lord made my captivity more like a visit. May some good to our work be the result of it. Our God is at the helm of providence. He will steer everything rightly. [When] I come, I will be mostly among the Eloby and Mbiko Christian. Tell Bebedi [his daughter] of my case, and that I have heard of the sudden death of her husband at Cameroons.

My trouble with the government may be regarded as ended; but the trouble of the priests with us is an endless one. They say to the people: "We do not hate Mr. Ibia's person, but we hate his teachings." They told me once that they are not against my person, but against my principles. Romish priests are persecutors by birth and training. We are only to hold our ground. The missionaries here hold theirs, and well, too. The priests are a perfect failure here. They have about eighty boys in their schools, but only

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two of them are Fernando Po boys. The Protestant school is flourishing—not a boarding one. The parents pay a little tuition fee; still boys flock to it. We all in Africa have noticed long ago that Romanism cannot compete with Christianity.

I remain yours in the gospel,

IBIA.

The work at Corisco is in charge of a native Bible reader Ubengi, but the success of the priest in keeping Ibia away for so long has made it easier for him to intimidate the people and by his enforced system of boycotting all who attend the services, the Christians are having their faith severely tested.

HERRNHUT.

REV. G. D. MATHEWS, D.D., LONDON.

Tourists on the Continent generally arrange their journey so that they may visit places famous for the beauty of their scenery, or their wealth of art treasures. For those who belong to this latter class, Dresden is a favorite resting place. Its picture galleries can gratify any amount of artistic taste, while a view of the Sistine Madonna alone is held by some to be worth a journey half way round the world.

And yet, the Christian traveller who confines himself to such objects when in Dresden, misses one of the great opportunities of his life. What we all ever need, but the tourist in a very special manner, is something that may touch and quicken the inner life; something that will lift our thoughts above that dilettanteism, or self-indulgence, which foreign travel not unfrequently fosters. Such a something may be found in the immediate neighborhood of Dresden; for in a couple of hours of railway drive we can reach the famous settlement of Herrnhut, the place from which is still directed the whole missionary activity of the Moravian community. The fatal battle of the White Mountains, at Prague, on Nov. 8, 1620, ended the religious divisions in Bohemia by practically annihilating the whole Reformed element. For nearly one hundred years, individual Protestants cherished in secret their Reformed faith, but at length, in 1720, wearied by the constant struggle, nearly all of the survivors took refuge in Saxony, and obtained from Count Zinzendorf permission to settle on his estates. Five minutes walk from the railway station, we enter the village which stands on a rising ground, with extensive views of what are now highly cultivated fields on every side, while the lofty heights of the Saxon Switzerland form a beautiful and impressive background. A narrow street of two-storied houses soon opens into a square, the centre of Herrnhut. On one side is the dwelling of the feudal proprietor, once the residence of Zinzendorf himself; on another side is the Bishop's House, in which the ministers live, while adjoining are the Widows' House, the Brothers' House, and the Sisters' House. The church, a large oblong hall, without gallery, is in the rear of the Bishop's House. A little distance away is the library, with a collection of Moravian writings and the archives from the foundation. Half a mile from the village, a block of granite with a short inscription has been placed in the midst of a little wood to mark where had stood the first tree that the newcomers cut down in 1722. Quiet and silent as are the streets in Herrnhut, they seem to be too noisy for the presiding authorities, so that these live in the village of Bethels-

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dorf, about a mile away from Herrnhut, just beyond the cemetery. All the buildings resemble those found in the better class of German villages; the few streets are extremely clean and well-paved; the shop-keepers store their goods in their own sitting-rooms, while the residents are either Herrnhutters or persons led to reside there because of their similarity of disposition.

And this is all that is visible at Herrnhut! Not much, certainly, to attract the mere sightseer; yet much to awaken thought and feeling. In the Library one sees a volume in the handwriting of John Hus. It contains some of those sermons which led Bohemia and Moravia to renounce Rome and to embrace the Gospel. The thought rises in the mind of points of resemblance between Hus and Knox. Both were reformers, and both were statesmen who agreed in regarding the Church of Rome as the enemy of all civil, as of all religious, liberty, and who sought as patriots to meet her by developing a national life, which should be moulded and sustained by gospel truth. Many of Hus's corrections on his manuscript are made with *red* ink, and red, red was the blood which many a Bohemian and Moravian Christian afterwards shed as he strove to be faithful to the doctrines and teachings of those sermons.

What a wonderful development of the missionary spirit has resulted in the Moravian religious life from their own history. From the beginning their rule was: "The community for Christ, and every member at the disposal of the community." They took from Rome their idea of semi-monastic and semi-conventual communities, and, while seeking to obtain at Herrnhut the benefit of that system, they carefully guarded against its special dangers. And now, if Rome has sent out her priests and her nuns into almost every land, the Moravians have surpassed her by their activity in the development of this principle. They have a missionary wherever there is a Moravian, and often such are supported at less cost to the community than Rome expends on her agents and workers.

On the surface, life in Herrnhut must be singularly placid; and yet, just as men and women went into those convents and monasteries of olden time to escape the influences of the world, but ofttimes brought the world with them into their cells; so, perhaps, it may be in Herrnhut. In that quiet village, whose streets are so peaceful, there may be hearts not ignorant of envy, pride, jealousy, resentment. Perhaps those very foreign missionary works have been a snare by leading to the comparative omission to cultivate the regions around their own doors. Herrnhut may, in some measure, resemble one of those light-houses that, while sending a guiding light out for many a long mile across the seas, yet leave their own bases in midnight darkness. Possibly this omission is the fruit not of yesterday, but of to-day. The types and forms of our religious life are always changing, and we often fail to see that our particular type has accomplished its mission. We fail to see that perhaps it has been taken up into the general life of the Church; and so has no longer a reason for its existence. We, however, still cling to that type, and are seeking to live on what is already of the past. Life no longer exists, or is ceasing, in such a type. The fruits and manifestations of life are gradually ceasing, and things adverse to spiritual progress are beginning to appear. Perhaps even Herrnhut has served its purpose. Everywhere, to-day, the Christian Church insists on those principles of personal consecration, and of consequent missionary activity, which it was established to maintain.

Has Herrnhut anything additional to give to the Church or the world to-day?

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COLLEGES AND ACADEMIES.

The Secretary of the Board of Aid cordially invites resident or travelling Presbyterians to call at the Board's rooms, 23 Montauk Block, 115 Monroe Street, Chicago, or to correspond regarding the Board's work. He will be glad to preach on the work of the Board for churches about to make their annual offering for its treasury.

ARE THEY MISSIONARIES?

The last General Assembly said: "The work of principals and teachers in newly founded communities in conducting Christian education is as truly mission work as any to which Christians can give themselves." Is this true? The question is not raised in doubt of the General Assembly's wisdom, but to illustrate that illustrious wisdom. Does the following instance (one of many) help to do this?

A gifted and honored scholar, sometime professor in one of our theological seminaries, a well known author, a notable preacher, is president of a small Presbyterian college in a newly founded community of a young State. "It is my hobby," he said recently; "do you know the difference between a horse and a hobby? This: a man sometimes gets off from a horse; he never gets off from his hobby." "We ought also to lay down our lives for the brethren"; he lays down his life daily for that college. Its meagre funds forbidding an adequate Faculty, he does most of the work. Large part of his small salary goes back to supply imperative needs of the college. Advanced in years, broken by recent severe illness, he makes trying trips to churches in his Synod to secure funds for the institution. By persistent efforts, somewhat assisted by the Board, in a State impoverished by several years of drought, he has raised funds to pay off all indebtedness. What tools has he to work with? Land enough—most new colleges have; a good building—lacking almost everything in furnishing and apparatus; no library to speak of; no financial means to speak of. What material has he to work upon? About half a hundred young men and women, half of them Christians, many of these looking toward the ministry; most of whom could receive no education without this college. What does he do with this material? About twelve per centum annually of the unconverted come to Christ. Does any church convert a larger proportion of its adherents? Several young men annually are led to consecrate themselves to the ministry. Can any church show a better record? Take an illustrative instance of the work done. A Presbyterian elder, a farmer in the State where this college is, through successive crop failures, could not educate his children. The eldest boy found a place in a Presbyterian academy in that State, an academy founded in expectation of the help of the Board of Aid, and fostered by this Board. From the academy he passed into this college. He is now looking toward the theological seminary and the ministry. Last Summer the Synodical missionary of the State placed him in charge of two little churches, one in a growing community which has no other preaching. When the young man returned to college in the Autumn, an elder of the church where he had preached said: "He has blessed our church. Where did he get his remarkable knowledge of the Bible?"

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Making all allowance for his home training, large credit goes to the college for his Bible training. Now, while pursuing his senior year studies, he preaches to two little churches, which would otherwise probably have no gospel.

Are they missionaries, men doing such work to educate a ministry for our church? The General Assembly completed its sentence thus: "And we insist on sessions regularly and urgently ('regularly,' 'urgently,') presenting the claims of these workers as represented by this Board of Aid." Shall such workers and such institutions be obliged to work half-equipped while state institutions, teaching no Bible, leading no young men into the ministry, have abundant resources? Every session which does not "regularly and urgently" present their claims answers this question in one way: the right way? Ought they not to have offerings from every church? Such offerings go wholly toward the current expenses, chiefly teachers' salaries, of our young and feeble colleges and academies; what nobler use can some of God's children make of a few thousand or of a few hundred dollars than to put them into the Board's hands to equip such struggling and missionary schools with furnishings and apparatus absolutely necessary, and which cannot be supplied in any other way?

EDUCATION.

It is gratifying to observe in the accounts from the various synods this Fall that the Board of Education was honored in quite a number of them, both by excellent reports from their committees and by stirring speeches from different members. "Now that we have said our says, let us do our dues." Such was the brief but pertinent speech with which the eloquent Summerfield closed a large meeting in N. Y. that was convened in behalf of missions, and had been addressed by a number of speakers, who had exhausted the time and patience of the audience. So now say we. The end of life is not speech, but action, and unless speech prompts to action it is ineffective. And the hearing, however interested, unless it result in doing, is but the hard and wayside reception of what has been uttered. Now one object of these synodical meetings is to give fresh impulse to all our church enterprises by stimulating both ministers and elders to greater zeal as leaders in these enterprises. If this object is not attained they are comparatively valueless.

Of these enterprises one of the most important is that of supplying the church with an adequate number of well-trained and Godly ministers. All our home and foreign mission reports abound in testimonies to the inadequacy of the supply on hand. One synod reports an excess of more than 100 churches over the ministers belonging to it. Another tells of the lack of fifty ministers to meet the demands of nearly 100 churches. There are in our body 1,200 churches reported vacant, and some are dying for want of care. Annually we are receiving on an average between eighty and ninety ministers from other denominations. In such a condition of things is it not disastrous for the Board of Education to be obliged from lack of funds to refuse the application of num-

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bers of candidates who are desirous of entering the service, and thus arresting their preparation for it? Institutions of learning are springing up rapidly over our new states and territorities, every one of which is a recruiting office for enlistment, and young men are improving the opportunity thus afforded to fit themselves for preaching the Gospel in the very regions where they are most needed. Many of these, however, have not the means of supporting themselves while studying, and their pastors and presbyteries are recommending them to the Board with earnest appeals for their acceptance, both on the ground of their worth and of the need that the church has of them. It has been hard for the Board to refuse such appeals, especially when repeated as they sometimes are. And this failure to aid, thus serves to defeat one of the most important objects for which these institutions are founded. It is also a grievous sin against the Gospel, which none of the excuses made for withholding contributions to this cause can palliate. What if now and then some young man who has obtained a scholarship should exhibit some imprudence in his expenses,or should give feeble promise of usefulness, shall we for this reason withhold aid from the large numbers who areshowing themselves truly worthy, andwho by exacting efforts and by success in study are giving every indication of future eminence in their calling? Over against one such instance as that mentioned above we could set a dozen like the following, recently reported to us: "He entered college five years ago, with $100 as the sum of his resources. He has made his way up to this time without aid,save the appropriation received from the Board, and is now only about $500 in debt. He would likely have been rid of this had it not been for the expenses entailed by his last winter's sickness. The story of his toils, self-denial and perseverance, if written out, would read like a romance. The manner in which our Lord has opened the way before him and prospered him, in answer to prayer,borders on the miraculous." And, here, the statement of that debt. which often must be incurred, notwithstanding the Board's aid, suggests an apology for our young men who seek a paying settlement upon their graduation,and hesitate about entering upon mission work, that, instead of proving remunerative, often requires still further borrowing. The proposition, made by one of our Western Presbyteries, that all the candidates aided by the Board should be required to enter upon mission work, would be entirely pertinent in case the church paid the whole expense of the education. But when it pays only half or a third of what is needed, and still leaves a burden upon the young man, the requisition would be hardly fair.

Another case is presented by a President to the following effect: "It will be a hard struggle for some of our boys this year. One young man, with tears in his eyes, asked me if he could stay. All he will have this year will be the $80 of the Board. I could not turn him away; he is so worthy. I will have to give him board, room-rent, tuition and light, all for $80, and furnish books too. Others will be nearly as badly off. I will do all I can. I do hope that God will incline our people to come to the help of these godly men." Another President writes: "Information has come of the cutting down of scholarships by your Board. This, for our three seniors, is a hard blow, and greatly increases our anxieties." Other instances of like sort might be given; but these are enough to show the nature of the demands upon us. We conclude with the remarks of a Brother from the West fully cognizant of the situation: "I'm thoroughly satisfied that no Presbyterian congregation ever refused to give some con-

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tribution to every one of our Boards when the cause was presented and an opportunity given the people to contribute. A fearful responsibility rests on some ministers and some elders in non-contributing churches for hindering these collections."

SUMMARY OF WORK DONE.

In order to show the amount and quality of the work done by the Board, we have recently taken what might be called an "account of stock" for the year ending 1891.

Of the 6,223 ministers recorded in the Assembly's list of this year, full 1,500 of whom have been drawn from other denominations, the Board has aided, to a greater or less degree, 2,489 in all. They are classified as follows:

Pastors,	1,161
Stated supplies,	583
	1,744

(Of this total, 565 are Home Missionaries.)

Foreign Missionaries,	106
Church and Sabbath-school Missionaries,	9
Presbyterial Missionaries,	8
Synodical Missionaries,	8
City Missionaries,	7
Licentiates.	59
Presidents of Literary and Theological Institutions,	27
Professors,	37
Teachers and Principals,	29
Superintendents,	8
Secretaries,	16
Editors,	11
Honorably retired,	141
Agents,	6
Other minor situations,	9
Without Charge and Evangelists,	264
	2,489

Of this last class a number are among the oldest in their Presbyteries, too far advanced in life for settlement, yet are engaged in occasional ministrations; others are in regular service as evangelists; still others are temporarily unemployed yet expecting settlement; some are invalids; finally, a few seem to be unacceptable as preachers and are engaged in secular business.

On the whole, this must be considered a good showing. It utterly disproves the charge sometimes made that those aided by the Board are most likely to be the incompetent. Could we but give the names on our list, it would be seen that a goodly number are among the most eminent leaders the Church has at this day. The Board has no reason to be ashamed of its record.

CHURCH ERECTION.

CHURCH DEBTS.

It was my privilege, not long ago, to visit friends in a distant city. On the Sabbath I attended divine worship, in a church having for their minister a very dear friend—a young man of great energy, physical and mental power; a preacher capable of filling any pulpit in the land. The congregation was large, moderately wealthy, proud of its pastor, and—in debt. That pastor was compelled to go forth, not knowing whither, against his own desire, contrary to that of his people, and to the great injury of the cause of Christ. His is but one of many similar instances for the same cause.

Don't go in debt. Not a thousand dollars even; not a dollar—not a cent! No church ought to be dedicated while a dollar of debt remains. No house should be designated as a house of God which is not in reality His. God does not require the impossible. He has made specific and abundant provision for all the necessities of His work, and He has left no example of temple debt for our imitation. In many instances some or all of these results have been seen, viz.: A debt contracted in good faith when its speedy payment appeared certain. A sudden financial collapse, the removal by death or otherwise of wealthy members; the alienation of a part of the

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membership, and the financial condition of the church changed from ease to stringency; then a spasmodic effort at raising funds, pastoral unrest, dissolution of pastorate and the division of the congregation into two hostile camps. After that, the wisdom of Solomon and the patience of Job are required to hold things together. No one in particular owes a church debt. No one feels his individual credit impaired if it is not paid. I have seen so many and such unhappy results from church debts, that I am constrained to say to intending builders, "Shun debt as a device of Satan." Be honest with God. Don't pretend to give Him what you have not to give. Build within your means when you do build, and don't, don't attempt to raise money for God in ways you would blush to ever think of adopting for yourself. Be honest ever in church finance.—*Mid-Continent.*

THE DISADVANTAGES OF A HALL.

Many disadvantages attend a church which tabernacles in a public hall. A stairway is a great hindrance to the aged and infirm. We have been obliged to relinquish the hall for several months while auctions were held in it. The reeking floor and walls did not lose their vile discoloration and odors for weeks after. Balls have sometimes compelled us to hold cottage prayer meetings. Every Sabbath the evening service is held in an atmosphere imperfectly ventilated after the room has been occupied in the afternoon by a society which smokes at its sessions. Nothing but genuine fidelity and devotion to its cause would hold the members of a church together amid such disadvantages. It will be for us a glad deliverance to have our own consecrated temple, clean, sweet, quiet, with only sacred associations about it, and these clustering more and more richly as the years go by.—*Woonsocket Presbyterian.*

PROGRESS IN MISSOURI.

The following extract is from the report to the Synod of Missouri made by the Rev. Alex. Walker, Synodical missionary.

CHURCHES BUILT.

West church, St. Louis, at a cost of $15,000; Webster Groves, at a cost of $23,000; Grant City at a cost of $2,800; Linwood, Kansas City, with lots, at a cost of $7,000; Macon City, at a cost of $4,500; Tuckyhoe chapel near Joplin, at a cost of $800; Lagonda, at a cost of $1,600; Osceola, built sometime ago but dedicated free of debt this year, at a cost of $6,000; Colored church in St. Louis, at a cost of $5,800; total $63,500.

We should certainly be grateful to the Board of Church Erection for aid given to some of these churches. Without it, in a few instances, a building would not have been attempted. We only contributed $992.42, and it expended $3,355; an increased expenditure of $2,439 in our midst. Our contributions were just $30 more than last year. In view of this kindly help, and prospective need of greater aid, it is to be hoped, that all our churches will respond with greater liberality to its calls.

CHURCHES BUILDING, OR GETTING READY TO BUILD.

Westminster church, of Carthage, Ozark Presbytery; Centre, South Joplin, near Meadville, Palmyra Presbytery; Drexel, Kansas City Presbytery; Church of the Covenant, St. Louis Presbytery; Grace church, St. Louis Presbytery; Pleasant Hill, St. Louis Presbytery; Chapel attached to First church, St. Louis, for primary pupils in Sunday-school. It will cost $7,000, and is the gift of Mrs. Eliza McKee, and will be a model of beauty and convenience. Extensive improvements have been made in several churches; notably, Sedalia Central, Fifth church of Kansas City, Joplin First, Savannah and Mirable.

MANSES.

Trenton, *Hopkins*, *Milan*, *Nazareth*, *Neosho*, *Eureka Springs*, *Ark.* Some of these were aided by the "Loan Without Interest Fund" of the Board of Church Erection. One, Eureka Springs, Ark., worth $4,000, was the gift of Mrs. E. V. McKinnon. Several are in course of construction, and a goodly number have purchased lots and are getting ready to build. I have thought it wise to push this matter wherever I had a good opportunity, as a good parsonage gives a home to the minister and lessens demands on our Board.

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VALUABLE TESTIMONY.

The following letter from President Hendy, of Emporia College, is testimony from a high source and is well worth reading.

WAVERLY, KAN., Oct. 21,1891.

MY DEAR DR. WHITE:—

I am here in the parsonage of the Waverly Presbyterian Church. I have been assisting Brother Combs.

This beautiful, cozy home was built by the aid of your beloved Board. Without your aid it could not have been built. Now it furnishes a permanent abiding place for a faithful and consecrated pastor, Rev. E. L. Combs. He cannot be turned out of doors by a landlord, nor is the house likely to be sold over his head. The building is roomy, well-constructed, well adapted for a pastor's home, and a marvel of cheapness. How such a house could be constructed for $1,500 is a puzzle to me.

I desire to emphasize the great importance of this phase of your work. I can hardly imagine any more effective and fruitful employment of money by the Lord's stewards than by aiding these struggling Western churches to secure for their faithful ministers and their families a comfortable "manse."

Faithfully yours,

JOHN F. HENDY.

FROM CHURCHES.

MADISON, S. DAK., Sept. 28, 1891.

Dear Dr. White:—Our people have reason for great rejoicing over the events of the last few days. First, the arrival of your check for $394 (and insurance receipt for $6), the loan of the Board of Church Erection to us to complete the payment for our new manse; and secondly, the laying to-day of the corner stone of our new church edifice.

The new manse is a very comfortable dwelling, the rooms are conveniently arranged and the pastor and his family are unspeakably thankful for themselves and for the Church to the Board, which, in its policy, devises such liberal things for us. Among other rooms, we have upstairs a study opening with folding doors into a "prophet's chamber," where Dr. White or Treasurer Campbell would be made very welcome should they ever visit Madison.

We intend, of course, to add to the insurance upon the building.

With many thanks, I remain,

Yours faithfully,

JOHN G. EWART.

SUTERVILLE, PA., Oct. 27, 1891.

Dear Bro.:—I herewith enclose the receipt form filled up. As pastor of Suterville Church I have to thank the Board through you, on behalf of the congregation, not only for the aid given, but also for the prompt manner in which it has been rendered. We will send on our first thank-offering to the Board soon.

Thanking Dr. White and yourself personally for the courteous way in which you have dealt in corresponding with me,

I remain, yours very truly,

ALEXANDER LAIRD.

NO HOUSE, NO CONGREGATION.

We publish the following quaint but eloquent explanation from a most excellent colored brother laboring in Virginia. We do so the more readily because it expresses in plain, homely language the practical side of church erection as it comes home to the man who is working among a people ready to hear, but if left to themselves unable to provide a place in which to hear. As it is with them so it is everywhere. No Church can thrive and grow without a Church home. Moreover it is very seldom that a congregation will year after year crowd into a cheerless and inadequate building. As they give up hope of attaining different accommodation, they will fall off in numbers until they have diminished sufficiently to be comfortably housed. In short, if a community is large and abundant in material, no minister can know just how large his

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congregation may grow until he has room to bestow them and make them comfortable as well as welcome. The particular expostulation of our brother's letter was called forth by the question, why he needed a building forty feet by seventy, accommodating 400, when he reported a congregation on Sundays of 75.

He says: It seems almost a matter of impossibility to get the different boards to understand the fact that we have *no church building at all;* not large enough to get a mouse into, and that we have to meet in each other's homes since the white people have taken their building for their own use.

Do you suppose there can be as large a congregation gathered in one room of a small house as there can be in a church? I have stated more than once to the Boards that, if we had a building in which to gather the people, there would be an immense crowd every Sunday. Our people get tired going to a place to hear preaching and have to be denied every time for the want of room. If we had a building almost as large again as 40x70 it would be filled to overflowing every Sunday. The point is this, the Board has made no preparation at all for this work, and yet expects to receive a mountain when not even a m—— has been erected. All we ask is some place to hold services, and we will show the Board better than we can tell what can be done here. Whenever we can get where to worship we can have from two to three hundred persons with ease, but you know that no man has one room large enough to hold a great church congregation.

WE ARE OUT-DOORS, WE HAVE NO HOUSE AT ALL. If we are to build a church, what use is it to build a hovel when you know that it will not hold half the chickens that will enter it for shelter? You might erect one 40x70, and come down here any night to preach for us and you would readily see that there would not be standing room for the people. I mention the evening service because our people are service people and they can only get off in full at night. We must arrange so that the poor may have the Gospel preached to them. To build a church to hold the few who could attend in the morning would be a piece of folly. We are after saving the poor and laboring among the masses as well as those who can come when they please.

The reason we *can't get a larger membership* is BECAUSE we have NO CHURCH AT ALL; whereas the people like our church; yet they have sense enough to know that a *shanty* is better than the *open field*. I have written plainly that you may see our true condition. We have been out of doors for nearly a month.

CHICAGO TRACT SOCIETY.—During the past year fifty missions have been aided by grants of tracts printed in thirteen different languages, viz: English, French, Dutch, German, Polish, Bohemian, Italian, Swedish, Danish, Norwegian, Finnish, Hebrew and Arabic. The missionaries, pastors, students of the Bible Institute and Theological Seminaries, and others, by whom these tracts have been distributed, aggregate about three hundred persons. These are, without exception, engaged in *personal work*. They have carried these messages of salvation into the homes of the people and also into the abodes of vice. They have distributed them in saloons, dives and brothels, as well as in the mission chapel and Sunday-school. They have carried them into hospitals, asylums, the prison and the poor-house. They have given them to men and women in the public conveyances, in the parks and on the street corners.

CHICAGO CHRISTIANS are awake to the needs of that city.

A tract was the means of awakening religious interest in the heart of a burglar who was found in a hospital, and seems to have been led to Christ.

House-to-house visitors bear testimony to the eagerness with which all classes receive and read tracts.

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FOREIGN MISSION LETTERS.

SIAM.

PLEASANT VISITORS.

MRS. W. G. MCCLURE, *Petchaburee*:—I had intended giving my undivided attention to this letter this afternoon, but a series of interruptions have prevented, six very interesting and interested lady visitors came to see us. After hearing the organ and trying to learn "Come to Jesus," and looking at the stereoscope and other pictures, they listened to the "old, old story," until Helen needed me, when I gave one of them the twenty-first chapter of Revelation to read, till my return. They seemed interested in the Heavenly City when I told them about it, but only two waited to hear what the Bible had to say about it. The others were more interested in the mirror where they could see their whole figure at once, a thing some of them had never done before. A heavy shower of rain came on and they said they could not go now as it was raining and so they would stay with "Mem" a little longer. Then came the sewing-class, and I began to fear the letter would not get into the mail at all.

SUPERSTITION.

Just after dinner Mr. McClure and Mr. Eckels went up to the cemetery to set a post for the fence around Miss Small's grave. It was one that needed to be put down side up, and the workmen feared to do it. They said a great calamity would befall any one who would do such a thing. The gentlemen have just returned safely. They got a little wet and muddy, but were unharmed of course. This morning, just before breakfast, Mr. McClure got home from the Bankaboon church, whither he had gone to preach. He seems more encouraged than on any of his previous visits to that church and thinks that he sees the beginning of better things for that people. Two weeks ago, when he visited the Ta-rua-fanfi church, he felt called upon to tell them that if they needed him to send for him as he did not expect to continue services there, unless they should manifest some desire to have them continued. He had been spending from three to five days each month visiting this people, but meeting with little response, sometimes one member at the preaching and sometimes none, so he thought that leaving them to themselves might benefit them, and release him for other work.

There are so few to attend the Wednesday night prayer meeting that in order to get nearer together we have it in our sitting-room and find it a great benefit to us all.

We do not seem to make much, if any, advancement with the backsliders of the church here, but are finding new friends through the hospital chiefly and in other ways, who are reading our books and are asking intelligent questions.

MISS SMALL'S DEATH.

The death of our dear Miss Small was a lesson to these people, for she was beloved by them all. Her last words to all who came to see her were, "Follow me to the heavenly city." I think her death made heaven nearer to us all and we all caught a glimpse of the glory as she entered in. It is much easier to talk to the people of heaven for it is easy to picture her joy in the presence of the Saviour she loved so much.

"We had everything at Petchaburee but a missionary's grave, and the Lord said we had need of that." Yes, that grave must be a constant reminder to all who knew her that she spoke to them of the better way. Her death-bed experiences proved to them that she knew in whom she had believed, and that he was not forsaking her now as she entered the valley of the shadow of death.

HOSPITAL WORK.

Mr. McClure and Mr. Eckels take the hospital work in turn, and with the help of a native assistant have been able to do a great deal of good. This assistant was only a sort of a coolie

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five months ago, but he was wide awake, for now he sews up wounds and cuts and scrapes like a born physician. There are some very interesting cases in the hospital. One a woman suffering from a serious cut below the ribs. She is recovering slowly and seems interested in our religion. I took the school children and had prayers in her ward when Mr. McClure could not go. She said she enjoyed the singing very much. Her husband has been reading to her out of the Bible. She seems to understand something of the way of salvation. At one time when I was there, seventeen of her friends and neighbors were present and listened respectfully to what I had to say, saying, "That's good to hear." "Perhaps you are tired now," I said. "No, go on, go on," they answered in chorus.

A young man in whom Mr. Eckels had become interested died a week ago last Sabbath. When he came to the hospital there was little hope of his recovery. Much of the time he was too ill to listen to the "old story," but it did seem to enter into his poor, sick heart. We cannot say whether he became a Christian or not, but he told us that he prayed to Jesus at night when in pain to help him, and he believed he was helped. Poor, tired, sick boy! I trust that even now the glories of heaven are being revealed to him.

LAOS.

WEANG PAPOW.

REV. D. MCGILVARY, D.D., *Chiengmai:*—We have just returned from a four months' trip. Our longest stay was made in Weang Papow. Nineteen adults and eleven children had been baptized on a short tour two months before. Their needs called for a longer stay than any other point. A new chapel had just been finished at Pan Bang, all the work being done by native Christians, and the material being supplied by private subscription by the missionaries. A new centre was opened at Ban Pangkrai on the present tour, where Noitecha with his little daughter was baptized. He dates his conversion from the long tour twelve months ago with Miss McGilvary. He visited us as an inquirer then at our camp, and has kept a promise then made, "to become a worshipper of the living and true God." The visit to his village on this occasion, the baptism of himself and daughter Jan. 21, in our tent, almost the whole village sitting or standing in the moonlight, within sight, eager listeners or curious spectators, was a scene better suited for the pencil than the pen. And who can tell that the little congregation of two, keeping the Sabbath and worshipping alone, may not be another that an inspired artist would select to show the grandeur of spiritual victories and the triumph of moral courage.

BUDDHIST SABBATH.

The local government has kept a good tonic pressure on the Christians. The government order by which they were compelled to refrain from work last season on the Buddhist sacred days had rather a ludicrous sequel. I called the attention of the Governor to the inconsistency of forbidding the Christians to do lawful work on days that they did not observe as sacred, while his Buddhist subjects spend their own sacred days as holidays in hunting and fishing, in violation of the first and great command of Buddhist law. The logic was evidently felt; for, before the next sacred day, an order was issued to all Buddhists, forbidding all hunting and fishing therein in the future. No one believed they would keep it long. We had before advised submission. We now advised them to obey this order as long as their Buddhist neighbors did; otherwise weave their cloth and plow their fields on any day except the Sabbath. The latter order was really a bloodless victory to the Christians, opening up a way to escape the annoyance designed for them. In how many cases in the history of the Laos mission have its enemies been caught in their own snares or hanged on their own gallows. Personally the rulers are very friendly to us, and we think they will soon be ashamed of their petty annoyance to the Christians. The church is harmonious and faithful, and the outlook hopeful.

A RULER ALMOST A CHRISTIAN.

Cheangrai province came next in order. Mention has been made in former letters that the governor is altogether the truest friend to the

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mission of all the Laos rulers. I may add now that he is the nearest to being a Christian. He is almost too kind to the Christians. To prevent injustice to them from others he has taken them under his especial protection. No one can now call them for service but himself and he does so but seldom. It is too good because it is the wrong principle and cannot be long continued. As the governor is old both enemies and friends look for a sudden, probably a reactionary change on his death. But no one doubts his good wishes. His course towards the church would suggest at least a strong secret bias towards Christianity. This is confirmed by his own express declaration and the testimony of his children. In a recent conversation he remarked, "When the krew (teacher) says that his religion can save sinners he must not think I do not believe him, for I do. Our Buddha cannot. He was a good man and a great teacher, endowed with great merit, but he was a man. Now Nippan has entered into that unconscious state called Nirvana. He has left us his teachings but living men cannot follow them. When once we have broken the law there is no hope for salvation. Christ is the Creator and greater than all Buddhas." How then, my honored sir, can you fail to become a Christian? was the only rejoinder to such a confession. "Well," he says, "it is just this way; I have read your books and understand them. One given by Ai Tu (Ruling Elder of Chieng Mai church) I have read several times. But then my position. I have been made governor by the king of Chiengmai and the great king of Siam according to the rites of the Buddhist faith. I should be called unfaithful if I renounced their teachings." I assured him that no such thing is implied in embracing Christianity. Honor the king stands in juxtaposition with fear God. Both are combined in the golden rule that adapts Christianity to all governments. "Render therefore unto Cæsar the things which are Cæsar's, and unto God the things which are God's." A vial of cough-mixture greatly relieved a bad cough. He was so pleased with this that he has since sent special messengers for more, which Dr. McKean kindly sent him. The last news from him sent by our Ruling Elder, was, that only one-fifth of his disease remains. We commend him to the special prayers of the friends of our mission.

The native house designed for a chapel and a station was not put up as was intended. The prince from whom it was purchased was absent and no one else would fulfil the contract. As the condition of the funds of the Board when last heard from gave little hope for aggressive work, the disappointment was less than it would have been except to the Christians and friends in the region. The interest of the field has been enhanced by the late tour by a work begun

AMONG THE MOOSURS.

A special interest is always felt in the first of a new race or tribe added to the visible church. I first heard of the Moosurs or Sahus, as Mr. Hallet, in his "One Thousand Miles on Elephants," calls them, on my trip with him in 1885. Like most of the hill tribes they are not idolators or Buddhists. Their dress and physiognomy and manners favorably attract a stranger. While at Maakon chapel on my upward trip I visited one of the nearest Moosur villages, which the failure of their crop of hill rice last year has reduced to two families. They always, like the Karens, select a mountain for their home, usually the higher the better. We reached the spot after following blind paths, wading brooks and crossing a few hills. We were received with genuine hospitality and were made to feel welcome. They had visited the homes of one or two of the Christians. They had requested to be informed when the missionary came again, but they had never attended worship. Not expecting us to call on them their first expression was one of surprise, but when they saw that we could sit down in the one room where the rice is cooking, the children crawling and the women walking, all parties were soon easy. There is no similarity between the Moosur and the Laos language. The two male heads of the two families understood and speak Laos, one of them very well. Through him and the sign language it was evident that they understood our errand and our message. They discussed every idea among

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themselves, though it was only by their questions we could tell whether they approved or not. When the rice was done they served us first, and we showed our appreciation by partaking of some. We sang "Happy Land" in the Siamese and read the shorter catechism with them in the same language and had prayers with them. As I never have any difficulty in making friends with the children we soon became fast friends, and when the hour for returning came we were glad to hear that the two men and three or four of their sons and grandsons were going back with us to the chapel. They remained with us till late next day and promised to attend service with the Christians after we left. On our return there three months after we found that they had kept their promise. The praise of their diligence and zeal was in every mouth, and it was soon learned that they were all applicants for baptism. They arrived early on Sabbath morning and remained in the afternoon to be taught. The services of the last Sabbath were all directed with reference to them. Others of the tribe had come to hear and see. It was at last decided that it would be best to baptize the two men and two each of their children as non-communing members, and leave the rest for the next tour, a decision to which they reluctantly consented. When they formally appeared for examination Ch Poo-kaw and Ch Wau stood a good examination. After the night service they, with four of their children, were baptized. Taken altogether it was a red letter day never to be forgotten. We commend them and their whole race to the prayers of the Church.

JAPAN.

GATHERING THE HARVEST.

REV. J. M. LEONARD, *Karinzawa:*—We left Kanazawa the 27th ult., going overland to Tsuruga. Mr. Winn had planned to go with Mrs. Leonard and me, intending to stop over Sabbath at Daishoji and preach. But at the last moment he became ill, and we went without him, taking one of the girls of the girls' school with us, who was to stop at Fukui and help in Bible work through the summer. We spent the Sabbath at Daishoji, about thirty-five miles from Kanazawa. We have an evangelist there under the Harris Fund. Also, Mr. Toda has made a number of visits there the past year on his touring work. A year ago we had two converts in Daishoji. But during the year the Lord has blessed the work here greatly for a new work. There have been thirteen baptized since last Spring. They nearly all called on us at our hotel and seemed to be quite earnest Christians. Indeed, there seems to be little doubt of their sincerity after having the difficulties they had to overcome. One elderly man and his wife were among them, whose son this year graduated in our boys' school at Kanazawa. This son, by the way, has just decided to go to the seminary, and I have put him under the fund specially provided by the Sabbath-school of my old college room-mate, Rev. S. S. Palmer, of Sterling, Ill. The father is said to be one of the best Chinese teachers in his town, and has held a leading position in the public schools.

ALL FOR CHRIST.

But, after he became a Christian, the officials notified him that he must not allow it to be known at the school; else they would be compelled to remove him, public sentiment being so strong against Christianity. When there, I inquired about it, and was told that the officials are looking for a substitute. So, doubtless, he will lose his living. Another of the men had been a prominent clerk in one of the government offices in a small town near Daishoji, but had lost his position because he is a Christian. Sabbath morning I went to the Sunday-school for children. Mirvasan, the girl who was with us, proved quite useful in taking charge of the class of younger children. The more I saw of her and her work that day the more I appreciated the grand work done by our girls' school. She had acquired such a good, thorough knowledge of the Scriptures that she knew what she was doing and held the attention of the little folks as she instructed them in sacred history.

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HOME MISSION LETTERS.

NEW YORK.

REV. R. G. MCCARTHY, *Saranac Lake:*—During all the months of labor in this region uniform health has been enjoyed, so that great distances have been travelled, by land and by water, summer and winter; and all the regular stations reached and some new ones organized.

We have just organized a new preaching station at Lake Placid, with good hopes of the future. This was largely through the influence of Mr. H. Auchinclose, N.J., a gentleman known for his generous benefactions and good works.

Our Saranac Lake Church has been relieved of a debt of $946. Gilt-edge Bibles costing $180, and singing books costing over a hundred dollars, have been presented to the church by gentlemen from New York City. In addition to these gifts, the grounds upon which the church stands are being beautified; the street also decorated with trees from one end to the other; book racks furnished the seats, and many presents to the pastor received—all from a gentleman-member of Dr. Hall's Church.

I am happy also to report that the wife of one of the above gentlemen, whose good and generous deeds are known in all our churches, has given $3,500 for a parsonage; also furnishing a furnace for it in addition to all the other gifts. Also, sheds, stables and other things are to be furnished the church, costing an additional $700. The gifts from the lady and two gentlemen will run up to nearly $6,000.

Our Presbytery was wise and the Board did a grand thing in inaugurating and nursing this movement of the church in the Adirondacks. The work is extending. God is blessing the movement in every direction in these parts. Congregations are filling our house of worship. We hold valuable property at other points for building churches, and another church edifice will be completed before snow falls, at Paul Smith station, a community of 800 people, with no Protestant edifice, and where we have a flourishing Sabbath-school and outlook for the future all that could be desired.

In view of the extensiveness of the field, and the expense of travelling and living, we shall need continued aid from the Board the coming year, or until we can get into our new manse and the field be decided and an additional missionary put upon part of the field. We are thankful to the members of the Board for kindly interest and generous aid.

NORTH DAKOTA.

REV. I. O. SLOAN:—Returning to Glencoe from Mandan I am much encouraged by the progress of the work this Summer. The people show increased interest. The church has been finished and will soon be dedicated. There will not be any debt on it. The people have turned out well. The Sabbath-school is larger than ever before, and a deep interest is shown in the study of the Bible. In all our labors we have never found much bibliolatry. We wish we could find a love of the Bible. There would be some hope of the truth getting a lodgment if there were only a love for "the paper, print and binding."

At our communion in August there were added to the church one by letter and two on profession. At the same time another elder was ordained, and children were baptized.

There is difficulty of getting many to attend prayer-meeting in the week, on account of distance from the church, some living ten and twelve miles away. We have adopted the plan of a meeting of one hour immediately after the morning service. The whole congregation generally remain. These meetings are solemn and with evidence of the Spirit's presence. If a good sister has something to say we let her say it, and she says it often far better than the men. What would our churches do if it were not for the Christian women in them?

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TEXAS.

REV. J. R. SKINNER, *Vernon:*—Our attendance on divine service has fully doubled during the past three months. Five have united by letter and one on examination; while we expect to receive some four or five at our harvest communion. Our Sunday-school, which has been held at 3 p. m., and was what we call a "union school," was reorganized and time of meeting changed to 9.45, the hour when the other schools of the city meet. To our surprise, the attendance on the first Sabbath was almost as large as when we convened under the union banner, and our financial income greater. We are making effort to gather in those not attending church and Sunday-school, with encouraging success.

I have started a local church paper, which I have put into every family not attending church, and many families of other churches, giving it a circulation of over 1,000 for the second issue. This, besides furnishing good reading matter for the un-Christian families, advertises our church, and we expect, ere the first six months has elapsed, to be reaping some income for our benevolent boards and our home work, from our advertisers and subscribers.

WISCONSIN.

SELF-SUPPORT.

REV. J. S. WILSON, *Oxford:*—This Oxford church is about thirty-seven years old, and, I think, ought to be able to walk alone. I have put the matter faithfully before my people, enforcing the duty of self-support and calling their attention to the condition of the Board's finances. They have unanimously resolved to become self-supporting next year. So no application for aid will come from us at present. It will be a hard struggle, as crops are very poor here, on account of the dry season in this part of the state, still we will make a great effort and I have no doubt of our success. During the past year we have built two new churches at the out-stations connected with this field and have repaired the old church building at Oxford at a cost of about $300.

MINNESOTA.

REV. J. F. MONTMAN, *East Grand Forks:*—The summer vacation occasioned the absence of teachers and pupils and parents, consequently the attendance at both church services and Sabbath-school was cut down considerably. My own health was greatly impaired by the alkaline property in our drinking water, and sometimes it was impossible to hold more than one service on a Sunday.

The vacation is over. Pupils, teachers and parents have returned, and my own health is restored. So the church work is moving along nicely again. I have kept up my visitation work among the families of the town, and thereby some have been prevailed on to attend church who could not have been reached otherwise.

Our Canadian Presbyterians are inclined to be clannish socially, but the members of the church give all comers a hearty welcome.

Just now after harvest the scenes of border life are enacted here. The town is full of the roughest toughs, criminals, sandbaggers, etc. Gamblers are having their own way in robbing people in broad daylight. Last Saturday night our justice of the peace was shot down and killed. Last night another man is reported to have been stabbed and has since died.

The church is slowly gathering strength and its influence is felt in the community.

The treasury of the church is always empty and scarcely any funds come in. I have a number of bills I promised to pay Sept. 1, when I hoped the Board's allotment would be forthcoming. I am doing the best I can here in this city of sin and ungodliness.

IOWA.

REV. WM. GAY, *Morrison:*—Three years ago I accepted a call to this church under rather unfavorable circumstances. In the July previous, a terrible hailstorm passed through this section of country, destroying crops and other property. Some members of this church suffered severely, but resolved to have a pastor to break to them the bread of life. I asked only $700 a year, they to pay $500 and the sum of

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$200 was asked of the Board of Home Missions, which was granted. The second year the Board gave us $150; the third year, $125. We are happy to say that the fourth year we commence to be independent of your Board. We proposed, at our prayer-meeting, two weeks ago, to raise the amount of the last quarter's appropriation of $31.25. The subject was brought before our people the next Sabbath, and they responded by giving the sum of *fifty dollars* in money and subscriptions for the Board of Home Missions.

The Lord has greatly blessed us here during the past three years. From forty-four members, we increased to ninety-eight. Our Sabbath congregations are large and attentive. Our prayer-meetings are interesting. I now close this report by thanking you sincerely for the aid you have given us in the past, and promising to do all we can for the Board in the future.

MINNESOTA.

Rev. J. S. Pinney, *Fulda*:—In the churches of Fulda and Kinbrae a bountiful harvest is now being gathered unto our store-houses, and it fills them full to bursting.

Fulda.—This little church rejoiced on August 9 in the addition of three young men, on confession of their faith in Christ, one of whom will accompany me to Presbytery next Tuesday to put himself under the care of that body to prepare himself to preach the gospel, making two from this church, one being in school at Minneapolis. Five are waiting the arrival of their letters to unite with us. The Society have completed their new manse, which I now occupy, which has cost them $1,200, built by a Mr. Bird, of Menomonee, Mich., an elder of our church, who has made the payments easy. The church is just finished, and we expect to dedicate by Christmas. We have a debt of $300 which we wish to pay. We are working and praying for an outpouring of the Holy Spirit, and I know we will get it. I am happy I can report no falling back, but we have held our ground all through the busy season, and taken up the work where we left off, and can push it vigorously by God's help. If we could have two more such crops it would make this church self-supporting. As it is, all will this fall pay at least half the debt on their farms and some two-thirds. This gives them courage, and I hope they will increase their gifts to the Boards of the Church. They are working hard to clear the debt on the church and finish it. They have, with the manse, a heavy burden, but by God's help they will succeed.

Kinbrae:—On August 9 this church dedicated their house of worship free of debt. It has cost over seventeen hundred dollars, and we all rejoiced that God has blessed our efforts and that kind friends in St. Paul contributed so liberally to make it a success. The members are all farmers and with two exceptions have heavy mortgages on their farms, but this year's bountiful crops will lessen them materially and give them new courage for the future. I confidentally look for a glorious revival in this church this winter and a precious ingathering of souls. My work in both fields increases and I could spend every day out among the houses of the poor and degraded. I am encouraged in the work here. God has blessed me greatly. Brethren, pray for us that the work may go on gloriously to the end.

KANSAS.

Rev. R. J. Phipps, *Oberlin*:—I baptized four infants during August. This is liable to be neglected greatly in these western fields.

All in all, my work has been encouraging. Our great discouragement is the tendency toward mammon worship. It does seem that men in seasons of prosperity act as if they could live without God. Even some church members do not hesitate to look after their business interests on the Sabbath, or postpone a business trip till Saturday evening or Sabbath morning. Then we have the gambling, racing, card-playing, etc., as hinderances to real growth and progress in the Lord's work. But we see great improvement along the line of battling with these Jerichos. The Lord is "mighty to save." We hope for grand victories,

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ILLINOIS.

REV. WM. G. CLARKE, *Campbell Park, Chicago:*—Our new church is completed. We are in it and having a glorious revival. Twenty-seven new members united with us at the last communion. Our congregations are large and earnest. The prayer meetings are growing in interest and numbers. We have received all we had faith to ask for. I believe a great future lies before us.

This is the last report which I presume I will ever submit to you as pastor of this church. We launch out on our own resources from Oct. 1st.

We can never fully express our appreciation of your patience with us and your profound interest in our welfare. I trust we may become now a substantial contributor to the noble work of Home Missions.

CALIFORNIA.

REV. R. H. HARTLEY, *Riverside:*—The energy of the congregation has been somewhat absorbed in the new building which was completed and occupied July 19th. We are now worshipping in our own church home and a feeling of devout thanksgiving for the fact is uppermost in all our hearts. The building is commodious, beautiful within, tastefully furnished by the ladies, who have been a very tower of strength in this enterprise. On the day of opening 800 were present; nearly $3,000 was raised for the building fund. It will seat 1,000 with all apartments thrown open, as they can be readily by raising the Torlson slat curtains that separate them.

A pipe organ has been donated, is on the ground, will soon be set up, and we look toward the dedication and final financial showing. I am quite confident that we will not be in debt over $4,000 then, while the property, with organ and furniture, has cost, nearly $25,000.00 Since coming here we have asked God night and day for a sanctuary suitable to our needs for His work, and He has provided us beyond our expectations. The best part of it is that the same love and perfect harmony still prevail. The prayer-meeting is much larger now; so is the Sunday-school. The congregations have been very large since coming to the new church.

The young people furnished comfortably and elegantly for me the study in the building. All financial obligations to me and all engaged in the building have been promptly met.

Young people are about to take the financial responsibility of educating an Indian girl at a mission near here. It has been an intensely hot Summer. I have made many pastoral calls. Am now going off for much needed rest for a few weeks. We will, with the help of God, be self-sustaining and I think out of debt after this year.

ILLINOIS.

REV. J. H. STEVENSON, D. D., *Mt. Carmel:*—I had a very pleasant experience a few weeks ago as chairman of the committee on Home Missions. On my way home from presbytery I visited one of the many feeble churches in our bounds. The church was discouraged. The members were few—mostly women. For years they had been without regular preaching. The Sunday-school and the prayer-meeting had been suspended. They had even begun to talk of disbanding. Presbytery had appointed a committee to visit the church, and it was expected that its report would recommend dissolution. This was not because they were not *loyal* Presbyterians, for they were. But they could not maintain regular services alone, and the Board was too much embarrassed to aid sufficiently to keep a man there, and they declined because they were not cared for.

I preached in a private house, because the small congregation which was expected (no general announcement was made) would be lonely in the church, At the close of the service an invitation was given to any who were ready to accept of Christ, and willing to enter His service, to signify it by rising to their feet, when every person in the room, not already in the church, responded and a scene was witnessed to gladden the angels, A woman present—herself a grandmother—saw her husband, her father (who was seventy-six years old), and the two sons of her sister confess Christ together. All four were received by the Session and formally taken into the

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fellowship of the church, one of the men receiving baptism.

All thought of disbanding was deferred and a request was made for a series of evangelistic meetings, which will soon be held. If God owns the effort and crowns it with a great revival we will ask the Board to aid us some, and will try to take better care of that little flock.

NORTH DAKOTA.

Rev. F. M. Wood, *Syn. Miss'y:*—This work has resulted in adding to our churches: 200 by profession, and 150 by letter, and the increase of almost a half from last year to the Board's treasury.

The stimulus given by the grand crops to the liquidation of debts and the building of churches and parsonages, and making other church improvements, is great, and yet, just now, the recent continuous wet weather threatens great destruction to the grain in shock and stack. Two-thirds of the grandest crop ever reaped stands in the fields.

I have recently attended the meetings of the Presbyteries and the Synods. All agencies are at work, with the hope of making this one of the most telling years toward success we have ever had. The great want is of men. In Pembina Presbytery thirty churches were reported vacant, and, including the stations, forty places needed supplies; while Bismarck is as badly off, and Fargo needs five men.

Whereunto this is to reach, if continued, it is impossible to discern; but probably the abandonment of some of our work. The synod highly appreciated the visit of Secretary Dr. Irvin, and heard his address with great interest and profit, and it is hoped that a representative will be sent us annually.

A CHAPTER OF A SYNODICAL MISSIONARY'S WORK.

REV. T. S. BAILEY.

Permit me to give you a little introduction to my third quarter's work.

The first day found me at H.——, at four o'clock A. M., ran to M.—— to counsel with the young man who served this field for the summer. Settled a difficulty by meeting of elders; spent a day along the line of the railway by investigating the new towns; found none of them open to us. Called to F.—— by telegram to counsel with committee and meet student whom I directed to come there from W.—— and meet me to talk over the situation at B.——, where the Congregationalists are moving to organize a church just beside our little plant. Gave the young man the best advice possible. Came to D.——, meeting on my way a delegation of the church of M.—— for counsel while train waited twenty minutes, and delegation from church of F.—— at depot while waiting for another train. Arrived at D.—— at 10.30 P. M. Counseled with Dr. R—— concerning work in the bounds of Presbytery until midnight. Saturday took train from D.—— to L.——, where I spent the Sabbath trying to repair the wrongs done to this church. I got them pacified at least and arranged to send them a student for a little while. Did not go to bed at all on Sunday evening. Took train at 1 A. M. Monday and ran to M.——, intending to go to L.—— to look after our interests there, as I learned that Bro. H.—— was leaving them. Trains were off time. Could not get to L.——. Returned to P.——. Drove into the country to call on Bro. M.—— with reference to rearrangement of his field, which is now very much revived. Came home Monday night to attend to my correspondence.

On Wednesday morning got a telegram urgently calling me to S.——, to try to pilot them through a crisis involving the relation of the college and church. Hope I succeeded. Time alone will tell. Came to B.—— to arrange the preliminaries for the meeting of Synod. Home at 1.18 A. M. Friday went to S.—— by direction of Presbytery to meet officers of church and see if we could not cut down their application from $350 to $250. Succeeded after very pleasant meeting in getting them to arrange for the additional hundred by doubling their subscription, which was already large for them.

Up at 6 Saturday morning. Took train to S.——, thence fifteen miles across country to V.——.

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Preached, afternoon in town, evening in country. Sabbath, administered communion, church being served by student. Received into church eight by examination, five by letter.

On Monday, fifteen miles across country to catch a freight train at 8 A. M. to pour oil on the troubled waters that threatened difficulty in our church there. Next day by special request visited the mission at F——. Found much encouragement in present outlook. Next day to F—— by special request to meet members of Presbytery's committee and two men whom I had on the line for work. Spent forenoon in counsel; afternoon, ran to A—— and S—— to arrange for their supply. Succeeded in getting A—— to unite with L—— in support of a young man for the summer. Found S——happy in the service of Bro. B——. Next day ran to V—— to meet committee of presbytery. Helped install Rev. G—— over the V—— church, and settle the difficulty in the P—— church. Next day to D—— to meet committee of presbytery and arrange with reference to regrouping fields in W—— Co. Next day to R—— to meet delegates from P—— and L—— churches. On the same night went to S—— to spend the Sabbath and try to raise a deficit of $150 on pastor's salary. Raised part but not all of it. But they finished it afterward. S—— is suffering greatly from removals and from the evil effects of the so-called "Christian Science" craze. On Sabbath P. M. drove sixteen miles across the country to our little church at A—— to investigate the overtures from the Congregational body to take A—— under their wing. Decided that in view of the country being filled with Germans so as to preclude the possibility of its ever becoming self-supporting, and in view of its nearness to the Congregational church and far removal from any of our own, that it be dismissed to Cong. body; the people making petition to be be so dismissed.

Monday went with committee of presbytery to investigate and adjust difficulties in the H—— church; advised, after a long investigation, that the pastoral relation be dissolved without prejudice to the minister. Ran to S—— Monday evening in response to a telegram to meet the committee and assist in the organization of the L—— church. We organized under the shade of some friendly trees adjoining the village with twenty-one members. On Tuesday met, by previous engagement, the officers of the P—— church for counsel with reference to their future supply. Back to S——on Wednesday; attended prayer-meeting at L—— Wednesday evening in the house of one of our members, the first prayer-meeting of the new church, and a very interesting one it was. But I will not weary you with any more details. From this leaf of experience you will get some idea of what it means to be Superintendent of Missions.

HOME MISSION APPOINTMENTS FOR OCTOBER.

F. C Stockle, Manchester, 1st German,	N. H.
J. Mitchell, New Bedford, 1st	Mass.
C. S. Dewing, Union Square of Somerville,	"
J. W. Flagg, South Framingham,	"
P. M. MacDonald, D. D , St. Andrew's of Boston,	"
T. A. Reeves, Woonsocket,	R. I.
J. N. Crocker, D. D , Synodical Missionary,	N. Y.
W. B. Lucas, D, D., Synodical Missionary,	"
C. A. Conant, Voorheesville,	"
H. T. Perry, Afton,	"
F. R. Wade, Fair Haven, 1st,	"
R. H. Wallace, Mineville, 1st,	"
R. G. McCarthy, Saranac Lake and stations,	"
J. R. Robinson, Southport,	"
J. Bain, Ashland, Big Hollow and station,	"
S. C. Garlick, Dresden, 1st,	"
O. R. W. Klose, Cochecton,	"
J. S. Gilmor, Congers,	"
E. B. Fisher, Rossie, 1st,	N. Y
T. E. Sherman, Brownville,	"
G. M. Janes, Andover,	"
A. S. Mays, Liberty St. of Troy,	"
O C. Auringer, Northwood,	"
M. J. McLeod, Toughkenamon and Unionville,	Pa.
J. N. Elliott, Bethany of Thurlow,	"
R. A. Hunter, Kennett Square.	"
F. E. Bessey, Rome and Orwell,	"
T. S. Armentrout, Harrington and Felton,	Del.
J. K. Wight, Green Cove Springs,	Fla.
J. T. Cooter, Chucky Vale and Lamar,	Tenn
A. S. Vaughn. Grassy Cove and Piney Falls,	"
W. H. Lyle, St. Pauls,	"
J. P. Dawson, Synodical Missionary,	Ky.
W. Walker, Falmouth and New Concord,	"
G. C. Overstreet, Gustin, Hodgensville and Plum Creek,	"

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E. E. Flint, Independence, Ohio
W. J. Gerlach, Bluffton, "
C. C. Gould, Oakfield and Rendville, "
W. H. Bradley, Upper Alton and North Alton Mission, Ill.
J. S. Caruthers, Raymond, "
H. Smith, Galesville, "
F. M. Alexander, Murphysboro, "
H. Clarke, New Hope of Coal City, "
M. H. Jackson, Grace of Chicago, "
S. M. Crissman, Moreland, "
H. W. Harbaugh, Braidwood, "
C. F. Wilson, Marshall, York, Walnut Prairie, Marvin and Anderson, "
H. B. Douglass, Arlington 1st and station, "
E. H. Sayre, Appanoose and Pontoosuc, "
A. Boyd, Fraser and North Burns, Mich.
H. B. Dunning, Flushing, "
B. Lyman, Bad Axe, Brookfield and Ubley, "
T. D. Bartholomew, Corunna, "
E. Warren, North of Kalamazoo, "
E. F. Smith, Clayton and Dover, "
W. F. Jones, Alma, "
J. W. Youngs, Coleman, "
N. Currie, Big River and Hartland, Wis.
J. W. Ray, Maiden Rock, "
R. A. Clark, Richland Centre, "
J. C. Laughlin, Reedsburg, "
N. G. Schell, Somers, "
J. Conzett, Wheatland German, "
D. H. Rohrabaugh, St. James of Tower, Minn.
A. V. Brashear, Currie Shetek and Cottonwood, "
C. C. B. Duncan, Pine City and Rush City, "
L. Richter, Morgan, "
J. C. de Bruyn Kops, Warrendale, "
G. F. McAfee, Westminster of St. Paul, "
J. T. Killen, Mandan 1st, N. D.
F. E. Hoyt, Corinne, "
D. M. Butt, Britton and Immanuel, S. D.
E. Brown, Wolsey and Wessington, "
G. A. White, Volga, "
S. Tunkansaiciye, Buffalo Lakes, "
D. C. Smith, Hamburg, Iowa.
W. E. Knight, Colfax 1st, "
A. G. Martyn, Perry, "
S. Hodge, D. D., Bethel of West Union, "
J. R. Lee, Rockwell City, "
G. J. Bloemdall, Ramsay German, "
W. E. Caldwell, Bethel of Livermore and Irvington, "
K. B. Welland, Sheldon and Rock Rapids, German, "
N. Clark, Denison 1st, "
C. H. Gravenstein, Rock Creek and Union, "
L. D. Wells, Holdrege, Neb.
J. W. Little, Hansen, "
R. N. Powers, Superior 1st, "
B. Beall, Broken Bow, "
J. W. Robb, Sumner, "
J. Hatch, Wood River, "
W. D. Patton, Raymond and Staplehurst, "
N. S. Lowrie, O'Neill, South Fork and Bethany, "
D. W. Rosenkrans, Blackbird, Scottville and Apple Creek, "
J. Martin, Hartington and Coleridge, Neb.
C. H. Churchill, Atkinson and Stuart, "
G. H. Duty, Bolivar and two stations, Mo.
R. T. McMahon, Preston and Salem, "
H. W. Cowan, Hope Chapel of St. Joseph, "
J. Liesveld, Salem German, "
E. J. Brown, Conway Springs 1st and Peotone, Kans.
W. H. Honnell, Emerson, "
W. R. Kirkwood, Arundel Avenue of Emporia, "
J. W. Bailey, D. D., Lowemont, "
G. McKay, Bennington, Glasco and Cuba, "
H. U. Alexander, Barnard and Potwin, "
E. Paradis, Mulberry, "
H. M. Schockley, Wamego, "
J. E. Smallwood, Barren Fork, Elm Grove and White Water, Ind. Ter
E. E. Mathes, Ft. Gibson, Aw-ga-ley and Arkansas Bottom, "
J. McC. Leiper, Park Hill, Elm Spring and stations, "
D. N. Allen, Vinita, Pheasant Hill and stations, "
R. J. Lamb, Ward's Grove, Chelsea and station, "
A. E. Thomson, Tahlequah and stations, "
D. Smallwood, Girty's Springs, Vian and Foreman's Gap, "
C. Manus, Elm Springs, Rabbit Trap and Rocky Mound, "
S. J. Dodson, Afton and stations, "
J. H. Aughey, Paul's Valley and Wynnewood, "
F. E. Sheldon, Chandler and Sac. and Fox Co. Ok. Ter.
C. H. Miller, El Reno, "
H. M. Gilbert, Kingfisher and County, "
W. L. Miller, Oklahoma City, "
W. K. Marshall, Waskom, Elysian Fields and Longwood, Tex.
H. J. Ehlers, Salt River Valley and vicinity, Ariz.
E. Arreola, Albuquerque Spanish, N. Mex.
J. M. Whitlock, Taos, "
S. W. Curtis, Las Vegas, "
G. W. Barr, Ft. Morgan and station, Col.
J. B. Cameron, Trinidad 2d and stations, "
A. B. Thompson, Eastonville and station, "
F. G. Webster, American Fork, Utah.
G. Edwards, Lewistown and Philbrook, Mont.
J. C. Lenhart, White Sulphur Springs, "
W. A. Sample, D. D., Centralia, Wash.
A. McKenzie, Ridgefield, "
W. W. Coe, 2d of Seattle, "
A. B. Cort, Grand Coulee, "
A. E. Street, Centenary of Spokane, "
C. F. Waldecker, Bethany German and stations, Oreg.
J. V. Milligan, St. John's of Portland, "
E. J. Thompson, D. D., Corvallis and Oak Ridge, "
E. Eccleston, Lafayette and vicinity, "
J. H. Beattie, Mehama 1st, "
H. Robe, Crawfordsville, "
J. J. Marks, Cucamonga, Cal
W. Thomson, El Monte, "
E. T. Lockard, Ballard, Los Alamos, Los Olivos and station, "
A. C. Junkin, Westminster, "

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Ministerial Necrology.

☞ We earnestly request the families of deceased ministers and the stated clerks of their presbyteries to forward to us promptly the facts given in these notices, and as nearly as possible in the form exemplified below. These notices are highly valued by writers of Presbyterian history, compilers of statistics and the intelligent readers of both. If more convenient, they may be sent to Rev. W. H. Roberts, D. D., Stated Clerk of the General Assembly, Lane Theological Seminary, Cincinnati, Ohio.

CHAPMAN, JOHN LIDDLE.—Born at Ash Grove, near Clones, Ireland, Feb. 27, 1812; graduated, Union Theological Seminary, 1841; ordained Nov. 16, 1842, by the (R. D.) Classis of Bergen; pastor at Clintonville (now Irvington), N. J., 1842 to 1849; principal of Chapman Home Institute, Clintonville, 1849 to 1861; principal of Wetmore Institute, Irving, Kansas, 1864 to 1868; stated supply, Troy, Kansas, 1869 to 1871; Professor of Biblical Theology in the Lay College of the Tabernacle Church, Brooklyn, N. Y., 1872 to 1879. Died, Irvington, N. J., July 27, 1891. Married Jane Wade Durand, daughter of Cyrus Durand, who survives, with three sons.

FLEMING, JOSEPH HENDERSON—born in the Kishacoquillas Valley, Mifflin Co., Pa., June 18, 1841; graduated, Washington College, Pa., 1865; studied theology at Princeton and Allegheny seminaries; ordained by the Presbytery of Northumberland, June 7, 1871; stated supply of the churches at Centralia and Mt. Carmel Pa., 1870–71; pastor of the Robert Kennedy Memorial Church, Welsh Run, Pa., 1873–1891, dying in the pastoral office, Sept. 15, 1891. Married 1874, Miss Maggie Boyle, of Pottsville, Pa., who, with three sons and three daughters, survives him.

Book Notices.

LIFE AND LETTERS OF JOSEPH HARDY NEESIMA, by Arthur Sherburne Hardy. Published by Houghton, Mifflin & Co., Boston and New York.

The life story of this remarkable man comes with a new interest, as it is gathered from his own letters and journal, and glimpses are given of his heart and life that could be gained in no other way. It is a record of providential leadings that brought a Japanese youth, hungry for American knowledge, to the United States and provided for him here under Christian influence, that prepared him for a useful manhood and brought him back to his own country to positions of influence and honor. Of the development of Christian character there is constant evidence, and the volume closes with the touching and striking testimonies from Christian and heathen friends and admirers to the unselfish patriotism, "the singleness of purpose, loyalty to duty, self-abnegation, gentle conduct and overflowing love that were his to a marked degree." The biographe adds, "Mr. Neesima's monument is not the simple stone which marks the grave on the slope above Kyoto; it is the university on the plain below. Every one who visits Japan is impressed by the result it has already wrought. . . . Yet even the university itself, the visible outcome of Mr. Neesima's life, does not represent the sum of his activity. For beyond all the energy and self-sacrifice involved in its foundation, are these personal and indirect influences upon men and society which cannot be estimated, which cannot be adequately represented by a monument or an inscription, and which widen 'with the process of the suns.'"

Gleanings At Home and Abroad.

In the China inland mission the work in some places seemed very hard and discouraging; but in one native church, under the care of a native pastor, there were always inquirers and conversions and additions to the church, and this was so remarkable as to excite the attention of many of the workers in China. One of the missionaries of that mission, on going home to England, was met by a gentleman in Bristol, who invited him to his house, and surprised him by asking the most careful questions, showing a remarkable and thorough acquaintance with the work. In the course of the conversation it became known that this Bristol gentlemen had undertaken some time ago, the support of the native pastor before mentioned, and had sent the funds regularly through the society on condition that this pastor should send him very frequent accounts of the work in its details. The missionary said he understood the secret of the success of that work when he heard this gentleman pray. He prayed for the young converts by name; he prayed for the inquirers, stating their various difficulties; he prayed for the native pastor and for the native Christians; he prayed as one speaking to a dear and tried friend, and was sure of an answer. And he was answered. God had in a wonderful way honored that man's intelligent and believing prayer.—*Miss Leitch's Seven Years in Ceylon.*

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Archdeacon Farrar says: "Cruikshank, the artist, offered one hundred pounds for proof of a violent crime committed by a total abstainer; and the money remains unclaimed to this day. I offer as much for proof of any one case—either in the church or out of it—where drunkenness has been cured without total abstinence. The only safe way of drinking—as an Irishman puts it—is to 'leave off before you begin.'"—*Youth's Temperance Banner.*

What we need to reach the masses is not bigger bells in our church steeples, but more of the kind of religion that can be seen clear across the street in the members.—*Ram's Horn.*

Developing the members already in the church is as important a work as to bring in new members.

The chronic grumblers in our congregations are usually those who take but little active interest in the work and affairs of the church. A happy, busy man has but little time for worry or captious fault-finding. "Do not worry." "Do some work."—*Cumberland Presbyterian.*

The last century has been one of progress in morals, and while there is an alarming degree of personal depravity, popular sentiment will, and does sustain those who have untarnished records for honesty and purity as public servants. So deep-seated is the desire for men of sterling integrity in public life that in England and America, at least, great leaders must be pure men if they continue to hold positions of trust for a long time.—*Herald and Presbyter.*

SIGNS OF PROGRESS IN INDIA.—In the *Mission Field*, published by the English *Society for the Propagation of the Gospel*, Rev. S. S. Allnutt, of the Delhi Mission, relates the two following incidents, "indicative of what is going on throughout the length and breadth of India":—

"There is an Anglo-Arabic (Mohammedan) school here, which, though a *Shia* foundation, has, of course, many *Sunni* supporters in a city like Delhi. Hence a vast amount of sectarian rivalry and intrigue, which tend to interfere with the progress of the school. Some time back I was visited, by one of the managers, who told me they were convinced they must have a Christian headmaster if they were to work the school successfully, and asked my help to obtain one. To test him, I asked, "Why not a Hindu?" "No," he said, "that would be of no use at all. A Hindu would be every bit as much biased and involved in the intrigues as one of ourselves. We must have a good Christian and then we shall be safe. He shall be free to use his Christian influence as much as he likes." The Director of Public Instruction is now here, and we are to have a meeting to settle the pay, etc.; and if that is satisfactorily done, there is every reason to believe the change will be made. That, I think, is a fact which speaks volumes.

"THE GRACE OF GOD WHICH BRINGETH SALVATION."—The Shin Shins are sometimes called the Protestants of Japanese Buddhism. They are a sect of reformers and distinguished by a spirit of propagandism. Their character and history may be said to illustrate the teachings of St. Paul concerning those who, "having not the law, are a law unto themselves," and even though in the midst of moral darkness may "seek the Lord, if haply they might feel after Him and find Him." The following is their creed, as prepared by one of their late apostles and given by Murray in his "Handbook of Japan." It is substantially the New Testament doctrine of justification by faith, with the true object of faith hid from view. The creed runs:—

'Rejecting all religious austerities and other action, giving up all idea of self-power, we rely upon Amita Buddha with the whole heart for our salvation in the future life, which is the most important thing, believing that at the moment of putting our faith in Amita Buddha our salvation is settled. From that moment invocation of his name is observed as an expression of gratitude and thankfulness for Buddha's mercy. Moreover, being thankful for the reception of this doctrine from the founder and succeeding chief

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priests, whose teachings were so benevolent, and as welcome as light in a dark night, we must also keep the laws which are fixed for our duty during our whole life."

Mr. Akamatsu, a distinguished member of the sect in Kiota, says:—

"Amita Buddha always exercises his boundless mercy upon all creatures and shows a great desire to help and influence all people who rely upon him to complete all merits and to be re-born into Paradise. Our sect pays no attention to other Buddhas, but putting faith only in the great desire of Amita Buddha, expect to escape from the miserable world and to enter into Paradise in the next life. From the time of putting faith in the saving power of Buddha we do not need any power of self-help, but need only to keep his mercy in heart and invoke his name, in order to remember him. These doings we call 'thanksgiving for salvation.'"

If such ideas of mercy, grace and justification, through belief of some sort, are entertained by sincere men,—inadequately conceived and yet vastly above the ordinary Buddhistic conceptions,—who shall say that they have redeeming power over none?—*Chinese Recorder.*

THE GOSPEL IN RUSSIA. — Rev. Wm. N. Chambers, in the *Missionary Herald*, recognizing the evidences of cruel tyranny in Russia, of which all the world is now hearing so much, says:

Notwithstanding all this, it cannot be denied that there are influences at work calculated to materially modify Russian sentiment and greatly assist in bringing about the righting of the evils complained of, and that more effectually than by the affording of asylum to the exiled or the passing of condemnatory resolutions at indignation meetings. These latter methods may have their legitimate place, but the former should not be overlooked or forgotten by those having at heart the best interests of the peoples involved.

He mentions some of the influences thus at work:

1. "The fact that the Bible, in the various languages spoken, is extensively distributed in the country with the approbation of the Holy Synod."

2. A permission granted by Alexander I. to certain German missionaries, to work among the Mohammedans of the Caucasus. Emperor Nicholas, fifteen years afterwards, revoked this permission and expelled the missionaries. "But the result of the seed sown there is seen in fairly strong evangelical communities in various places south of the Caucasus Mountains."

3. A Protestant school in the city of Kars was permitted to be continued after the cession of that city to Russia. Out of this proceeded influences which, combined with others even more obscure, have led to the gathering of "little knots of people who had become evangelical and who had been suffering persecution," into a village, which is "entered in the government records as the *Protestant village of Kara Kala.*"

4. He mentions "another community of Evangelical Armenians in the province of Erivan, which has an interesting history and is enjoying considerable liberty. . . . . That community has some efficient men in its ranks, and is strong and influential, exerting a decided influence for truth. They have a good school, with an efficient teacher.

5. He mentions other communities or "sects," particularly the Molokans. Of a visit to these an account was given in the first article of our September number, 1888. Mr. Chambers adds:

These movements have become more or less rooted in that part of the country, and are exerting a strong and steady influence. The fostering of them wherever found is of greater moment in gaining the end evangelical Christians have in view than are petitions, protests, or offering asylum for the exile. There is danger of losing much that has been gained for the lack of moral and material support.

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Young People's Christian Endeavor.

ROBERT CARTER is a name very dear to readers of good books and to lovers of good men in the United States, in Great Britain, and in all Christian missions throughout the world. His earthly life began in an obscure home in Scotland, Nov. 2, 1807, and ended in New York, Dec. 28, 1889. The poverty of his early home made it necessary for all its inmates to be industrious and frugal. The intelligence and piety of his parents made that home a noble nursery of mind and character.

At ten years of age, Robert was tending one of the six gingham looms in his father's cottage, by the working of which the family bread was earned. "He had a board erected at his left hand, on which he fastened his book and worked and read all day."

He read such books as Rollin's Ancient History, Foster's Essays, Fox's Book of Martyrs and Josephus' Works, an old, worn copy of which he bought at an auction for four pence when he was about seven years old. It was a folio volume, bigger than he could carry home alone. So he hired a little playmate to help him, paying him with an apple. He used to lay the volume open on the floor, and lie beside it or on it while he read. He "had already read the Bible through twice in order, and was eager to get all the additional information he could about the Jews."

At twelve years of age he could read Latin pretty well; and at eighteen he was teaching a school in his native village, with seventy scholars in the day-time, twenty at night.

At twenty-four years of age he came to America; taught school in New York; within two years had earned the means of bringing his parents and their large family to this country.

In 1834 he was happily married, and commenced business on a small scale as a bookseller. That business was wisely, diligently and conscientiously prosecuted, and Mr. Carter became an eminent publisher. Dr. McCosh says, "He never published a book which he had not read with great care, nor one which was likely to injure any reader." He was always a generous giver of money for all worthy charities and Christian enterprises; was a wise and trusted member and counsellor of Church Boards and benevolent institutions, and a diligent, vigilant, prayerful seeker of souls for their salvation. He was one of the most happy of husbands and fathers, and numerous grandchildren loved and honored him.

A book has lately been published, entitled *Robert Carter, His Life and Work*, with the following brief and modest preface:

"This book is written for the friends of ROBERT CARTER. It is not expected that those who did not know and love him will care to read it; but those who did will find in it a record written by feeble though loving hands, that may serve to recall to them some of the incidents of a life that was, to no ordinary degree, lived for others."

We have found the book one of the most fascinating that we have lately read. The life which it pictures was one of rare happiness. It was lived by faith in the Son of God. It was filled full of genuine, diligent, faithful *Christian endeavor*. We earnestly commend it to all young people. It is published by A. D. F. Randolph & Co., New York. It has 250 pages, of about the size of the pages of this magazine and an excellent portrait of Mr. Carter. It will be sent by the publishers, post-paid, on receipt of the price ($1.50), of which fractional amounts may be sent in postage stamps.

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SUCCESS WITH FLOWERS is the title of a neat magazine of some 30 pages, of which the October number has been sent to us. It is published by the *Dingee & Conard Company, West Grove, Pa.* It contains a good deal of information about the culture of flowers, with pretty illustrations. We copy the following, which well illustrates a beautiful and wholesome use of flowers for the brightening of home and the refining of the tastes and manners of a family:

FLOWERS ON THE TABLE.

A dear little woman that lives near me has had to fight with poverty and ill-health, but every one of her four sons will rise up and call her blessed. Her one great aim, all through their boyhood, was to make home happy, and one of her dainty ways was to have flowers on the table. In Summer her boys would find on the breakfast table a bunch of Poppies or Morning Glories, grown in her handkerchief garden. The oatmeal and milk that formed their humble meal tasted all the better, and it was easier for the boys to have clean faces, and to say "Please" and "Thank you." She could always find something to beautify the table and gladden their hearts and make pleasant talk. In Winter it was a Geranium with a scarlet blossom, her only plant, and early Spring even saw a bunch of Dandelions, much to the delight of the boys. Living near them was another mother with six boys and girls to sit around the table. But what a difference! "It takes all my time to cook for my crowd," said she. "I haven't time to gather a lot of trash to put on the table." But it would have paid. Her noisy brood ruled out pleasant speech and gentle ways. 'Twas, "Give me this," "Shove along the bread," "Waltz the butter this way!" It pays to interest children in plants. It may crowd out many bad thoughts in the boys' minds and make the girls more healthy and happy. And you will be surprised with the many things in the way of leaves and wild flowers that come to hand, if you make it a point to have something pretty on the table every day.

And should not the young people consider how they can help their mothers in this beautifying of home? Must everything be done *by* the mothers and *for* the boys and girls? Is *your* mother busy from dawn till long after you are in bed, "cooking for her crowd," mending your clothing, caring for your many wants? Is she "cross" sometimes? Do you know how she lies awake and weeps over the thought that she has not been as patient with you as she ought to be?—has not helped you to be good as she wishes you to be? Cannot you help her? Try to get up to-morrow before she does, and let her find a pretty bouquet next to her plate on the table. Doing that will set you to thinking in what other ways you could make home brighter for her who stays in it more constantly than you, and cannot go daily among school-mates and play-mates as you do. *Make home pleasant for mother.* Could there be a more *Christian endeavor?* We would like to hear from some young Christian endeavorers on this.

OUR VERY OWN MISSIONARY.

All Christians, believing one gospel and loving one Saviour and desiring it and Him to be made known to all mankind, may properly call any true missionary *our missionary.* It is not inconsistent with this that Christians of one denomination (e. g. Presbyterians) may call those sent out by their own church's Board of Missions, with some stronger emphasis, *our own missionaries.* Our relation to them is closer, and we more definitely share the responsibility of supporting them. This specializing of responsibility may advan-

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tageously be carried farther — may it not?

What if a single congregation is quite able to provide the full support of one missionary? They do not need to undertake the establishment and supervision of an independent mission. That can rarely, if ever, be wisely done, and it would involve needless risks and much waste of resources. But any Board of Missions will gladly designate one missionary, or more than one, to any such congregation, or to any individual, who will undertake regularly to send to its treasurer the funds needed. Some congregations have tried this and are finding it exceedingly pleasant and profitable to themselves. *Their very own missionary* becomes peculiarly dear to them, but this does not diminish their interest in all missionaries. On the contrary it greatly increases their intelligent interest in the whole work of missions and in all who are engaged in it.

A happy and beautiful example of this is given by the Bryn Mawr Presbyterian Church, in the suburbs of Philadelphia. The second annual report of their special missionary enterprise has fallen into our hands in an incidental way implying no desire, on their part, for its publication. Yet we cannot imagine that they will object to their happy experience being made known to others whom it may encourage to go and do likewise. We make the following extracts from this pleasant report:

For the year 1889, 145 persons in the congregation subscribed $2,584.40 towards this work. Two foreign missionaries, Rev. Geo. W. Fulton and W. J. Wanless, M.D., together with the wife of the latter, were thereby equipped and sent out as the representatives of this church, to their respective fields of labor in Japan and India. After paying the entire cost of their outfit, traveling expenses and salaries to the close of the year, a balance of $230.29 remained in our treasury on Dec. 31, 1889.

In response to the appeal made one year ago for the means to carry on the work for another year, 137 persons subscribed $2,858-.05. Among these are 27 new subscribers. Some of the original subscribers have removed from our vicinity. A few families, which in the list of the previous year were represented by several names, are entered upon our present list under a single name, though with undiminished subscriptions. A very few failed to renew their gifts. But of all who pledged themselves to give to the work, not one has failed to pay the full amount promised. . . . . Seven subscriptions were of $100 and over; one of $80; three of $50; eleven of $25; nineteen of $20; thirty of from $10 to $15; thirty-two of from $5 to $8, and thirty-four of less than $5. Between twenty and thirty of the scholars in our Sabbath-school are represented in the list, and a considerable number of persons from the working classes in the congregation. The gifts of these latter have been quite liberal in proportion to their means. . . . .

At this time last year we expected to contribute $1,250 towards the support of Mr. and Mrs. Fulton; but the Immanuel Church, of Los Angeles, Cal., which had sent Mrs. Fulton to the foreign field, would not consent to give her up to us; they therefore continue to supply the funds for her support, and we pay towards Mr. Fulton's salary, $850 a year, the sum usually given to an unmarried missionary. On the other hand, Dr. and Mrs. Wanless have received the gift of a little daughter, and the arrival of this new missionary on the field calls for a slight addition ($100) to the salary paid her father.

A year ago our representatives had but just entered upon their respective fields of labor. The letters which have been received from them since that time—and which those of you who are in the habit of attending our monthly missionary prayer meetings have en-

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joyed the pleasure of hearing—have been not only exceedingly interesting, but most encouraging. Dr. Wanless, at Sangli, in the Kolhapur district of India, has been signally successful in his treatment of both medical and surgical cases. . . . . He is rapidly winning the confidence of the natives by his skill in relieving their sufferings, and is thus arousing a deeper interest in the religion he represents. The successful removal of cataract from the eyes of a woman who had been totally blind for several years led several men from the same village to undertake the long journey to Sangli, in order to seek not healing, but information about Christianity: and these men are now regarded as hopeful inquirers. . . . .

Mr. and Mrs. Fulton have been stationed at Kanazawa, the most important city on the western coast of Japan. Here they are associated with about a dozen other missionaries, and have during the past year been engaged in educational work, teaching English in the schools, and in faithful study of the vernacular. . . . .

In view of their rapid progress in acquiring the language and their strong desire to engage in Evangelistic work, Mr. and Mrs. Fulton have applied to the Board for permission to remove to Fukui, an important city situated about 60 miles from Kanazawa. There is at present no missionary there, and all the brethren of the West Japan Mission have recommended its speedy occupation for Christ. For our two devoted missionaries to separate themselves from all their associates, and establish themselves in a heathen city that has not been levened by Christian sentiment, will involve serious sacrifice on their part; but their hearts are full of love for souls and of the noble ambition of him who once wrote, "So have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation; but as it is written, To whom he was not spoken of, they shall see; and they that have not heard shall understand." As the Board has consented to this removal of Mr. and Mrs. Fulton to Fukui, it has fallen to us to supply the costs of transporting our beloved missionaries to their new place of residence, and of making such alterations in one of the native houses as will render it habitable for foreigners. The amount needed for this purpose, $350, has been already forwarded to the Board.

It has been most gratifying to your Committee, as it doubtless will be to you, that your generous gifts have covered the costs of all the special work done by our representatives. You may, therefore, enjoy the satisfaction of knowing that the happy results obtained through the labors of Dr. Wanless have been wrought, indirectly, yet really, by you. To *you* the Lord is saying, "I was sick, and ye ministered unto me. Inasmuch as ye did it unto one of the least of these, ye did it unto me." You can rejoice also in the thought of going forward, in the person of your other proxy, to win victories in new fields, to attack a stronghold of Satan hitherto unassaulted, to preach the gospel to those who have never heard it, and who probably never would hear it, were it not thus brought to them. The souls gathered out of that heathen city of Fukui shall be *your* "crown of rejoicing" in the day of the Lord Jesus.

The pastor of the Bryn Mawr Church, Rev. W. H. Miller, has informed us that the number of subscribers to their scheme for the current year and the amount subscribed are both somewhat greater than in the last year. He adds: "The reflex influence upon our people has been excellent. I am sure that their interest in *all* benevolent work, and their gifts to *all* the Boards, have been *greater* than ever before."

We have placed the foregoing in these columns of Christian Endeavor because it seems to us to represent a kind of *Christian Endeavor* to which the organization bearing that expressive name is peculiarly adapted.

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Children's Church At Home And Abroad.

FROM THE TOP OF HERMON.

We have had some talks together about the map of Syria, which is on the page before the CONCERT OF PRAYER in this number. A year ago this month I told you "what I saw of Mount Hermon" six years before. That was in the December number, 1890, page 563. But I only went up to Shibaa, which is not half-way to the top. That was in the winter when it would not be safe to go so high. A letter has lately come describing a visit to the top of Hermon in summer time. The two young missionaries who made this visit were Rev. W. K. Eddy and Rev. W. S. Nelson. They started together from Jedaideh; called at Rasheiya to see the potteries, in which remarkable earthenware is made; then rode on about 2,000 feet up the mountain and slept at Shibaa. Mr. Nelson writes:

Friday morning early we dressed in winter flannel and warm clothes and started up Hermon. When near the top I saw a pool beside a snow bank and turned Wallace [his horse] aside to drink. He had to break ice an eighth of an inch thick to get the water, and that in August in a semi-tropical country. We had stopped for breakfast at a spring on the mountain side. It was about nine o'clock when we stood on the very summit of Hermon, 9,200 feet above sea level. There were an unusual number of good-sized snow banks still left about us because of the unusual fall of snow and rain last winter. Some seasons the snow disappears entirely—a great calamity, because the springs below depend on the snow banks above. We rested in the cave until our load arrived about noon, and then had our tent pitched in a hollow just below the three crests, where we expected to be sheltered from the wind. In the day time a little stream flowed from a huge snow bank at our side, but at night this froze, so you see we needed our extra bedding. We spread an old sail on the ground under the tent. I had a goat's hair bag (in which I carry my bedding) and a sheepskin on which I spread my bed. I spread a coarse, old blanket to lie on, and had over me a light blanket and a heavy shawl, each double thick, and the under blanket folded over to keep out the wind and hold all in place. Then I kept on all my clothes, including a heavy overcoat and cap. *So* I did not suffer from the cold. [What kind of a place would that be in the middle of winter? Ed.] In the night the wind came up strong in just such a quarter as to sweep down in full force on the tent. It kept up a flapping and came in through all openings most unpleasantly. At about four o'clock in the morning an extra heavy gust lifted the tent bodily and laid it neatly over on the ground at our side and we lay under the brilliant starry sky.

The previous evening we had a most beautiful sunset. The entire western landscape was concealed from us by fleecy clouds lying far below us. We saw the sun set in this sea of vapor, giving a brilliancy of effect that I should have discredited in a painting.

The horizon from Hermon is about 150 miles away, and its solitary position gives a most commanding outlook. We could see Damascus and its gardens, with the broad plain dotted with villages fading away into the boundless desert. To the south-east lies Hauran and Jaulan (Gaulanitis), and south the Jordan valley, Lakes Huleh and Tiberias. The whole range of Lebanon and Anti-Lebanon, from south to

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north, Carmel* and the coast as far north as Tyre. Sidon and the coast north of it are shut off from view by the mountains.

After sunset we made a huge bonfire with the dry thorns, hoping to make a light which our friends at Jedaideh would see, but the clouds hid it from them. The difference in standpoint was curiously illustrated in these clouds. To us they appeared to extend unbroken over the whole land and far out over the sea. From Jedaideh it appeared only as a cloudy cap surrounding Hermon, while they had a clear sky above them.

On Saturday we returned to Shibaa and had Communion Service on Sunday. On Monday we rode over the mountains to Mejdel early, arriving about 7 a. m. After noon we rode on to Jedaideh, arriving for a late supper.

A PICNIC AMONG THE CORN PLANTER INDIANS.

MRS. SARAH L. TRIPP.

Do young Presbyterians easily tire of picnics? If not, I want to tell them of the very nicest picnic I ever attended among either people of our own race or other.

Leaving Salamanca, N. Y., at 9 A. M., by a railroad which follows the windings of the Alleghany close by its banks, we travelled more than twenty miles over Indian lands before arriving at the Pennsylvania state line. The country had not seemed particularly wild, for small framed houses, with a few acres of cultivated land surrounding each, were quite thickly scattered all through the narrow valley. Occasionly large nicely-painted buildings in connection with beautiful fields and orchards met the view. But the joy of a ride through this Alleghany Reserve, which is forty miles long and only half a mile wide on each side the river, is the beauty of the hills whose tops curve in every variety of beauty, seeming to rise from the river to the sky.

After reaching the state line we passed over only five miles of white man's land before again reaching Indian country, the Corn Planter Reserve. This is a small Reservation only two miles long and one mile wide. It was the home of the old chief Corn Planter who lived about one hundred years ago. The reserve was given him and his descendants, for his friendship to the whites, by the commonwealth of Pennsylvania. The state also erected a monument to his memory.

Well, this is the place we started for. September 17 was the anniversary of the dedication of the church. They all are Presbyterians and almost every one of the Corn Planters of suitable age is a professing Christian.

A walk of half a mile from the ferry brought us to the neat little church building. It is nicely painted a soft shade of brown, and stands on a large green plot nicely fenced. In the same large lot stands a small white school building, and further back, the pleasant home of the teacher. The teacher's home was built last year by the labor of the Indians, and the financial assistance of the Presbyterian church of Warren, Pa., and the ladies of the Redstone Presbytery.

As we approached, the school-children were merry at play, it being recess. The teacher, Mrs. Parker (an Indian lady of refinement and a normal graduate) came forward with a hearty greeting. School was to close at noon for the anniversary, but this gave us an opportunity both to visit the school and to look about us.

Tables were built under small trees on the shaded side of the church and we were surprised to learn that the trees were set out for the occasion. Having been cut from the woods only the evening before, they had hardly begun to wither.

* Carmel is not on our map. It juts out into the sea a little way below Acre, at the bottom of the map.

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The Indian brass band soon arrived, summoning the people to gather, which they did rapidly, the tables filling meantime with many good things. Such an abundant dinner at a picnic I never saw. First came the lightest and whitest of biscuits, large as a small bowl; then cold beef and chicken, pickles, pies and cakes, all nicely cooked and inviting in appearance. Tea, coffee and lemonade were also served. We were invited to sit at a small table which was spread under a large tree near the teacher's house; and here, in addition to other good things, we were given the "Indian wedding-cake" of the long ago. It was formerly made by the bride's mother at her marriage and presented with the daughter in token of her willingness to give the daughter to the one who received her as wife. Such wedding cake you never saw, I know. It is made of a soft white corn, called Tuscarora or Squaw corn. When fresh, the corn is simply cut and pounded a little; but, if dry, it is shelled and pounded, then wet sufficiently with hot water, so that, by pressing, it will keep a shape. Then, being shaped something like an ear of corn, it is placed in the husks from which it was taken, tied securely and boiled for hours. This was brought to the table in the husk and laid out on a plate, sliced. It tasted much like sweet corn, and was very good with plenty of butter; but not like the wedding cake of our day.

After the feast, the church soon filled with those who wished to hear the addresses, while others remained on the lawn for play. The addresses by the missionaries I enjoyed much, and the addresses in the Seneca language by various Indians I enjoyed also; but could only understand the drift of the speech by watching the countenance of the speaker or the shoulders of the audience, often shaking with laughter. The picture of Cornplanter in feathered headgear hung, nicely framed, before us. The speaking was interspersed with gospel songs accompanied by organ music. But the true music was heard when the hymn in the Seneca language was sung:

Gagwegoh neh dwanage nyoh
Neeh dahgegwa nah gaoya dih.

This is a translation of the hymn:

From all that dwell below the skies
Let the Creator's praise arise.

The Indians make melody indeed when singing in their own language hymns set either to our old tunes or to beautiful tunes of their own composition.

At 4.30 we bade good-bye to the people who still remained, starting for the ferry with two hours yet to spend before train-time. The ferryman's home is on the hillside overlooking the river, and here fifteen or twenty of our number spent a very sweet prayer-hour. The little home was a pattern of neatness and good taste, and its rude, vine-covered porch, overlooking the river, whose winding could be traced for miles, gave a charm to the place seldom seen in the white man's home. But the blessedness of the hour lay in the words of the ferryman. For weeks he had lain "sick of a fever;" and now God was truly raising him up. In very earnest words he told us of his penitence and of the new life which he felt had begun in him. A most precious termination of a picnic day was this.

As twilight approached we leisurely wended our way to the station feeling that we had indeed met with Christ that day.

Do not think from this picture of Christian Indians that such a day as this might be spent anywhere among the 4,000 Indians of Western New York. Instead you might find communities where Christ is never preached, or you might be shocked by pagan ceremonies at the times of their religious feasts, which are annually observed.

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RECEIPTS.

Synods in SMALL CAPITALS; Presbyteries in *italic*; Churches in Roman.

☞It is of great importance to the treasurers of all the boards that when money is sent to them, the name of the church from which it comes, and of the presbytery to which the church belongs, should be distinctly written, and that the person sending should sign his or her name distinctly, with proper title, *e. g., Pastor, Treasurer, Miss* or *Mrs.*, as the case may be. Careful attention to this will save much trouble and perhaps prevent serious mistakes.

RECEIPTS FOR THE BOARD OF CHURCH ERECTION, SEPTEMBER, 1891.

† Indicates that a contribution is made under Minute of Assembly, 1888.

BALTIMORE.—*Baltimore*—Baltimore Boundary Avenue sab-sch Miss. Soc'y, 1 98; — Central, 17 32; Fallston, 3 42. *New Castle*—Lower Brandywine, 8 50; Pitts Creek, 12. 43 22

COLORADO.—*Boulder*—Boulder Valley, 24 cts. *Denver*—Denver North, 5. *Pueblo*—Pueblo, 4 20. 9 44

ILLINOIS.—*Alton*—Salem German, 5; Woodburn German, 8; Zion German, 4. *Chicago*—Braidwood, 4; Chicago 10th, 2; — Fullerton Avenue, 50 09. *Mattoon*—Paris, 15. *Ottawa*—Waterman, 11. *Rock River*—Princeton, 23 01. *Schuyler*—Mount Sterling, 30 60; Oquawka, 5. *Springfield*—Farmington, 8; Pisgah, 1 32; Unity, 60 cts. 167 62

INDIANA.—*Crawfordsville*—Bethany, 14 65; Beulah, 3; Frankfort, 18 82; Newtown, 12; Romney, 6 18. *Indianapolis*—Southport, 3 45. *Muncie*—Union City, 6. *Vincennes*—Vincennes, 13 40. 77 50

INDIAN TERRITORY.—*Cherokee Nation*—Pleasant Valley, 1 60

IOWA.—*Council Bluffs*—Atlantic, 10; Conway, 2; Sharpsburg, 4 80; Walnut, 9 60. *Des Moines*—Panora, 3. *Dubuque*—Wilson's Grove, 4 55. *Fort Dodge*—Pomeroy, 2 70; Wheatland German, 10. *Sioux City*—Cherokee Mem'l, 7; Earley, 3 50; Emmanuel German, 3; Ida Grove, 7; Schaller, 5 50; Sioux City 2d, 6 80. *Waterloo*—Marshalltown, 10; Morrison, 12; Salem, 8 50; Tranquility, 11. 120 95

KANSAS.—*Emporia*—Arkansas City, 8; Madison, 2 61; Wichita 1st, 8 56. *Larned*—McPherson, 15 92. *Neosho*—Fredonia, 4; McCune, 6. *Solomon*—Mankato, 4 23; Minneapolis, 10 33. *Topeka*—Kansas City 1st, 20; Sharon, 10; Topeka Westminster, 3 30. 92 85

KENTUCKY.—*Ebenezer*—Ludlow, 7. *Louisville*—Louisville Warren Memorial, 84 08. 91 08

MICHIGAN.—*Detroit*—Northville 1st, 10; Ypsilanti, 16 73. *Flint*—Argentine, 6 74; Caro 1st, 17; Flint, 21 35; Linden, 3 26; Morrice, 5. *Kalamazoo*—Edwardsburgh, 3 41; Martin, 4 52. *Lake Superior*—Escanaba, 12. *Lansing*—Lansing 1st, 5 10; Parma, 1 72. 106 83

MINNESOTA.—*Duluth*—Lakeside, 15; West Duluth Westminster, 6. *St. Paul*—Buffalo, 14 81; Minneapolis Highland Park, 4. 39 81

MISSOURI.—*Kansas City*—Tipton, 7; Westfield, 5. *Ozark*—Mount Zion, 3 60; Springfield 2d, 5 82. *Platte*—Chillicothe, 3 50. *St. Louis*—Nazareth German, 7; Zion German, 3. 34 92

NEBRASKA.—*Hastings*—Hansen, 6. *Nebraska City*—Lincoln 2d, 11 20. *Omaha*—Bellevue, 4 34; Omaha Westminster, 15 95. 37 49

NEW JERSEY.—*Monmouth*—Burlington,† 37 25. *Morris and Orange*—Madison, 8 52; Rockaway, 40. *Newark*—Newark 5th Avenue, 18 49; — Park, 5 63. *New Brunswick*—Ewing, 18; Trenton 3d, 52 75; — Prospect Street, 43 30. *Newton*—Belvidere 1st, 32; Phillipsburgh 1st, 17. *West Jersey*—Hammonton, 16. 289 20

NEW YORK.—*Albany*—Ballston Spa, 3 50. *Binghamton*—Cannonsville, 6; McGrawville, 12 81. *Buffalo*—Buffalo Westminster, 150. *Hudson*—Good Will, 1 52; Middletown 2d, 3 70; Monticello, 2; West Town, 9. *Lyons*—Newark, 15 25; Wolcott 1st, 5 37. *Nassau*—Huntingdon 2d, 18 75. *Otsego*—Middlefield, 1 60. *Rochester*—Moscow, 4; Rochester 3d, 29 19; — Memorial, 12; Sweden, 7 20. *Steuben*—Cuba, 16 37. *Troy*—Lansingburgh Olivet, 11; Warrensburg, 5; Waterford, 7 36. *Utica*—Lyons Falls Forest, 7 20; Knoxboro, 5 25; Rome, 20 80. 354 87

NORTH DAKOTA.—*Fargo*—Lisbon, 4 79

OHIO.—*Athens*—Berea, 2; Logan 1st, 10; New Plymouth, 6. *Bellefontaine*—Belle Centre, 5 50. *Chillicothe*—Pisgah, 5. *Cincinnati*—Cincinnati Walnut Hills 1st, 54 55; Glendale 1st, 26 50; Madeira, 4; Mason and Pisgah, 2 75. *Cleveland*—Cleveland Case Avenue, 24; North Springfield, 1 18. *Columbus*—Bethel, 2; Bremen, 1 20; Greenfield, 2; Rush Creek, 6 80. *Dayton*—Dayton 1st, 19; New Jersey, 6 14. New Paris, 2 70. *Mahoning*—New Lisbon, 12. *Maumee*—Delta, 3 50. *St. Clairsville*—New Athens, 8 58; Wheeling Valley, 6. *Steubenville*—Potter Chapel, 9; Two Ridges, 11; Unionport, 1. *Wooster*—Nashville, 7. *Zanesville*—Zanesville 1st, 16. 255 40

OREGON.—*East Oregon*—Lostine, 2 00

PACIFIC.—*Los Angeles*—Grand View, 4 70; Pomona, 10 50. *Stockton*—Sonoro, 10. 25 20

PENNSYLVANIA.—*Allegheny*—Allegheny 1st (Incl. sab-sch, 16 72), 48 39; — Central, 15; Beaver, 23; Glenshaw, 11; Hilands, 14 24; Springdale, 6. *Blairsville*—Beulah, 16 85; Irwin, 11 50; Livermore, 2 55; Parnassus, 60 84; Turtle Creek, 6 12. *Butler*—Muddy Creek, 5 16; New Hope, 3; Plain Grove, 11; Unionville, 3 50. *Carlisle*—Dickinson, 2; Monaghan, 9 50; Shermansdale, 3 51; Waynesboro, 5 76. *Chester*—Fagg's Manor, 15; Forks of Brandywine, 14; Kennett Square, 2; Nottingham, 3 17; West Grove, 4 54. *Clarion*—Brockwayville, 5 50; Edenburg, 10; Greenville, 7 61. *Erie*—Cochranton, 3 50; Cool Spring, 5 04; Greenville, 16 41; Meadville 2d, 8; Pleasantville, 12; Waterford, 2; Wattsburgh, 1 73. *Huntingdon*—Holidaysburgh, 30 76; West Kishacoquillas, 25. *Kittanning*—Kittanning 1st, 10; Rayne, 1 79. *Lackawanna*—Athens, 10; Canton, 16 75; Mount Pleasant, 1; Scranton 1st, 126; Tunkhannock, 9 27. *Lehigh*—Portland, 3; Tamaqua, 1 50; Upper Mount Bethel, 2. *Northumberland*—Bald Eagle and Nittany, 5; Beech Creek, 2 50; Bloomsburgh 1st, 24 69; New Columbia, 4 50; Washington, 26; Williamsport 1st, 10; — 2d, 19 15. *Philadelphia*—Philadelphia South, 15; — Westminster, 22 71. *Philadelphia Central*—Philadelphia Arch Street, 50 75. *Philadelphia North*—Neshaminy of Warminster, 3 25; Pottstown, 8 35. *Pittsburgh*—Bethany, 13 45; Fairview, 4; Forest Grove, 10; Mount Olive, 4; Pittsburgh 2d, 10 80; — East Liberty, 52; Shady Side, 50; Valley, 8; Wilkinsburgh, 43 81. *Redstone*—Fairchance, 6 91; Uniontown, 24 75. *Shenango*—Hermon, 3; Rich Hill, 3; Sharon, 7 81. *Washington*—Burgettstown (Incl. sab-sch, 9 42), 18 73; Lower Buffalo, 7 23; Mill Creek, 8 55; Upper Ten Mile, 10. *Wellsboro*—Wellsboro, 3 59. *Westminster*—Cedar Grove, 5; Chestnut Level, 5 27; Middle Octorara, 5; New Harmony, 3 23; York 1st, 24 07; — Calvary, 15 81. 1,145 40

SOUTH DAKOTA.—*Dakota*—Yankton Agency, 1 91

TENNESSEE.—*Union*—Hopewell, 3; Knoxville 2d, 46 37. 49 37

UTAH.—*Montana*—Helena 1st, 10 30. *Utah*—Ephraim, 5; Manti, 7. 22 30

WASHINGTON.—*Olympia*—Olympia, 9 75. *Puget Sound*—Sumner, 7 40. 17 15

WISCONSIN.—*Chippewa*—Hudson, 8 40. *Madison*—Platteville German, 6 60. *Milwaukee*—Milwaukee Immanuel, 100; Ottawa, 86 cts; Stone Bank, 1 28. *Winnebago*—Marshfield sab-sch, 3 19. 120 33

Total from churches and Sabbath-schools .....$ 3,111 18

OTHER CONTRIBUTIONS.

"A retired home missionary and wife, 15; "Anon," Washingtonville, Pa., 6; Rev. H. C. Bradbury, Lincoln, Kan., 5; "C., Penna., 4; "J. G. T.," Medellin, Columbia, S. A., 5; Rev. W. L. Tarbet and wife, 1 28. ..... 36 28

$ 3,147 46

LEGACIES.

Estate of Alexander Gordon, late of Leechburgh, Pa..... 117 31

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MISCELLANEOUS.

Interest on investment, 99; Payment on church loan, 100; Plans and specifications, 5; Sales of book of designs, 4 75; Total loss recovered, 800; Partial loss recovered, 47 17; Premiums of insurance, 254 75..... 1,310 67

SPECIAL DONATIONS.

W. S. Ladd, Portland, Oregon, 100; Special for Academy Building, Mt. Pleasant, Utah, 500.. 600 00

$ 5,175 44

Church collections and other contributions, April-September, 1891.....$ 23,(08 66
Church collections and other contributions, April-September, 1890 ..... 23,250 93

MANSE FUND.

MISSOURI.—*Kansas City*—Tipton..... 3 00
OHIO.—*Cincinnati*—Glendale 1st..... 5 50 6 50

MISCELLANEOUS.

Installments on loans..... 275 00
Premiums of insurance..... 19 50 294 50

$ 301 00

If acknowledgment of any remittance is not found in these reports, or if they are inaccurate in any item, prompt advice should be sent to the secretary of the Board, giving the *number* of the receipt held, or, in the absence of a receipt, the *date, amount and form* of remittance.

ADAM CAMPBELL, *Treasurer*,
53 Fifth Avenue, New York.

RECEIPTS FOR COLLEGES AND ACADEMIES, SEPTEMBER, 1891.

BALTIMORE.—*New Castle*—Wilmington Rodney Street, 11 68. *Washington City*—Washington City New York Avenue, 16 50. 28 18
COLORADO.—*Boulder*—Valmont, 18 cts. *Pueblo*—Pueblo 1st, 3 15. 3 33
ILLINOIS.—*Alton*—Salem German, 1; Woodburn German, 1; Zion German, 1. *Bloomington*—Piper City, 6 10. *Cairo*—Flora, 3 25. *Chicago*—Braidwood, 4; Chicago 3d, 339 50; — 10th, 2; — Jefferson Park, 34 57. *Mattoon*—Paris, 10. *Ottawa*—Earlville, 6. *Schuyler*—Macomb, 13. *Springfield*—Farmington, 6; Pisgah, 1 32; Unity, 61 cts. 429 35
INDIANA.—*Crawfordsville*—Romney, 6 18
INDIAN TERRITORY.—*Cherokee*—Pleasant Hill, 1 60
IOWA.—*Dubuque*—Independence 1st, 15 00
KANSAS.—*Emporia*—El Paso, 2 82
MICHIGAN.—*Lansing*—Parma, 1 29
MINNESOTA.—*St. Paul*—Stillwater 1st, 14 00
MISSOURI.—*Platte*—Union, 2 10
NEW JERSEY.—*Monmouth*—Oceanic 1st, 10. *Morris and Orange*—Hillside, 15; Madison, 6 39; Summit Central, 83 15. *Newark*—Newark Park, 4 10. *Newton*—Phillipsburgh Westminster, 5. 123 64
NEW YORK.—*Hudson*—Good Will, 1 14; Monticello, 2; West Town, 5. *Nassau*—Huntington 1st, 60 88. *New York*—New York Christ Chapel, 5; — University Place, 124 17. *North River*—Lloyd, 4 24. *Otsego*—Middlefield Centre, 2 50. *Rochester*—Rochester 1st, 500; — 3d, 30 14; — Central, 40; — Memorial, 5. *Steuben*—Addison, 6 08. *Troy*—Waterford, 7 36. 798 01
OHIO.—*Bellefontaine*—Forest, 4. *Cincinnati*—Cincinnati Walnut Hills, 91 56. *Cleveland*—Cleveland Case Avenue, 24. *Maumee*—Toledo 5th Street, 2. *Steubenville*—East Liverpool 1st, 31 51. 153 07
OREGON.—*Willamette*—Spring Valley, 3 15
PENNSYLVANIA.—*Blairsville*—Pine Run, 9. *Carlisle*—Waynesboro, 4 32. *Erie*—Erie 1st, 37 50; Girard, 5 72; — Miles Grove Branch, 3 28. *Kittanning*—Kittanning 1st, 22. *Lackawanna*—Mount Pleasant, 1. *Northumberland*—Williamsport 1st, 4. *Philadelphia*—Philadelphia 9th, 14 43. *Philadelphia Central*—Philadelphia Cohocksink, 27. *Pittsburgh*—Pittsburgh 2d, 18 43; — Central, 17 65; — East Liberty, 72; — Shady Side, 25; Valley, 4. *Shenango*—Moravia, 3 67; Sharon 1st, 8 25; Sharpeville, 3; Wampum, 4 84. *Washington*—Washington, 1st, 7 05; Wellsboro, 2 69. 294 82
WISCONSIN.—*Lake Superior*—Negaunee, 23 73. *Madison*—Madison Christ, 13 20. *Milwaukee*—Ottawa, 65 cts. 36 58
Total received from churches and Sab-schools.$ 1,908 12

PERSONAL.

Rev. M. C. Williams, D. D., Princeton, Ills., 100; Major C. DeWitt, U. S. A., 25; "C., Penna.," 3; Rev. W. L. Tarbet and wife, 1 28; J. G. T. Medellin, Colombia, S. A., 5; A returned home missionary and wife, 5..... 139 28

Total receipts for September.....$ 2,047 40
Previously reported 25,885 34

Total receipts from April 1, 1891.....$ 27,932 74

C. M. CHARNLEY, *Treasurer*,
P. O. Box 294, Chicago, Ills.

RECEIPTS FOR FREEDMEN, SEPTEMBER, 1891.

BALTIMORE.—*Baltimore*—Baltimore Boundary Avenue S. S. M. S., 1 24
CATAWBA.—*Catawba*—Wadesboro, 1 00
COLORADO.—*Boulder*—Valmont, 15 cts. *Denver*—Denver Central, 42 80. *Pueblo*—Canon City, 23; Mesa, 88; Pueblo, 2 62. 156 57
ILLINOIS.—*Alton*—Salem German, 1; Woodburn German, 1; Zion German, 1. *Bloomington*—Gilman, 7. *Cairo*—Bridgeport, 5; Pisgah, 7 20; Wabash, 3 51. *Chicago*—Chicago 2d sab-sch, 47; — 4th, 243 19; — Belden Avenue, 10; Riverside sab-sch, 2 85; Chicago 10th, 2. *Freeport*—Ridgefield, 13 65; Winnebago, 21. *Mattoon*—Paris, 10. *Rock River*—Sterling sab-sch, 6 05. *Springfield*—Farmington, 5; Pisgah, 1 98; Unity, 91 cts; Rev. W. L. Tarbet and wife, 1 92. 391 26
INDIANA.—*Crawfordsville*—Dayton, 6 79
INDIAN TERRITORY.—*Cherokee Nation*—Pleasant Valley, 1 60
IOWA.—*Cedar Rapids*—Cedar Rapids 2d, 38 17; Clinton, 72. *Des Moines*—New Sharon, 8; Russell sab-sch, 4. *Fort Dodge*—Emanuel German, 5; Spirit Lake, 4; Wheatland German, 10. *Iowa City*—Davenport 1st, 24 36; Scott, 8; West Branch, 7. 180 53
MICHIGAN.—*Grand Rapids*—Grand Rapids Westminster, 19 92. *Lansing*—Homer, 16; Parma, 7 53. 43 45
MINNESOTA.—*Red River*—Western, 3. *St. Paul*—Minneapolis Stewart Mem'l, 20 46. 23 46
MISSOURI.—*Platte*—Parkville, 5 19. *St. Louis*—St. Louis Lafayette Park, 43 45; — Westminster, 5 75. 54 39
NEW JERSEY.—*Elizabeth*—Basking Ridge, 106. *Morris and Orange*—Hillside, 30; Madison, 5 33; Orange 1st, 55; Rockaway, 29 75. *New Brunswick*—Trenton 3d, 32 78; — Prospect Street, 69 61. *Newton*—Stanhope, 5. 333 47
NEW YORK.—*Albany*—Princetown, 14 10. *Binghamton*—Cortland, 141 92. *Chemung*—Popular Meeting, 55. *Geneva*—Geneva North, 135 97; Seneca Castle, 4 41. *Hudson*—Good Will, 95 cts; Middletown 2d, 2 31; Monticello, 2; West Town, 7. *New York*—New York 13th Street S. S. M. S., 125. *North River*—Newburgh Calvary, 14 35; Smithfield, 10. *Otsego*—Oneonta, 25. *Rochester*—Geneseo Village, 74 63; Rochester Central, 64; — Memorial, 10; Sparta 1st, 26. *Steuben*—Campbell, 7 96. *Syracuse*—Manlius, 5. *Troy*—Warrensburg, 5; Waterford, 7 36. *Westchester*—Yonkers 1st, 144 01. 891 97
NORTH DAKOTA.—*Fargo*—Tower City, 9 68; Quincy, 4. 13 68
OHIO.—*Chillicothe*—McArthur Bequest J. G. Bowen, 100. *Cleveland*—Cleveland Case Avenue, 24. *Dayton*—Fletcher, 1 90; Gettysburgh, 2 80. *Steubenville*—New Harrisburgh, 5. 133 70
PACIFIC.—*San Francisco*—San Francisco 1st, sab-sch, 25. *San Jose*—Santa Clara, 12 60. 37 60
PENNSYLVANIA.—*Allegheny*—Tarentum, 9 75. *Butler*—Concord, 9 45; North Liberty, 18 40; West Sunbury, 15. *Carlisle*—Newport, 8; Upper Path Valley, 6; Waynesboro, 3 60. *Clarion*—Edenburg, 5. *Erie*—Erie 1st, 75; Franklin Y. M. Mission Bd., 25. *Huntingdon*—Kylertown, 1. *Lackawanna*—Harmony, 34 50; Herrick, 7; Mount Pleasant, 1. *Lehigh*—Mauch Chunk sab-sch, 25; Tamaqua,

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1 50. *Northumberland*—Williamsport 1st, 10. *Philadelphia Central*—Philadelphia Cohocksink sab-sch, 8 25; — Norristown, 68 04. *Philadelphia North*—Germantown 1st sab-sch, 67 96; Neshaminy of Warminster, 3 03; Pottstown, 12. *Pittsburgh*—Bethany sab-sch, 5 27; Bethel, 37 50; Middletown, 14; Pittsburgh 2d, 6 75; — 43d Street sab-sch, 45; — East Liberty, 136; — Shady Side, 62 50; Valley, 9; Finleyville, 11 55; Pittsburgh Ch. of the Cov't, 12 50. *Shenango*—Clarksville sab-sch, 11; Westfield W. M. S., 46. *Washington*—Mount Olivet, 3; Washington 2d, 7 05; Wheeling 1st, 35 05. *Wellsboro*—Wellsboro, 2 25. 858 90

TENNESSEE.—*Holston*—Kingsport, 0 35

WISCONSIN.—*Lake Superior*—Negaunee, 14 05. *Milwaukee*—Ottawa, 54 cts. 14 59

Total receipts from churches..... $3,200 55

MISCELLANEOUS.

Woman's Executive Committee for September, 1,345 14; "C.," Penna., 8; "J. G. T.," Medellin, Columbia, S. A., 5; A retired Home Missionary and wife, 5; John D. Thompson, East Los Angeles, Cal., 210 33; A. Porter and wife, Sunbury, Pa., 20; J. B. McBride, Princeton, Ia., 5; M. Collins, Peotone, Ill., 50; A. R. Loomis, Peotone, Ill., 50 cts; Legacy Estate Alex. Gordon, Leechburg, Pa., 117 31; J. H. Dulles, Princeton, N. J., 10; Jas. F. Meloy, Hamilton, O., 5; Geo. D. Gilwicks, Hagerstown, Md., 2; E. M. and Julia Hurlburt, Stanberry, Mo., 10; Jas. L. Cathcart, York, Pa., 25; Mrs. Sarah Dodden, Webster City, Ia., 7; Rev. W. J. McKee, Shanghai, China, 10..... 1,535 26

DIRECTS.

Sent to Mary Allen Seminary from Estate Duncan Mackay, dec'd, Morrison, Ill., 2,000 00

Sent to S. S. Sevier, Albion Academy, Franklinton, N. C., by Dr. Dale's Church, Stamford, Conn., 455 00

Sent to Ingleside Seminary, Amelia C. H., Va., by S. S. Merriam Park, St. Paul, Minn., 10 00

Sent to Richard Allen Institute, Pine Bluff, Ark., Angus Gibson, 5; Simon Clark, 3; Thomas Gibson, 5; A. J. Sawyer & Co., 50; Rev. J. Finley, 12; Rev. A. L. Ringland, 2 15; W. C. Sherwood, 10, and A. L. Marvin, 150, 1st Pres. Ch., 20, all of Duluth, Minn.; Mrs. Upham, 2, and Mr. Bradford, 1, of Milwaukee, Wis., Mrs. E. F. Pomeroy, Minneapolis, Minn., 5. 265 15

Total directs..... $ 2,730 15

Total receipts for September, 1891..... $ 7,768 98
Previously reported..... 41,122 64

Total receipts to date..... $48,891 62
Receipts during corresponding period last year 23,795 43

Increase..... $25,096 19

J. T. GIBSON, *Treasurer.*

RECEIPTS FOR FOREIGN MISSIONS, SEPTEMBER, 1891.

ATLANTIC.—*South Florida*—Bartow, 1 25

BALTIMORE.—*Baltimore*—Baltimore Boundary Avenue, 8 69; Waverly Y. P. S. C. E., 35 93. *New Castle*—Federalsburgh, 2 75; Head of Christiana, 10. *Washington City*—Washington 4th, Mon. Con, 13 65; — New York Avenue, 75 70. 146 71

COLORADO.—*Boulder*—Valmont, 99 cts. *Pueblo*—Canon City, 136; — sab-sch, 3; Pueblo 1st, 17 33. 157 32

COLUMBIA.—*East Oregon*—Enterprise, 2. *Willamette*—Eugene Y. P. S. C. E. sal'y W. J. Drummond, 5. 7 00

ILLINOIS.—*Alton*—Salem German, 12; Woodburn German, 13; Zion German, 11. *Bloomington*—Cooksville, 8 25. *Chicago*—Chicago 1st, 35 10; — 3d, 18 37; — 4th, 111. *Mattoon*—Assumption, 15; Paris, 50; Prairie Bird, 8; Tower Hill, 9 30. *Ottawa*—Earlville, 15 65. *Peoria*—Canton Y. P. S. C. E., 21 16; Deer Creek, 14 04; John Knox, 3 50. *Rock River*—Morrison sab-sch, 4 21. *Schuyler*—Augusta sab sch, 10; Quincy 1st sab-sch, 20; Salem German, 20; Wythe, 13. *Springfield*—Farmington, 38; Murrayville, 12 50; — sab-sch, 2 50, sal'y of A. M. Cunningham; Pisgah, 4 62; Unity, 2 13. 470 31

INDIANA.—*Crawfordsville*—Prairie Centre, 12 40. *Indianapolis*—White Lick, 14. *New Albany*—Mitchell, 11; New Albany 3d, 34; New Philadelphia, 2. *Vincennes*—Evansville Walnut Street Y. P. S. C. E, sal'y of V. F. Partch, 15; Washington Y. P. S. C. E., support of J. W. Doughty, 25. *White Water*—Lawrenceburgh Y. P. S. C. E., support W. J. Drummond, 5; Rising Sun, 10. 128 40

INDIAN TERRITORY.—*Cherokee Nation*—Pleasant Valley, 1 60

IOWA.—*Cedar Rapids*—Cedar Rapids 2d, 58 68; — 3d sab sch, 7 61. *Council Bluffs*—Corning sab-sch, 20. *Des Moines*—Albia Y. P. S. C. E., 5; Russell sab-sch, 4. *Dubuque*—Hopkinton support of J. C. Melrose, 13; Zion, support of J. C. Melrose, 9. *Fort Dodge*—Gilmore City, 5; Rolfe, 15 45; Wheatland German, 30. *Iowa*—Bonaparte, 8. *Sioux City*—Emanuel German, 10. 180 94

KANSAS.—*Emporia*—Wichita 1st, 5. *Highland*—"From the Presbytery," 6 70. *Larned*—Larned "Band of Workers" sab-sch, 3 75. 15 45

KENTUCKY.—*Louisville*—Louisville Warren Memorial, 50 00

MICHIGAN.—*Detroit*—Detroit Central, W. M. S., 25; Ypsilanti, 10 90. *Lansing*—Albion Y. P. S. C. E., support of Rob't Irwin, 5; Parma, 7 11. *Monroe*—Dover 2 60. *Saginaw*—Bay City 1st, 25 14. 75 75

MINNESOTA.—*Mankato*—St. Peter's Union, 7 30

MISSOURI.—*Kansas City*—Kansas City 4th sab-sch, 3 91; Salt Springs, 10 10. *Platte*—Cameron, 11; — sab-sch, 2. *St. Louis*—Kirkwood, 12 95; St. Louis Lafayette Park Gravois Miss. Y. P. S. C. E., 10. 49 96

NEBRASKA.—*Hastings*—Aurora, 8 00

NEW JERSEY.—*Elizabeth*—Lamington, 70. *Monmouth*—Burlington, 49 21; Farmingdale, 62 50; Freehold, 15 27; Perrineville sab-sch, 5; Whiting and Shamong, 2 58. *Morris and Orange*—Madison, 63 33; Mendham 1st, 61 50; Orange Brick sab-sch, 26 70; — Central, 800. *Newark*—Bloomfield 1st sab-sch for Syria, 100; Caldwell support of Wm. Lane, 230; Newark Park, 31 63. *New Brunswick*—Lambertville, 103; New Brunswick 1st Y. P. S. C. E., support of D. W. Doughty, 11 64; Trenton 2d Y. P. S. C. E., support of native preacher, 30; — Prospect Street, 174 59. *Newton*—Belvidere 1st, 105; Blairstown, 26 74; Oxford 2d, 2 52. *West Jersey*—Brainerd, 5. 1,965 25

NEW YORK.—*Albany*—Albany State Street, sal'y of W. H. Hannam, 200; Mariaville, 12; West Galway, 7. *Brooklyn*—Brooklyn Lafayette Avenue, 7 05; — South 3d Street, 25 62; — Throop Avenue, 70. *Cayuga*—Genoa 1st, 51 57. *Genesee*—Warsaw, 150. *Hudson*—Cocheton, 6; Good Will, 6 27; Middletown 2d, 15 28; Monticello, 8; West Town, 37. *Long Island*—Amagansett sab-sch. 4; Bridgehampton, 20; — Y. P. S. C. E., 32 50; Franklinville, 8 50; Greenport, 80; West Hampton, 60. *Nassau*—Far Rockaway, 1; Islip, 3 50; "A pastor," 4. *New York*—New York King Street Chapel Y. P. S. C. E., support of Mr. Snyder, 11; — Harlem sab-sch, support of Jrs. Atiryah, 45; — Mount Washington, 300. *Niagara*—Lewiston, 10; Tuscarora Mission, 3 15. *North River*—Marlborough, 70 31; Newburgh Calvary, 8 06. *Otsego*—Hobert, 47 50. *Rochester*—Rochester Central, 200. *St. Lawrence*—Chaumont, 15; Oswegatchie 2d sab-sch, 11 59. *Steuben*—Cuba, 26 45. *Syracuse*—Cazenovia, 100 34; — sab-sch, for boys' school, Zahleh, Syria, 40. *Troy*—Troy Woodside sab-sch, "Boys' Band," for Ningpo school, 3; Waterford 1st, 29 45. *Utica*—Wolcott Memorial, 49. *Westchester*—Greenburgh, 277 75; Mahopec Falls, 25; Peekskill 1st, 15 42; Rye sab-sch, boys' school at Karazawa, 150. 2,247 61

OHIO.—*Bellefontaine*—Forest, 5; — sab-sch, 2. *Chillicothe*—White Oak Y. P. S. C. E., sal'y of W. J. Drummond, 9. *Cincinnati*—Cincinnati Walnut Hills 1st, 12 06. *Cleveland*—Cleveland 1st, Mrs. Sam'l Mather, 1,000; — Case Avenue, 115 20; — Woodland Avenue, "King's Daughters and Sons," for J. J. Walsh, 6. *Columbus*—Dublin, 4; Greenfield, 1. *Lima*—Van Buren, 8 40. *Mahoning*—North Jackson sab-sch, 10 70. *St. Clairsville*—Farmington, 5 56; Scotch Ridge, 2 49. *Steubenville*—Bakersville, 4 26; Corinth, 40; Lima, 7 51; New Hagerstown sab-sch, 8 50; New Harrisburgh, 10; Unionport, 2. *Zanesville*—Zanesville 2d sab sch, school at Marmarita, 25. 1,278 68

PACIFIC.—*San Francisco*—Danville, 11 10; San Francisco Howard, 56 50; — Howard Mission sab-sch, boys' brigade, 10; — — — "Sunbeam Band," 5. 82 60

PENNSYLVANIA.—*Allegheny*—Bull Creek, 16. *Blairsville*—Kerr, 13 50. *Butler*—Butler sab-sch, 75; Scrub Grass sab-sch, 18 63. *Carlisle*—Dickinson, 2; Great Conewago, 35 cts; Harrisburgh Market Square Y. P. S. C. E., for Chinese boat for A. A. Fulton, 75; Waynesboro, 23 77; Lebanon Christ, 109 93; — — for work in Brazil, 200. *Chester*—Darby Borough 1st, 43; Wayne sab-sch, 53. *Clarion*—Beech Woods, 5; Edenburgh, 45; Du Bois, 46 54. *Erie*—Belle Valley, 5; Edinboro, 9 54. *Huntingdon*—

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Lewistown Y. P. S. C. E., support of W. A. Carrington, 15; Penfield, 15; — sab-sch. 5; Spring Mills, 3; Winterburn, 8. *Kittanning*—Glade Run, 37; Smicksburgh, 3. *Lackawanna*—Brooklyn, "A. B.," 10; Carbondale, support of J. A. Fitch, 28 15; Mount Pleasant, 5; Towanda Y. P. S. C. E., support of V. F. Partch, 10 37. *Lehigh*—Easton Brainerd, 31 27; White Haven Y. P. S. C. E., support of W. J. Drummond, 16. *Northumberland*—Williamsport 1st, 145; — 2d, 201 25. *Philadelphia*—Philadelphia Walnut Street, 700. *Philadelphia Central*—Philadelphia Cohocksink 2d Street Mission, 1 75. *Philadelphia North*—Pottstown, 12 27; — sab-sch. 15 39; Thompson Memorial, 21 50; McAlester Memorial, 6. *Pittsburgh*—Long Island sab-sch, 23; Monongahela City sab-sch, 20; Pittsburgh 2d, 30 92; — East Liberty, 266; — Park Avenue Bible class, 12 for student, care of Mr. Hays; — Shady Side, 150. *Shenango*—Clarksville, Mrs. Daniel Reznor, 100; Leesburgh, 13. *Washington*—Burgettstown sab-sch, 19 67; Frankfort, 10; Pigeon Creek, 25 75; Upper Buffalo sab-sch, 6; Washington 1st, 48 63. *Wellsboro*—Wellsboro, 14 84. *West Virginia*—Ravenswood Y. P. S. C. E., student at Bankok, 12 50. 2,777 51

South Dakota.—*Southern Dakota*—Canton, 5 00

Tennessee.—*Holston*—Kingsport, 2 20

Utah.—*Utah*—Ephraim, 10; Manti, 10. 20 00

Wisconsin.—*Lake Superior*—Manistique Church of Redeemer, 13 72. *Madison*—Prairie du Sac, 17 50; Pleasant Hill, 3 31. *Milwaukee*—Milwaukee Immanuel sab-sch, 50; Ottawa, 3 58. 88 11

Washington.—*Olympia*—Olympia sab-sch, 10 00

WOMAN'S BOARDS.

Woman's Board of New York, 2,025 00; Woman's Board of Northwest, 400; Woman's Board of Philadelphia, 1,687 16; Occidental Board, 151 43 ..... 4,263 59

LEGACIES.

Estate of Susan Patton, dec'd, 1,000; Estate of Mary Kerr, dec'd, 266 75; Estate of Mrs. Mariah L. Jones, dec'd, 463 12; Estate of Alex. Gordon, dec'd, 821 19; Estate of Margaret Carson, dec'd, 11 25; Bequest of Mrs. Grafton, dec'd, 800; Lapsley Estate, 1,500.... 4,363 31

MISCELLANEOUS.

Julia B Derham, Washington, D. C., 1; E. W. Thwing, 5; Mrs. Sarah Dodder, Webster City, Ia., 7; "From a friend and lover of the Mission Cause," 10; James T. Imlay, Hamilton, Ohio, 5; Jas. R. Hall, Minneapolis, Minn., sal'y of Rob't Irwin, 25; Mrs. E. P. Dunlap, 2 60; "A Friend," 2,800; From "Ruth," 100; "H. L. J.," 100; C. S. Hurlburt, Denver, Col., 5; A. C. Craig, 1; Martha J. Patton, Palestine, Ill., 5; M. E. Drake, Brockport, N. Y., 5. Mrs. H. E. Noxon, Noxon, N. Y., 1; E. W. Thwing, 8; McCormick Seminary, support of T. G. Brashear, 17 10; Chas. L. Carhart, Buffalo, N. Y., 20; "A lady friend," 1; Rev. E. Wachter, 3 60; A friend, Arlington, Ia., 10; Mrs. J. E. Dorland, 3; "A lady from Brooklyn, 5; Mrs. Wm. Jay Scheiffelin, support of a Bible woman in India, 50; Rev. E. P. Dunlap, 10; "C., Penna.," 22; W. L. Tarbet and wife, 4 48; J. G. T. Medellin, School at Barranguillo, 10; "A retired Home Missionary and wife," 50; Rev. G. W. Seiler, 10... 3,296 78

Total receipts for September, 1891..... $21,699 61

Total receipts from May 1, 1891, to Sept. 30, 1891..... 147,499 47

Total receipts from May 1, 1890, to Sept. 30, 1890..... 150,874 89

William Dulles, Jr., *Treasurer*,
53 Fifth Avenue, New York City.

The acknowledgment of a gift of $1,100, memorial of J. L. Warner, for salary of Rev. Thos. W. Houston, in April miscellaneous receipts, should have been placed to credit of the West End Presbyterian Church, New York City.

RECEIPTS FOR HOME MISSIONS, SEPTEMBER, 1891.

Baltimore.—*New Castle*—West Nottingham Y. P. S. C. E., 2 20. *Washington City*—Washington City New York Avenue, 43 25. 45 45

Colorado.—*Boulder*—Fort Morgan, 16 41; Valmont, 90. *Pueblo*—Canon City 1st and sab-sch, 139; Pueblo 1st, 15 75. 172 06

Illinois.—*Alton*—Chester, 4; Salem German, 10; Woodburn German, 13; Zion German, 10. *Bloomington*—Fairbury, 18 31. *Cairo*—Oak Grove, 1. *Chicago*—Chicago 1st, 35 10; — 2d sab-sch, 45; — 4th sab-sch, 75; — Hope Mission L. A. Soc'y, 45; — Jefferson Park M. C., 4 14; Wilmington (sab-sch, 20), 35. *Mattoon*—Arcola, 7; Paris, 50. *Ottawa*—Paw Paw sab-sch, 4 07; Plato 1st, 3 85. *Peoria*—Brimfield, 26; Canton Y. P. S. C. E., 21 17; Elmwood, 27. *Schuyler*—Ellington Memorial, 5 80; Monmouth, 84 50; Salem German, 25; Wythe, 10. *Springfield*—Farmington, 36; Pisgah, 3 96; Unity, 1 82; Rev. W. L. Tarbet and wife, 3 84. 605 56

Indian Territory.—*Cherokee Nation*—Dwight, 22 35; Pleasant Valley, 2 95. 25 30

Iowa.—*Cedar Rapids*—Cedar Rapids 3d sab-sch, 6 92. *Council Bluffs*—Corning 1st sab-sch, 20. *Des Moines*—Adel, 11 70; Albia 1st Y. P. S. C. E., 5; Chariton sab-sch, 2 51; Russell sab-sch, 4. *Dubuque*—Rowley 1st, 3; A. and C. Craig, 1. *Fort Dodge*—Pomeroy, 2 85. *Iowa*—Libertyville, 7 33. *Iowa City*—Red Oak Grove, 11. *Sioux City*—Battle Creek, 23; Sioux City 2d, 3 65. 100 95

Kansas.—*Highland*—Clifton, 25 60; Hiawatha, 13; Washington, 8 53; Presbyterial collection, 6 70. *Larned*—Larned, "Band of Workers," 3 75. *Neosho*—Mound Valley, 4. *Topeka*—Mulberry Creek German sab-sch, 5; Topeka Westminster sab-sch, 2 07. 68 65

Kentucky.—*Ebenezer*—Greenup, 12 00

Michigan.—*Detroit*—Detroit Central W. M. S., 25; Ypsilanti, 17 43. *Flint*—Flint, add'l, 22 17. *Kalamazoo*—Paw Paw, 28 50. *Lansing*—Delhi, 5 76; Parma, 6 46; Sunfield, 7. *Monroe*—Monroe, 52 24; Raisin 1st, 6 80. *Saginaw*—Bay City 1st, 15. 186 36

Minnesota.—*St. Paul*—Anoka, 5; St. Paul Bethlehem German, 25. 30 00

Missouri.—*Kansas City*—Centre View, 3 26; Kansas City 4th sab-sch, 3 91. *Platte*—Parkville, 9 56; Stanberry, 40 cts. *St. Louis*—Kirkwood, 48 99. 66 12

Nebraska.—*Niobrara*—Lambert, 4 71; Millerboro sab-sch, 2 05. 6 76

New Jersey.—*Elizabeth*—Elizabeth Marshall Street, 5; — Siloam sab-sch, 7 98; Lamington, 87; Perth Amboy, 34; Springfield, 18. *Monmouth*—Cranbury 2d, 36 26; Farmingdale, 32 50; Perrineville sab-sch, 5. *Morris and Orange*—Madison, 31 96; Mendham 2d, 5; Morristown 1st, Children's Miss'y Soc'y, 200; — South Street, 180. *Newark*—Newark Woodside, 21 53. *New Brunswick*—Trenton Prospect Street, 145 60. *Newton*—Oxford 2d, 1 95; Stanhope, 32. 843 78

New York.—*Albany*—Broadalbin, 6 50; West Galway, 4. *Binghamton*—McGrawville, 26 01; Smithville Flats, 4. *Boston*—Antrim, 42 50. *Brooklyn*—Brooklyn 1st German, 10; — La Fayette Avenue M. C. 14 81; — Throop Avenue add'l, 15; West New Brighton Calvary, 30. *Champlain*—Essex, 5 50. *Genesee*—Leroy sab-sch, 28 10. *Geneva*—Canoga, 4 30; Geneva 1st, 33 32. *Hudson*—Good Will (sab-sch, 8), 13 70; Middletown 2d, 13 89; Monticello, 8; West Town, 33. *Long Island*—Amagansett sab-sch, 4; Bridgehampton, 20 35; Franklinville, 8 50. *Lyons*—Williamson, 4 63; *Nassau*—Far Rockaway add'l, 1; Huntington 1st, 150; Jamaica, 50; "A Pastor," 4. *New York*—Mount Washington, 600. *Niagara*—Lockport 1st (Miss M. E. Howell, 2), 30 50; Niagara Falls 1st (sab sch, 11 79), 47 87. *North River*—Smithfield, 62. *Rochester*—Dansville, 10 46; Gates, 20; Geneseo 1st, 15; Geneseo Village, 125; Livonia, 10; Rochester Central, 320; — Memorial, 30; — Westminster add'l, 9. *St. Lawrence*—Chaumont, 15; Oswegatchie 2d sab-sch, 11 59. *Steuben*—Hornby, 5. *Syracuse*—Camillus, 17; Cazenovia, 55 55; Hastings, 1; Skaneateles, 10 40. *Troy*—Waterford 1st, 14 72. *Westchester*—Mahopac Falls, 43 67; Rye, 200. 2,188 87

North Dakota.—*Bismarck*—Glencoe, 5. *Fargo*—Lisbon, 15. 20 00

Ohio.—*Athens*—Barlow, 4; Berea, 6; Bristol, 8 50; New Matamoras, 8; New Plymouth, 8. *Cincinnati*—Cincinnati 7th, 1; — Walnut Hills 1st, 5; College Hill, 47 98; Williamsburgh 1st, 13 55. *Cleveland*—Cleveland Case Avenue, 96; Willoughby, 15. *Columbus*—Dublin, 4 99; Greenfield, 1. *Lima*—Findlay, 27 90. *Marion*—Jerome, 3 35; Ostrander, Mrs. S. J. Flanegin, 50; Pisgah, 8 21; Richwood, 7 25. *Maumee*—Defiance, 27 67. *Steubenville*—Corinth, 40; Madison, 8. *Zanesville*—Dresden, 6; Granville 1st, 40. 437 40

Oregon.—*East Oregon*—Enterprise, 3 00

Pacific.—*San Francisco*—San Francisco Howard Y. P. S. C. E., 20 00

Pennsylvania.—*Allegheny*—Pleasant Hill, 4. *Blairsville*—Pine Run, 12 50. *Butler*—Amity, 4; Butler sab-sch, 75. *Carlisle*—Derry, 22 83; Dickinson, 2; Great Conewago,

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L. M. S., 14; Harrisburgh Pine Street, 543 45; Middle Spring, 50; Waynesboro, 21 61. *Chester*—Goshenville Chapel C. D., 5; Great Valley, 7; Media, 135 65; Olivet, 10. *Clarion*—Beech Woods, 5; Edenburg, 25. *Erie*—Edinboro, 9 54. *Huntingdon*—Phillipsburgh, 26 65. *Kittanning*—Apollo 1st (sab-sch, 20), 103; West Glade Run, 21 55; Worthington, 26. *Lackawanna*—Athens, 26; Brooklyn "A. B.," 10; Mount Pleasant, 5. *Lehigh*—Tamaqua, 1 50. *Northumberland*—Hartleton, 6; Jersey Shore, 77; Williamsport 1st, 145; — 2d, 49 55. *Philadelphia*—Philadelphia Tabernacle, 10; Mrs. E. E. Benedict, 25. *Philadelphia Central*—Philadelphia Cohocksink 2d Street Mission, 75 cts. *Philadelphia North*—Jeffersonville Centennial, 20; Overbrook, 42 10; Pottstown 1st (sab-sch, 15 39), 58 86. *Pittsburgh*—Bethany, 25 80; Crafton, 21; Fairview, 5; Monongahela City sab-sch, 20; Mount Pisgah, 10; Pittsburgh 2d, 30 92; — East Liberty, 180; — Shady Side, 100; Valley, 4. *Redstone*—Mount Washington, 4. *Shenango*—Clarksville, Miss David Reznor, 100; Rich Hill sab sch, 4. *Washington*—Cross Creek, 47 01; Mount Olivet, 5; Washington 1st, 76 97; West Liberty, 9. *Wellsboro*—Antrim, 5; Wellsboro, 13 94. 2,262 17

South Dakota.—*Central Dakota*—Beulah, 2 82; Brookings, 10. *Dakota*—Ascension, (W. M. S., 4 50), (Little-Helpers, 1 40), 5 90; Yankton Agency, 2. 20 72

Tennessee.—*Holston*—Kingsport, 4 65. *Union*—Shannondale, 13 53; Shiloh, 2. 19 18

Utah.—*Utah*—Ephraim (sab-sch, 5) 7; Manti (sab-sch, 2), 12. *Wood River*—Boise City, 25. 44 00

Wisconsin.—*Lake Superior*—Manistique Redeemer, 6. *Madison*—Pleasant Hill, 2 70. *Milwaukee*—Ottawa, 3 26. 11 96

Woman's Executive Committee of Home Missions..... $ 17,837 87

Total from churches .... $ 25,028 16

LEGACIES.

Legacy of Mrs. Susan Patton, dec'd, late of Middletown, O., 1,000; Samuel J. Given, dec'd, late of Phila'a, Pa., 1,544 13; Alexander Gordon, dec'd, late of Leechburg, Pa., 821 19; Susan C. Potter, dec'd, late of Steubenville, O., 1,000; Mrs. Harriet Morgan, dec'd, late of Oakdale, Pa., 725..... 5,090 32

MISCELLANEOUS.

Congregational Church, East Bloomfield, N. Y., 20 95; "M. C. O." 50; "M. S. H.," thank-offering, 5; Mrs. S. C. Miller and daughter, Newark, N. J., 500; A. M. McMillan, Paris, Ill., 13 50; "A friend of Home Missions, Washington Co.," 20; Mrs. Mary B. Gillespie, Gallatin, Mo., 10; "Friend," 10; Rev. J. S. Pomeroy, 1; Mrs. Isabelle Pomeroy, 1; "A friend," Brooklyn, N. Y., 5; "C., Penna.," 14; "J. G. T.," Medellin, Columbia, S. A., 10; A retired home missionary and wife, 50; "O. P. M." 20; Mrs. E. Patton, Lake City, Minn., 133 40; A. T. Rutledge, Lodi, Cal., 5; Rev. W. J. McKee, Shanghai, China, 20; M. E. Drake, Brockport, N. Y., 5; Interest on permanent fund, 14; Interest on Lyon Trust, 250..... 1,157 85

Total received for Home Missions, Sept. 1891...$ 31,376 33
Total received for Home Missions from April 1, 1891..... 249,580 19
Amount received during same period last year. 208,535 66

O. D. Eaton, *Treasurer*,
Box L, Station D. 53 Fifth Avenue, New York.

SPECIAL CONTRIBUTIONS TO LIQUIDATE THE DEBT OF 1891.

New Jersey.—*Morris and Orange*—Orange Central, Henry B. Auchincloss, 100 00

New Mexico.—*Santa Fe*—Rev. S. W. Curtis, 5 00

Pennsylvania.—*Erie*—Greenville, 35 00

Utah.—*Utah*—Ephriam (sab-sch, 2), 7 20; Manti sab-sch, 5. 12 20

Total received from churches $152 20

MISCELLANEOUS.

Mrs. W., Brooklyn, 5; E. O. Emerson, Titusville, Pa., 200; Geo. W. Gere, Champaign, Ills., 50; W. D. Rees, Cleveland, O., 200; T. P. Handy, Cleveland, O., 200; Albert Keep, Chicago, Ill., 500; D. B. Gamble, Cincinnati, O., 200; Andrew F. Derr, Wilkesbarre, Pa., 200; D. B. Ivison, Rutherford Park, N. J., 200; H. G. Ludlow, Troy, N. Y., 200; "A Thank. Off'g, 20..... 1,975 00

Total received for the debt Sept., 1891..... $2,127 20
Total received for the debt from July 1, 1891... 9,357 20

O. D. Eaton, *Treasurer*,
Box L, Station D. 53 Fifth Avenue, New York.

RECEIPTS FOR SUSTENTATION, SEPTEMBER, 1891.

Baltimore.—*Baltimore*—Baltimore Central, 10 00

Colorado.—*Boulder*—Valmont, 3 cts. *Pueblo*—Pueblo 1st, 52 cts. 0 55

Illinois.—*Bloomington*—Jersey, 6. *Mattoon*—Paris, 15. *Schuyler*—Oquawka, 1. *Springfield*—Pisgah, 66 cts. Unity, 31 cts; Rev. W. L. Tarbet and wife, 64 cts. 23 61

Iowa.—*Iowa City*—Columbus Junction, 2 30

Michigan.—*Lansing*—Parma, 0 22

Missouri.—*Kansas City*—Clinton 1st, 9 00

Nebraska.—*Nebraska City*—Lincoln 2d, 3 00

New Jersey.—*Morris and Orange*—Madison, 1 07

Tennessee.—*Holston*—Kingsport, 0 97

Wisconsin.—*Milwaukee*—Ottawa, 0 11

Total from churches..... $50 83

LEGACIES.

Legacy of Alex. Gordon, dec'd, late of Leechburgh, Pa..... 117 31

MISCELLANEOUS.

A retired Home Missionary and wife..... 5 00

Total received for sustentation, Sept. 1891.... $173 14
Total received for sustentation from April 1, 1891 ..... 945 71
Amount received during same period last year 943 66

O. D. Eaton, *Treasurer*,
Box L, Station D. 53 Fifth Avenue, New York.

RECEIPTS FOR NEW YORK SYNODICAL AID FUND, SEPTEMBER, 1891.

Brooklyn—Brooklyn Ross Street, 71 85. *Buffalo*—Buffalo West Avenue, 2 70; Conewango, 6. *Cayuga*—Weedsport, 41 28. *Champlain*—Black Brook, 5. *Genesee*—Bergen 1st, 2 72; Corfu, 5. *Geneva*—Geneva North, 452 56; Gorham, 14 80; Hopewell, 1; Seneca Falls 1st, 46 11; Romulus, 11; Waterloo, 15. *Hudson*—Hopewell, 18; Monticello, 3; Middletown 2d, 46 cts; Good Will, 19 cts; Westtown, 5. *Long Island*—Setauket, 25 54. *Lyons*—Sodus, 8. *Nassau*—Glen Cove 1st, 18; St. Paul's German, 5. *Niagara*—Albion, 20. *North River*—Amenia South, 17 11. *Rochester*—Rochester Westminster, 20; Piffard, 2; Geneseo Village, 60 22. *St. Lawrence*—Rossie, 11 78; Potsdam, 12. *Syracuse*—Hastings, 2; Canistota 1st, 7 48; Fulton 1st, 25 22; Marcellus, 18 31; Mexico, 24 35; Syracuse Memorial, 22 98; Chittenango, 10; Syracuse Westminster, 6 02; Baldwinsville, 9 50; Whitelaw, 7; Oneida Lake, 2. *Troy*—Caldwell 5; Waterford 1st, 45 07.

Total received for New York Synodical Aid Fund, September, 1891 ..... $ 1,096 25
Total received from April 1, 1891..... 4,496 69
Amount during same period last year..... 4,688 64

O. D. Eaton, *Treasurer*,
Box L, Station D. 53 Fifth Avenue, New York.

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CONTRIBUTIONS FOR SYNODICAL HOME MISSIONS WITHIN THE SYNOD OF NEW JERSEY, FROM JULY 1, 1891, TO OCTOBER 1, 1891.

Elizabeth—Bayonne City 1st, add'l, 5; Cranford, add'l, 1 10; Dunellen, 15 56; Elizabeth 1st sab-sch, Murray Miss. Assoc'n, 25; — 2d, 50; — 3d, add'l, 35; — Madison Avenue, 10; — Marshall Street, 79 48; — Siloam, 12; Lamington, add'l, 50: Liberty Corner, 30; Lower Valley (Califon), 25; Metuchen, add'l, 5 57; Perth Amboy, 60; Plainfield 1st, add'l, 65; — Crescent Avenue, add'l, 50; Pluckamin, add'l, 25; Rahway 1st, add'l, 68; — 2d, add'l, 105 78; Roselle, add'l, 15; Springfield, add'l, 20; Westfield, 150; Woodbridge, 56. 958 49

Jersey City—Claremont, add'l, 12; Englewood, 212; Garfield, 7 12; Hackensack, add'l, 13; Hoboken, 29; Jersey City Scotch, 20; — John Knox, 20; Kingsland Mission Chapel, 5; Newfoundland, 25; Norwood, 4 80; Passaic 1st sab-sch, add'l, 14 20; — German Evangelical, 10; Paterson 1st, 89; — Broadway German Ladies' Soc'y, 10; — Westminster, 7; Weehawken, 2. 480 12

Monmouth—Allentown, 56; Asbury Park 1st, 26 83; — Westminster, 20; Barnegat, add'l, 3 80; Bordentown, 7 45; — sab-sch, 18 55; Burlington, add'l 9 09; Bustleton Providence, add'l, 11; Columbus, 12; Cranbury 2d, add'l, 11; Cream Ridge, add'l, 6; Englishtown, 3 50; Forked River, add'l, 80 cts; Freehold 1st, add'l, 19 59; Hightstown, 44; Holmanville, 11 50; Hope, 4; Jacksonville, 9 80; Jamesburg, add'l, 82; Lakewood, add'l, 1; Manalapan, 17 34; Manchester, 10 25; Matawan, add'l, 42; Moorestown, 10 20; New Gretna, 13 40; Ocean Beach (Belmar), 10; Plattsburg, 5; Plumstead (New Egypt), add'l, 5; Point Pleasant, 8; Red Bank, 34 20; Shrewsbury, 27; Tuckerton, 12 60. 502 90

Morris and Orange—Berkshire Valley, 5; Chester, add'l, 10; Dover sab-sch Miss'y Soc'y, 25; — Welsh, add'l, 1 15; East Orange 1st, 200; — Bethel, 17 34; Flanders, 10; German Valley, 30; Madison, add'l, 125; Mendham 1st, add'l, 31 70; — 2d, 19; Morris Plains, 24; Morristown South Street, add'l, 100; Mount Olive, 8; Myersville German, add'l, 5; New Providence, add'l, 5; New Vernon, 23 18; Orange 1st, add'l, 53 20; — Central, 250; — German, add'l, 10; — St. Cloud, 35; Orange Valley German, 5; Parsippany, 16; Pleasantdale German, 12; Pleasant Grove, 25 28; South Orange, add'l, 80 06; Stirling, 9 50; Whippany, 32 70; Wyoming, 9 60. 1,177 71

Newark—Bloomfield 1st, 114 56; East Newark Knox (Kearney), 27; Lyons' Farms, 5 70; Newark 2d, add'l, 125; — 6th, add'l, 10; — 2d German, 20; — High Street, 125; — — Park, 225; — Plane Street, 20; — Roseville, 185; — Wickliffe, add'l, 31 58. 888 84

New Brunswick—Alexandria 1st, 10; Amwell 2d (Mt. Airy), 20; — United 1st (Ringoes), 4 40; Bound Brook, 85; Dayton, add'l, 16; Ewing, 35; Hamilton Square, add'l, 6; Holland, 10; Hopewell, add'l, 5; Kingston, add'l, 8; Kingwood, 4; Lawrenceville, 40; Milford, add'l, 35; New Brunswick 2d, 28; — sab-sch, 12; Pennington, add'l, 25 83; Princeton 1st, add'l, 51 27; — 2d, 36 02; Ringoes Kirkpatrick Memorial, add'l, 6; Titusville, add'l, 21; Trenton 1st, add'l, 48 91; — 1st Chapel, 5; — 3d, add'l, 22 47; — 4th, 100; — Bethany, 50; — Prospect Street, add'l, 66 23. 701 13

Newton—Andover, 8; Asbury, 75; Blairstown, add'l, 21 89; Branchville, 22; Greenwich, 25; Sparta, 15; Stillwater, 10. 176 89

West Jersey—Absecon, 5 26; — sab-sch, 2; — Allen H. Brown Miss'n Band, add'l, 2 75; Atlantic City 1st, 45; Berlin, 5; Billingsport, 6; — sab-sch, 3; Bridgeton 1st, 60; — 2d, add'l, 39 92; — West, 50; Bunker Hill, 5; Camden 1st, 120; — 2d, add'l, 11; — — sab-sch, 12; — Liberty Park German, 5; Cedarville 1st, 8 78; Cold Spring, 21 45; Elmer, add'l, 7; Elwood Brainerd, 6; Glassboro', 7; Green Creek, 5; — sab-sch, 4; Hammonton, 26; Jericho, 5; Merchantville, 10; — sab-sch, 30; Pittsgrove, 19 52; — sab-sch, 19 48; Salem sab-sch, 10; Swedesboro', 23 90; Vineland, 30. 605 06

Received in three months	$ 5,491 14
Previously acknowledged	8,010 84
Received in fifth fiscal year	$ 13,501 48

ELMER EWING GREEN, *Treasurer*,
P. O. Box 183, Trenton, N. J.

RECEIPTS FOR MINISTERIAL RELIEF, SEPTEMBER, 1891.

BALTIMORE.—*Baltimore*—Baltimore Central, 38: Deer Creek Harmony, 26 06; Emmittsburgh, 21 51; Fallston, 6 60; Franklinville, 3. *New Castle*—Dover, 24; Lower Brandywine, 9 30; New Castle (sab-sch, 7), 182 09; Port Penn, 3 55. *Washington City*—Darnestown, 11; Falls Church, 12; Washington City New York Avenue, 9 25. 346 86

COLORADO.—*Boulder*—Rankin, 4 65; Valmont, 27 cts. *Denver*—Denver 23d Avenue, 30 70. *Pueblo*—Canon City 1st, 41; Pueblo 1st, 4 73; Rocky Ford, 4. 85 35

ILLINOIS.—*Alton*—Chester 1st, 7; Greenville, 10 35; Jerseyville, 26; Salem German, 2 60; Woodburn German, 2 70; Zion German, 1 60. *Bloomington*—Bement 1st, 41 41; El Paso, 15, Gilman, 10; Minonk, 11; Piper City, 5 40; Rossville, 8; Wellington, 3 10. *Cairo*—Anna, 13; Cairo 1st, 20; Fairfield, 9 50; Nashville 1st, 10. *Chicago*—Chicago 4th, 344 66; — 10th, 2; — Belden Avenue, 9; — Fullerton Avenue 85 17; Englewood Emerald Avenue, 13; New Hope, 16 17; River Forest 1st, 12. *Freeport*—Oregon, 9 56; Woodstock, 10 50. *Mattoon*—Assumption 1st, 18 21; Casey, 4 95; Greenup, 3 61; Mattoon, 13; Paris 1st, 25. *Ottawa*—Aurora 1st, 11; Earlville, 6 20; Waterman, 9. *Peoria*—Elmira, 11 91; Eureka, 24 73; Farmington, 10 45; Prospect, 11 46; Washington, 5. *Rock River*—Centre, 12 65; Morrison, 88 95. *Schuyler*—Brooklyn, 8; Camp Creek, 7; Chili, 3; Fountain Green, 3 50; Rushville, 27 57. *Springfield*—Farmington, 9; Mason City, 7; Pisgah, 67 cts; Pleasant Plains, 3 81; Unity, 31 cts. 1,094 70

INDIANA.—*Crawfordsville*—Bethany, 14 05: Bethel, 4; Delphi 1st, 33 07; Rockville, 31 05; Waveland, 10 10; Williamsport, 9 20. *Fort Wayne*—Warsaw 1st, 15 15. *Indianapolis*—Hopewell, 21 10; Indianapolis 12th, 4 25; Southport, 6 40. *Logansport*—Crown Point, 6 25; South Bend 1st, 30. *Muncie*—Union City, 4. *New Albany*—Hanover, 18 32; Sharon Hill, 2 86. *Vincennes*—Claiborne, 6. 214 80

INDIAN TERRITORY.—*Cherokee Nation*—Pleasant Valley, 1 60

IOWA.—*Cedar Rapids*—Cedar Rapids 1st, 295 02; Clarence, 6; Linn Grove, 5: Springville, 6. *Council Bluffs*—Afton, 10; Council Bluffs 1st, 36 21; Essex, 3 75; Greenfield, 4 50; Shenandoah, 6 25. *Des Moines*—Albia 1st, 15; Mariposa, 3 01. *Dubuque*—Dubuque 1st, 21; Hopkinton, 8 19. *Fort Dodge*—Bethel, 3; Carroll, 9 25; Irvington, 3. *Iowa*—Ottumwa 1st, 13 46; Wapella, 6 45. *Iowa City*—Brooklyn, 18 46; Davenport 2d, 13 06; Le Claire, 3 75; Mount Union, 2; Princeton, 4 90; Tipton 1st, 12 12; Washington, 43 48; Williamsburgh, 5. *Sioux City*—Sioux City 2d, 4. *Waterloo*—Dysart, 3 16; Grundy Centre (sab-sch, 1 64), 15; Salem, 12; State Centre, 6 50; Tranquility, 14 50. 612 02

KANSAS.—*Emporia*—Mount Vernon, 3; Oxford, 4; White City, 4 50; Wichita West Side, 3 10; Wilsie, 2; Winfield, 12. *Highland*—Hiawatha, 12. *Neosho*—Cherryvale 1st, 3; Fort Scott 1st, 28 64; Princeton, 4; Richmond, 2 50; Yates Centre, 2 40. *Solomon*—Cheever, 3; Ellsworth, 4 41; Mankato, 6. *Topeka*—Baldwin, 2; Black Jack, 3 65; Grand View Park, 5; Perry, 9 48; Sharon, 4 90; Topeka Westminster, 9 45; Wakarusa, 6 14; Wamego, 4 75; Western Highlands, 8. 147 22

MICHIGAN.—*Detroit*—Northville 1st, 10 27. *Flint*—Flint, 33 33; Mariette 2d, 2; Lamotte, 2. *Kalamazoo*—Edwardsburgh, 4 50. *Lansing*—Albion, 15; Parma, 1 94. *Monroe*—Blissfield, 6. 75 04

MINNESOTA.—*Mankato*—St. Peter's Union, 4 25. *St. Paul*—St. Paul 1st, 5 30; Warrendale, 5 25. 14 80

MISSOURI.—*Kansas City*—Kansas City, 75 72; Westfield, 4. *Ozark*—Ash Grove Calvary, 4 85; Bolivar, 7 10. *Palmyra*—Brookfield 1st, 12 54. *Platte*—Breckenridge, 5; New York Settlement, 3; Union, 4. *St. Louis*—Poplar Bluff 1st, 8 50. 124 71

NEBRASKA.—*Hastings*—Aurora, 4; Edgar 1st, 5. *Kearney*—Shelton, 2; Wood R'ver, 12. *Nebraska City*—Utica, 3 70. *Omaha*—Bellevue, 6 38; Marietta, 6; Omaha 1st German, 5; — Lowe Avenue, 9 84; — Westminster, 17 92; Wahoo, 3 25. 75 09

NEW JERSEY.—*Elizabeth*—Cranford (sab-sch, 12 85), 26 90; Elizabeth Marshall Street, 13 44; Lamington, 20; Pluckamin sab-sch, 4 50. *Jersey City*—Arlington 1st, 15 50; Jersey City 2d, 19 50; Paterson Westminster, 3. *Monmouth*—Burlington, 49 72; Mount Holly, 25; Oceanic 1st, 33. *Morris and Orange*—Madison, 9 59; New Vernon, 15 59; Orange Hillside, 129 10. *Newark*—Newark Park, 8 40. *New Brunswick*—Amwell 2d, 4 65; Hamilton Square, 10; Lawrenceville, 22 75; Trenton Prospect Street, 53 48. *Newton*—Blairstown (sab-sch, 6 71), 100 21; Newton, 123 14; Phillipsburgh Westminster, 8 10. *West Jersey*—Cedarville 1st, 8 52. 709 02

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NEW YORK.—*Albany*—Charlton, 16 25; Esperance, 13. *Binghamton*—Bainbridge, 23 37; Cortland, 119 23. *Buffalo*—Silver Creek 1st, 10 73; Springville (sab-sch, 1), 4 50. *Cayuga*—Port Byron, 10; Sennett, 4 50. *Chemung*—Havana, 12; Watkins, 21 75. *Columbia*—Catskill, 65 68; Durham 1st, 8 10. *Genesee*—Bergen 1st, 24 22; Leroy 1st, 37 15. *Geneva*—Canoga, 3 69; West Fayette, 2. *Hudson*—Chester, 40 69; Florida, 19; Good Will, 1 71; Middletown 2d, 4 16; Monticello, 2; Rockland 2d, 1; West Town, 12. *Long Island*—Amagansett, 14 75; Bridgehamton, 24 37; Port Jefferson, 18; West Hampton, 42. *Nassau*—Islip, 40. *New York*—New York Mount Washington, 100. *Niagara*—Holley (Mrs. M. H. E., 20), 30. *North River*—Millerton, 9; Pleasant Plains, 4 50. *Otsego*—Gilbertsville 1st, 26 11. *Rochester*—Brockport, 20 55; Geneseo Village, 63 96; Pittsford 1st, 21 50; Rochester Central, 40; Victor 1st, 12. *St. Lawrence*—Rossie 1st, 3. *Steuben*—Andover, 4 75; Howard, 10. *Syracuse*—Baldwinsville, 22 73; Syracuse Park Central, 54 66. *Troy*—Johnsonville, 5; Lansingburgh Olivet, 12; Troy Woodside, 67 37; Waterford 1st, 140 82. *Utica*—Oriskany, 7 10; Waterville 1st, 6 60. *Westchester*—Bedford, 10; Bridgeport 1st, 115 18; Gilead, 26; Katonah, 36 60; South East Centre, 11; Yonkers Westminster, 230; Yorktown, 20. 1,726 27

OHIO.—*Athens*—Logan 1st, 15; New Plymouth, 5. *Bellefontaine*—Bucyrus, 13 84. *Chillicothe*—Pisgah, 5. *Cincinnati*—Avondale, 102; Cincinnati North, 13 30; — Walnut Hills 1st, 153 78; College Hill, 28 72. *Cleveland*—Cleveland Case Avenue, 19 20; North Springfield, 1 12; Willoughby 1st, 6 50. *Columbus*—Dublin, 3; Westerville, 8; Worthington, 3. *Dayton*—Blue Ball, 3; Greenville, 10; New Carlisle, 17; Seven Mile, 4 98; South Charleston, 13. *Mahoning*—New Lisbon, 10 50; North Jackson, 6. *Marion*—Liberty, 3; Marysville, 6 25; Milford Centre, 5 56; York, 3 76. *Maumee*—Toledo 5th, 4; West Bethesda, 10. *Portsmouth*—Eckmansville, 9 65; Manchester, 12; Mount Leigh, 4 50; Red Oak, 6. *St. Clairsville*—Bannock, 6; New Athens, 6 52. *Steubenville*—Annapolis, 4; Irondale, 6; Linton, 7 75. *Wooster*—Ashland, 7 92; Hopewell, 20 75; Loudonville, 5 35; Orrville, 3; Perrysville, 3 10; Plymouth, 8 75; Savannah, 9 16. *Zanesville*—Unity, 18. 611 96

OREGON.—*Portland*—Portland 1st, 617 73; — 4th, 16 31. 634 04

PACIFIC.—*Benicia*—Two Rocks, 12. *Los Angeles*—Grand View, 11 65. *Sacramento*—Elk Grove, 6 15 29 80

PENNSYLVANIA.—*Allegheny*—Allegheny 1st sab-sch, 17 28; — 2d, 10; Bridgewater, 17 48; Concord, 3 25; Glasgow, 3 08; Hilands, 10; Leetsdale, 166 53; Rochester, 2 59. *Blairsville*—Conemaugh, 2; Harrison City, 5 40; Ligonier, 11 20; New Salem, 35; Turtle Creek, 6 66; Unity, 17 25. *Butler*—Muddy Creek, 4; Plain Grove, 6; Unionville, 3 20; West Sunbury, 14. *Carlisle*—Big Spring, 27 45; Bloomfield, 21 15; Christ, 283 25; Mechanicsburgh, 8 92; Mercersburgh, 26 67; Monaghan, 12; Newport, 8; Petersburg, 3 50; Rocky Spring, 5; Saint Thomas, 4 39; Shermansdale, 3 52; Silver Spring, 15; Waynesboro, 6 48. *Chester*—Dilworthtown, 3 69; Honeybrook, 12 18; Kennett Square, 3. *Clarion*—Clarion, 19. *Erie*—Cochranton, 7 50; Erie Chestnut Street, 11 50; Franklin, 48 56; Fredonia, 6; Garland, 17 60; Jamestown, 4 62; Meadville 1st, 8; — 2d, 10; Milledgeville, 4; Oil City 1st, 28 83; Pittsfield, 4; Venango, 1 20; Waterford Park, 3. *Huntingdon*—Altoona 1st, 40; — 3d, 12 42; Birmingham (Warrior's Mark), 26 10; Lower Spruce Creek, 10; Mifflintown Westminster, 26 70; Petersburg, 6; Williamsburgh, 28 89. *Kittanning*—Freeport, 11 35; Ryne, 1 70; Rural Valley, 4; Slate Lick, 15. *Lackawanna*—Hawley 1st, 7; Mount Pleasant, 2; Nanticoke, 5 52; Rushville, 4; Stevensville, 4; Towanda 1st, 85 78. *Lehigh*—Catasauqua Bridge Street, 10 64; Slatington, 10; Tamaqua, 2. *Northumberland*—Bald Eagle and Nittany, 5 26; Hartleton, 5; Lycoming, 15 15; Mifflinburg 1st, 5; Muncy, 5; Warrior Run, 5; Watsontown, 9; Williamsport 1st, 20; — 2d, 18 95. *Philadelphia North*—Doylestown, 36 66; Germantown 1st sab-sch, 67 96; Manayunk 1st, 25; Pottstown (sab-sch, 4), 42. *Pittsburgh*—Cannonsburgh Central, 5 15; — 1st, 5; Fairview, 3; Forest Grove, 22; Ingram, 9 50; McDonald, 19 95; Montours, 8; Mount Olive, 8 25; Pittsburgh 2d, 27 63; — 4th, 40 30; — 6th, 50; — Covenant, 8 75; — East Liberty, 87; — McCandless Avenue, 5 10; — Shady Side, 50; Valley, 8; Wilkinsburgh, 208 11. *Redstone*—Dunbar (5 from sab-sch), 26; McKeesport 1st, 181 33, Scottdale (1 55 from sab-sch), 11 28; West Newton 1st, 31. *Shenango*—Clarksville, 9 50; Leesburgh, 3; Neshannock, 7 32; Petersburgh, 3; Sharon, 6. *Washington*—Burgettstown sab-sch, 33 02; Mill Creek, 7 63; Washington 1st, 9 80; Wheeling 3d, 9. *Wellsboro*—Covington 1st, 5 50; Wellsboro, 4 04. *Westminster*—Centre (6 from sab-sch,) 22; Middle Octorara, 5. *West Virginia*—Clarksburgh, 6. 2,470 17

SOUTH DAKOTA.—*Central Dakota*—Madison, 8 18; Woonsocket, 6 67. 14 85

TENNESSEE.—*Holston*—Jonesboro, 13 02; Mount Bethel, 6 37. *Union*—New Providence, 9 24; St. Paul's, 3 70. 32 33

TEXAS.—*Austin*—Taylor, 16 00

UTAH.—*Utah*—Salt Lake City Westminster, 6 15

WISCONSIN.—*Lake Superior*—Menominee, 28 10. *Madison*—Baraboo, 6 21; Kilbourne City, 14. *Milwaukee*—Milwaukee Grace, 14 70; Ottawa, 97 cts; Somers, 11 80. *Winnebago*—Stevens Point, 31. 106 28

From the churches..... $9,079 26

FROM INDIVIDUALS.

Rev. W. C. Catell, D. D., 50; "Friend in Princeton, N. J.," 500; Guest money at P. A., 69; Miss Annie Waln, Pa., 100; Mrs. William Thaw, Pa., 200; "J.," Dayton, Ohio, 10; Miss Sarah B. Vernon, N. J., 15; "Sympathy," 1; Julia Clark, Ill., 3; "Miss E.," Washington, Pa., 10; "M. S.," Calif, 1; "From a friend," 50 cts; Wm. B. Wray, Pa., 5; "Mrs. M. T. H., N. J.," 50; A. Porter and wife, Pa., 10; Miss H. D. Miller and mother, N. J., 800; Donation for coal at P. A., 191 55; "Tithe from Rev. John Branch and wife," Ill., 5; Mrs. Margaret McNab, Wis., 2; Rev. John Newton, Fla., 5; Mrs. R. W. Hunter, O., 5; "Thank Offering," Summit, N. J., 10; Mrs. F. Cairns, Lake George, 10; "C., Penna.," 6; Rev. W. L. Tarbet and wife, 64 cts; J. G. T. Medellin, Columbia, S. A., 10; Retired Home Missionary's wife, 5..... 1,574 69

Interest from Permanent Fund..... 1,812 50

For Current Fund..... 12,456 45

PERMANENT FUND.

(*Interest only used.*)

Legacy of Alexander Gordon, Leechburg, Pa., (less expenses), $117 31; Legacy of Mrs. Mary Holmes, Jacksonville, Illinois (less expenses), 999..... 1,116 31

$13,582 76

Total for Current Fund since April, 1891..... 59,443 64

W. W. HEBERTON, *Treasurer.*

RECEIPTS FOR SABBATH-SCHOOL WORK, SEPTEMBER, 1891.

ATLANTIC.—*Knox*—Marietta Grace Memorial sab-sch, 38 cts; Mt. Sinai sab-sch, 3 45; Oglethorpe Chapel sab-sch, 17 cts; St. Paul sab-sch, 35 cts. 4 35

BALTIMORE.—*Baltimore*—Baltimore Central, 14 80. *New Castle*—Milford sab-sch, 50; Port Deposit, 7 65. 72 45

CATAWBA.—*Catawba*—Good Hope sab-sch, 1 35; Hamilton sab-sch, 3 67; Siloam sab-sch, 1 25. 6 27

COLORADO.—*Boulder*—Valmont, 9 cts. *Pueblo*—Canon City, 21; Pueblo, 1 57. 22 66

ILLINOIS.—*Alton*—Salem German, 1; Trenton sab-sch, 6; Woodburn German, 1; Zion German, 1. *Bloomington*—Chenoa sab-sch, 4; Clinton sab-sch, 31. *Cairo*—Pisgah sab-sch, 15 95. *Chicago*—Chicago 2d sab-sch, 80; — 3d sab-sch, 11 61; — 4th, 184 49; — 8th, 53; — 10th, 2; Joliet Central (sab-sch, 66), 117 87. *Freeport*—Hanover sab-sch, 14; Harvard, 2. *Mattoon*—Paris, 10. *Ottawa*—Earlville, 5 75; Ottawa sab-sch, 15 75; Rochelle sab-sch, 8 61. *Schuyler*—Hersman sab-sch, 6 50; Oquawka, 2. *Springfield*—Farmington, 3; Pisgah, 1; Unity, 46 cts. 577 99

INDIANA.—*Muncie*—Noblesville, 7. *New Albany*—Charlestown sab-sch, 3 05. *Vincennes*—Salem, 2; Vincennes, 20 63. *White Water*—Shelbyville sab-sch, 41 55. 74 43

INDIAN TERRITORY.—*Cherokee Nation*—Pleasant Valley, 1 60

IOWA.—*Cedar Rapids*—Cedar Rapids 1st, 29 60. *Council Bluffs*—Clarinda (sab-sch, 26 15), 44 67; Lenox sab-sch, 2 30; Randolph sab-sch, 2 18; Villisca church and sab-sch, 10. *Des Moines*—Dallas Centre sab-sch, 6. *Fort Dodge*—Irvington sab-sch, 50 cts; Sioux City 1st, 3. *Iowa City*—Muscatine 1st sab-sch, 8. *Waterloo*—Salem sab-sch, 15 75; Tranquility sab sch, 12. 184 00

KANSAS.—*Larned*—Cimarron sab-sch, 1. *Neosho*—Mineral Point, 3 23; Neosho Falls sab-sch, 2 66. *Solomon*—Beloit church and sab-sch, 20 04; Minneapolis, 11 10. *Topeka*—Kansas City 1st, 20. 58 03

KENTUCKY.—*Louisville*—Louisville Central sab-sch, 15; Princeton 1st, 2 23. 17 23

MICHIGAN.—*Detroit*—Erin, 2 50. *Lansing*—Delhi sab-

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sch, 2; Parma, 65. *Saginaw*—Akron sab-sch, 4 50; Grindstone City sab-sch, 8 70; Otter Lake sab-sch, 4 55. 22 90

MINNESOTA.—*Mankato* — Mankato sab-sch, 30 63. *St. Paul*—Hastings sab-sch, 19; Macalester, 3 33. 52 96

MISSOURI.—*Kansas City*—Jefferson City sab-sch, 28 18. *Palmyra*—Kirksville sab-sch, 2 40. *St. Louis*—Kirkwood, 11 13. 41 71

NEBRASKA.—*Nebraska City*—Fairmont sab-sch, 5 20. *Omaha*—Bellevue sab-sch, 72 cts; Grandview sab-sch, 6. 11 92

NEW JERSEY.—*Elizabeth*—Elizabeth 1st, 49; Plainfield Crescent Avenue, 125. *Monmouth*—Asbury Park sab-sch, 12 50; Burlington (sab-sch, 21 17), 44 34; Delanco sab-sch, 7 12; New Gretna sab-sch, 13; Tuckerton sab-sch, 2 14. *Morris and Orange*—Boonton (sab-sch, 15), 26 66; Hillside, 45; Madison, 3 20. *Newark*—Bloomfield 1st, 40; Newark South Park, 71 11. *New Brunswick*—Trenton 1st, 164 78; — — Miss. sab-sch, 21 65; — Prospect Street, 45 59. *Newton*—Andover sab-sch, 2 44. *West Jersey*—Wenonah sab-sch, 100. 773 53

NEW YORK.—*Boston*—Windham sab-sch, 8 45. *Brooklyn*—Brooklyn Ainslie Street sab-sch, 57 12; — Throop Avenue, 55. *Buffalo*—Buffalo Bethany, sab sch 55; Olean sab-sch, 28 57; Portville, 20. *Chemung*—Rock Stream, 4. *Hudson*—Good Will, 57 cts; Middletown 2d, 1 38; Monticello, 2; West Town, 5. *Long Island*—Southhold, 12. *Nassau*—Astoria, 20; Huntingdon 1st, 24 78. *New York*—New York 4th Avenue, 18 58; — University Place, 122 26. *North River*—Westminster sab-sch, 3 88. *Rochester*—Rochester Central, 16. *Syracuse*—Oswego Grace sab-sch, 38 63. *Troy*—Waterford, 3 68. 496 90

OHIO.—*Chillicothe*—Bloomingburgh sab-sch, 8 70. *Cincinnati*—Cincinnati Walnut Hills, 60 10. *Cleveland*—Cleveland Case Avenue, 14 40; Rome sab-sch, 7. *Columbus*—Darby sab-sch, 5 15; Lower Liberty sab-sch, 5 48. *Maumee*—Weston, 3 27. *Steubenville*—Bethel sab-sch, 20; Corinth, 7; Steubenville 2d sab-sch, 16 44. *Zanesville*—Jefferson sab-sch, 3 50; Jersey sab-sch, 4 25; Keene sab-sch, 9 50. 164 79

OREGON.—*Portland*—Portland 1st, 121 12

PACIFIC.—*Los Angeles*—Alhambra sab-sch, 10 00

PENNSYLVANIA.—*Allegheny*—Beaver, 25; Emsworth, 21 58. *Blairsville*—Turtle Creek, 4 30. *Butler*—Butler sab-sch, 24; Centreville, 8; Muddy Creek, 4 20; North Liberty, 4 55; Unionville, 6 10. *Carlisle*—Dickinson, 6; Waynesboro, 2 16. *Chester*—Fagg's Manor, 18; Forks of Brandywine, 30. *Erie*—Erie 1st, 37 50; Oil City 1st sab-sch, 54; Tideoute sab-sch, 34 45; Titusville, 44 54. *Huntingdon*—Gibson Memorial sab-sch, 10; Winterburn, 2. *Kittanning*—Kittanning 1st, 27; Parker City sab-sch, 17 03; Rayne, 1 20. *Lackawanna*—Harmony sab-sch, 20 80; Mount Pleasant, 1; Uniondale sab-sch, 1; Wilkes Barre 1st, 86 63. *Lehigh*—Mahanoy City sab-sch, 26 95; Portland, 2; Tamaqua, 1; Upper Mount Bethel, 2. *Northumberland*—Bloomsburgh, 34; Milton, 35 16. *Philadelphia*—Philadelphia South Western sab-sch, 19 63. *Philadelphia Central*—Philadelphia Cohocksink sab-sch, 11 50; — Northminster, 50 11; — Princeton sab-sch, 50 63. *Philadelphia North*—Chestnut Hill sab-sch, 22; Hermon sab-sch, 29 33; Jeffersonville sab sch, 9 83; Jenkintown, 7 25. *Pittsburgh*—Bethany, 10 10; Fairview, 4; Ingrain, 9 50; McDonald, 16 35; Pittsburgh 2d, 9 21; — East Liberty, 26; Valley, 10. *Redstone*—Fairchance Miss. sab-sch, 6 07; George's Creek sab-sch, 10. *Shenango*—Sharon, 6 50. *Washington*—Mount Olivet, 6; Washington 1st, 5 64. *Wellsboro*—Wellsboro, 1 35. *Westminster*—Pequea sab-sch, 10; Slateville sab-sch, 1 45. 224 60

SOUTH DAKOTA.—*Black Hills*—Whitewood sab-sch, 2 50. *Central Dakota*—Wessington sab-sch, 2 11. *Southern Dakota*—Kimball sab-sch, 3 75. 8 36

TENNESSEE.—*Kingston*—Mount Tabor, 2. *Union*—Knoxville 2d, 26 70. 28 70

TEXAS.—*Austin*—Lampasas sab-sch, 10 00

WISCONSIN.—*Madison*—Cottage Grove sab-sch, 27 34; Reedsburgh sab-sch, 36. *Milwaukee*—Ottawa, 32 cts. *Winnebago*—Crandon sab-sch, 4 75. 68 41

Total from churches, September, 1891..... $ 2,215 03

Total from sabbath-schools, September, 1891.. 1,489 87

Total from churches and sabbath-schools, September, 1891..... $ 3,704 90

MISCELLANEOUS.

East Chehalim sab-sch, Oregon, 60 cts; Interest, Trustees J. C. Green Fund, 1,130 22; Bank interest, 101 11; Wm. B. Allison, Kansas, 5; W. A. Byrd, Charlotte, N. C., 19; Wylie Homer, Grant, Ind. Ty., 80 cts; Coolbaugh sab-sch, Pa., 8 10; Interest, Trustees, 92 50; J. H. Dulles, Princeton, N. J., 10; Mizpah sab-sch, South Carolina, 80 cts; Hancock sab-sch, Wisconsin, 17 58; Douglas sab-sch, Wis., 1 90; Germain sab-sch, Mich., 1 25; Thompson sab-sch, Neb., 3: Little Falls sab-sch, Wash., 1 80; G. W. Van Sickle, Fla., 1 50; Rev. W. H. Long, N. C., 2 12; Rusion River sab-sch, Cal., 5 60; Rev. W. J. Haydon, Mo., 9 50; Salda sab sch, S. D., 2; B. C. McQueston, Kan., 25 cts; Hurley sab-sch, S. D., 3; R. I. MacBride, West Va., 2 71; C. G. Ellis, Iowa, 1 50; L. E. Fairley, N. C., 1 75; West Port sab-sch, Oregon, 6 40; J. W. Campbell, Mo., 9 75; T. A. Carlson, Oregon, 14 15; Elsalem sab-sch, Wis., 1 97; Cambridge sab-sch, Texas, 1 70; S. B. Moyer, Neb., 95 cts; C. D. Campbell, Wis., 1 69; M. E. Kroetzer, Mo., 2 94; Thos. A. Carlson, San Francisco, Cal., 34 20; Interest, Trustees J. C. Green Fund, 125; "C.," Penna., 1; Rev. W. L. Tarbet and wife, Springfield, Ill., 96 cts; "J. G. T.," Medellin, Columbia, S. A., 5; A retired home missionary and wife, 5. 1,634 25

Total receipts, September, 1891..... $ 5,339 15

Deduct contribution of August 5 from Central church, Denver, Col., should have been sent to Education and Freedmen..... 128 40

$ 5,210 75

Previously acknowledged..... 66,191 81

Total contributions since April 1, 1891..... $ 71,402 56

C. T. MCMULLIN, *Treasurer*,
1334 Chestnut Street, Philad'a, Pa.

RECEIPTS FOR EDUCATION, SEPTEMBER, 1891.

BALTIMORE.—*Washington City*—Washington New York Avenue, 5 50

COLORADO.—*Boulder*—Valmont, 15 cts. *Denver*—Denver Central, 85 60. *Pueblo*—Canon City 1st, 28; Pueblo 1st, 2 63. 116 88

COLUMBIA.—*Portland*—East Portland 1st, 10 00

ILLINOIS.—*Alton*—Salem German, 6; Woodburn German, 9; Zion German, 4. *Bloomington*—Monticello, 5; Wellington, 3 12. *Cairo*—Murphysboro, 6. *Chicago*—Braidwood, 4 80; Chicago 4th, 171 20; — 10th, 2; Zion German, 10. *Freeport*—Middle Creek, 12. *Mattoon*—Arcola, 5; Ashmore, 7; Paris, 25; Pleasant Prairie, 6. *Ottawa*—Earlville, 5. *Peoria*—Salem, 5. *Rock River*—Rock Island Central (sab-sch, 2 85), 13 06. *Schuyler*—Oquawka, 5. *Springfield*—Farmington, 5; Pisgah 1; Unity, 46 cts. 310 64

INDIANA.—*Crawfordsville*—Colfax, 2 75; Montezuma, 1; Rock Creek, 3 20; Rockfield, 1 55; State Line, 1. *Logansport*—Bethlehem, 2 25; Centre, 3 50; Pisgah, 2 85. *Muncie*—Union, 2 30. 20 40

INDIAN TERRITORY.—*Cherokee Nation*—Pleasant Valley, 1 60

IOWA.—*Cedar Rapids*—Centre Junction, 6. *Council Bluffs*—Afton, 7. *Dubuque*—Independence 1st, 11 80; Waukon German, 50. *Fort Dodge*—Wheatland German, 10. *Iowa City*—Hermon, 4 40. *Sioux City*—Emmanuel German, 5. *Waterloo*—Dysart, 2. 96 20

KANSAS.—*Emporia*—Conway Springs, 3 76; Eldorado, 18. *Larned*—Greensburg, 3 08. *Solomon*—Beloit, 12 04; Solomon City, 6 25. *Topeka*—Topeka Westminster, 2. 45 13

KENTUCKY.—*Ebenezer*—Sharpsburg, 2 90

MICHIGAN.—*Flint*—Fort Austin, 2 40; Grind Stone City, 1 40. *Lansing*—Homer, 10 46; Parma, 1 08. 15 34

MINNESOTA.—*St. Paul*—St. Paul Westminster (sab-sch, 1 25), 6 02

MISSOURI.—*Kansas City*—Kansas City 2d, 94 71. *Ozark*—Springfield 2d, 4 05. *Palmyra*—Kirksville, 15 37. *Platte*—New Point, 4. *St. Louis*—Kirkwood, 13. 131 13

NEBRASKA.—*Hastings*—Aurora, 4. *Nebraska City*—Tecumseh, 20. 24 00

NEW JERSEY.—*Elizabeth*—Elizabeth 2d, 56 34; Lamington, 17; Springfield, 15. *Jersey City*—Paterson Westminster, 3. *Monmouth*—Cream Ridge, 4; Hightstown, 40. *Morris and Orange*—East Orange Brick, 33 90; Hillside, 60; Madison, 5 33. *West Jersey*—Woodbury, 30 05. 263 62

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NEW YORK.—*Boston*—South Boston, 23 01. *Buffalo*—Portville, 25. *Cayuga*—Genoa 1st, 16 50; Owasco, 8 65. *Columbia*—Ancram Lead Mines, 1 75. *Genesee*—Bergen 1st, 10 49. *Hudson*—Good Will, 95 cts; Middletown 2d, 2 31; Monticello, 2; Stony Point, 13 60; West Town, 7. *Long Island*—Middletown, 17 23. *Lyons*—Sodus, 5 54. *Nassau*—Hempstead Christ Church, 14 13. *North River*—Lloyd, 6 12; Smithfield, 24. *Rochester*—Rochester Central, 40; Sparta 1st, 22 58; —2d, 13 12. *Steuben*—Addison, 12 17. *Syracuse*—Skaneateles, 6 78. *Troy*—Green Island, 18; Lansingburgh Olivet, 10; Waterford 1st, 58 05. *Utica*—Holland Patent, 15; Utica Bethany, 12 37. *Westchester*—Bedford, 14; Thompsonville 1st, 30. 425 35

NORTH DAKOTA.—*Fargo*—Sheldon 1st, [15 00

OHIO.—*Chillicothe*—Hillsboro, 25 50. *Cincinnati*—Cincinnati 7th, 30 25. *Cleveland*—Cleveland Beckwith, 15 33; —Case Avenue, 33 60. *Columbus*—Lancaster, 7. *Huron*—Fremont, 32. *Mahoning*—Coitsville, 1 52; Lowellville, 1 69. *St. Clairsville*—Crab Apple, 7 86. *Steubenville*—Annapolis, 3 25; Carrollton, 7; Corinth, 12; Potter Chapel, 9 50. *Wooster*—Wooster 1st (sab-sch, 5 13), 48 45. *Zanesville*—Chandlersville, 3 55; Clark, 13; Duncan's Falls, 3 35. 254 85

PACIFIC.—*Los Angeles*—Alhambra, 6. *Sacramento*—Elk Grove, 4 05. 10 05

PENNSYLVANIA.—*Allegheny*—Concord, 2; Glenfield, 3 75; Oak Grove, 4; Pine Creek 1st, 10. *Butler*—Muddy Creek, 3 50; North Liberty, 3 71; Unionville, 4. *Carlisle*—Middle Spring, 50; Waynesboro, 3 60. *Chester*—Forks of Brandywine, 31; Great Valley, 6; Kennett Square, 6. *Erie*—Atlantic, 1 80; Cambridge, 8. *Huntingdon*—Lost Creek, 13 60. *Kittanning*—Rayne, 2; Slate Lick, 11 82. *Lackawanna*—Brooklyn, 5; Mount Pleasant, 1; Sugar Run, 1 50. *Lehigh*—Shawnee, 8. *Northumberland*—Lycoming, 5; Mahoning, 67; Williamsport 1st, 6. *Philadelphia Central*—Philadelphia Susquehanna Avenue, 25. *Philadelphia North*—Chestnut Hill, 62; Jeffersonville Centennial, 10 17; Manayunk 1st, 25. *Pittsburgh*—Centre, 18 70; Knoxville, 12 30; Pittsburgh 2d, 15 35; —East Liberty, 52; —Shady Side, 62 50; Valley, 4. *Redstone*—Fairchance, 8; Little Redstone, 8 52; Rehoboth, 13; Tent, 4 66. *Shenango*—Hermon, 3; Leesburgh, 3; Sharpsville, 5 70. *Washington*—Cove, 2 66; Mount Olivet, 4; Washington 1st, 8 51. *Wellsboro*—Wellsboro, 2 25. 608 60

TENNESSEE.—*Union*—Caledonia, 3; Knoxville 2d, 60 78; New Salem, 2; Spring Place, 3 75. 69 53

WASHINGTON.—*Willamette*—Spring Valley, 3 15. *Puget Sound*—White River, 5 35. *Olympia*—Olympia, 6. 14 50

WISCONSIN.—*Lake Superior*—Menominee 1st, 33. *Milwaukee*—Milwaukee Grace, 12; Ottawa, 54 cts. 45 54

Receipts from churches in September, 1891.....$ 2,483 05

Receipts from Sabbath-schools in September, 1891..... 9 23

Total..... .... $2,492 28

LEGACIES.

Estate of Catherine C Halstead, less collateral inheritence tax, 2,375; Estate of Alex. Gordon, 117 21..... 2,492 21

INCOME ACCOUNT.

27; 33; 36; 30; 75..... 201 00

REFUNDED.

"D," 25; Rev. S. B. McCormick, 34 50..... 59 50

MISCELLANEOUS.

Rev. Jno. Martin, 3; Julia Clark, 2; Rev. A. Porter and wife, 10; Henrietta D. Miller, 300; "A friend, Toledo, O.," 1; A friend in Youngstown, O., 50; C., Penna., 2; Rev. W. L. Tarbet and wife, 96 cts; J. G. T., 10; "A returned home missionary and wife," 10; Rev. W. J. McKee, Shanghi, 10.... ..... 398 96

Total receipts in September, 1891.....$ 5,643 95

Total receipts from April 15, 1891..... 34,533 21

JACOB WILSON, *Treasurer*,
1334 Chestnut Street, Philadelphia, Pa.

Xavier has left on record a marvelous statement: "I have had many people resort to me for confession. The confession of every sin that I have ever known or heard of, and of sins so foul that I never dreamed of, has been poured into my ear; but no one person has ever confessed to me the sin of covetousness." Bishop Wilmer says: "One man only has ever expressed to me the fear lest he should become covetous; and it is a suggestive fact that he was the most generous man that I have ever known, John Stewart, of Virginia. We used to talk this matter over frequently. He would say: 'I have noticed that covetousness is the prevailing disease of old people; I fear it for myself as I get older; and I know of but one remedy—giving, giving, giving!' The most liberal are the most fearful of selfishness. The most learned fee most their ignorance; the most humble their pride; the most pure their uncleanness; and, for the same reason, the most generous their selfishness."—*Selected*.

Bishop Hare, writing from the Rosebud agency, South Dakota, September 3d, says: "We have just closed the convocation of our Indian deanery, which, despite the late disturbances, was the largest in numbers and offerings we have ever had. Over 1,500 people camped around an open circle. The women, representing thirty-six local branches of the Woman's Auxiliary, presented in cash $800, and the young men $170, for all sorts of charities."—*Spirit of Missions*.

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OFFICERS AND AGENCIES OF THE GENERAL ASSEMBLY.

THE CLERKS.

Stated Clerk and Treasurer—Rev. William H. Roberts, D.D., Lane Theological Seminary, Walnut Hills, Cincinnati, O.
Permanent Clerk—Rev. William E. Moore, D.D., Columbus, O.

THE TRUSTEES.

President—George Junkin, Esq.
Treasurer—Frank K. Hipple, 1340 Chestnut Street.
Recording Secretary—Jacob Wilson.
OFFICE—Publication House, No. 1334 Chestnut Street, Philadelphia, Pa.

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1. HOME MISSIONS, SUSTENTATION.

Corresponding Secretaries—Rev. Henry Kendall, D.D., Rev. William Irvin, D.D., and Rev. Duncan J. McMillan, D.D.
Treasurer—Oliver D. Eaton.
Recording Secretary—Oscar E. Boyd.

OFFICE—Presbyterian House, No. 53 Fifth Avenue, New York, N. Y.

Letters relating to missionary appointments and other operations of the Board should be addressed to the Corresponding Secretaries.

Letters relating to the pecuniary affairs of the Board, or containing remittances of money, should be sent to O. D. Eaton, Treasurer.

2. FOREIGN MISSIONS.

Corresponding Secretaries—Rev. John C. Lowrie, D.D., Rev. Frank F. Ellinwood, D.D., Rev. Arthur Mitchell, D.D., and Rev. John Gillespie, D.D.
Treasurer—William Dulles, Jr.
Field Secretary—Rev. Thomas Marshall, 48 McCormick Block, Chicago, Ill.

OFFICE—Presbyterian House, No. 53 Fifth Avenue, New York, N. Y.

Letters relating to the missions or other operations of the Board should be addressed to the Secretaries. Letters relating to the pecuniary affairs of the Board, or containing remittances of money, should be sent to William Dulles, Jr., Treasurer.

Certificates of honorary membership are given on receipt of $30, and of honorary directorship on receipt of $100.

Persons sending packages for shipment to missionaries should state the *contents* and *value*. There are no specified days for shipping goods. Send packages to the Mission House *as soon as they are ready*. Address the Treasurer of the Board of Foreign Missions, No. 53 Fifth Avenue, New York, N. Y.

The postage on letters to all our mission stations, except those in Mexico, is 5 cents per each half ounce or fraction thereof. Mexico, 2 cents per half ounce.

3. EDUCATION.

Corresponding Secretary—Rev. Daniel W. Poor, D.D.
Treasurer—Jacob Wilson.

OFFICE—Publication House, No. 1334 Chestnut Street, Philadelphia, Pa.

4. PUBLICATION AND SABBATH-SCHOOL WORK.

Secretary—Rev. Elijah R. Craven, D.D.
Superintendent of Sabbath-school and Missionary Work—Rev. James A. Worden, D.D.
Editorial Superintendent—Rev. J. R. Miller, D.D.
Business Superintendent—John A. Black.
Treasurer—Rev. C. T. McMullin.

PUBLICATION HOUSE—No. 1334 Chestnut Street, Philadelphia, Pa.

Letters relative to the general interests of the Board, also all manuscripts offered for publication and communications relative thereto, excepting those for Sabbath-school Library books and the periodicals, should be addressed to the Rev. E. R. CRAVEN, D.D., *Secretary*.

Presbyterial Sabbath-school reports, letters relating to Sabbath-school and Missionary work, to grants of the Board's publications, to the appointment of Sabbath-school missionaries, and reports, orders and other communications of these missionaries, to the Rev. JAMES A. WORDEN, DD., *Superintendent of Sabbath-school and Missionary Work*.

All manuscripts for Sabbath-school Library books, also all matter offered for the WESTMINSTER TEACHER and the other periodicals, and all letters concerning the same, to the Rev. J. R. MILLER, D.D., *Editorial Superintendent*.

Business correspondence and orders for books and periodicals, except from Sabbath-school missionaries, to JOHN A. BLACK, *Business Superintendent*.

Remittances of money and contributions to the Rev. C. T. MCMULLIN, *Treasurer*.

5. CHURCH ERECTION.

Corresponding Secretary—Rev. Erskine N. White, D.D.
Treasurer—Adam Campbell.

OFFICE—Presbyterian House, No. 53 Fifth Avenue, New York, N. Y.

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6. MINISTERIAL RELIEF.

Corresponding Secretary—Rev. William C. Cattell, D. D.
Recording Secretary and Treasurer—Rev. William W. Heberton.
OFFICE—Publication House, No 1334 Chestnut Street, Philadelphia, Pa.

7. FREEDMEN.

President—Rev. Edward P. Cowan, D. D.
Office Secretary and Treasurer—Rev. J. T. Gibson.
Corresponding Secretary—Rev. R. H. Allen, D. D.
OFFICE—No. 516 Market Street, Pittsburgh. Pa.

8. AID FOR COLLEGES AND ACADEMIES.

Corresponding Secretary—Rev. Edward C. Ray, D. D.
Treasurer—Charles M. Charnley, P. O. Box 294, Chicago, Ill.
OFFICE—Room 23 Montauk Block, No. 115 Monroe Street, Chicago, Ill.

PERMANENT COMMITTEES.

COMMITTEE ON SYSTEMATIC BENEFICENCE.

Chairman—Rev. Rufus S. Green, D.D., Orange, N. J.
Secretary—Walter Carter, Esq., 15 W. 127th Street, New York City.

COMMITTEE ON TEMPERANCE.

Chairman—Rev. I. N. Hays, D. D., Allegheny, Pa.
Corresponding Secretary—Rev. John F. Hill, Cannonsburgh, Pa.
Treasurer—Rev. James Allison, D. D., No. 616 Penn Avenue, Pittsburgh, Pa.

PRESBYTERIAN HISTORICAL SOCIETY.

President—Rev. W. C. Cattell, D. D., Philadelphia.
Corresponding Secretary—Rev. D. K. Turner.
Treasurer—De B. K. Ludwig, 3800 Locust Street, Philadelphia.
Library and Museum—1229 Race Street, Philadelphia.

TREASURERS OF SYNODICAL HOME MISSIONS AND SUSTENTATION.

New Jersey—Elmer Ewing Green, P. O. Box 133, Trenton, N. J.
New York—O. D. Eaton, 53 Fifth Avenue, New York, N. Y.
Pennsylvania—Frank K. Hipple, 1340 Chestnut Street, Philadelphia, Pa.

BEQUESTS OR DEVISES.

In the preparation of Wills care should be taken to insert the Corporate Name, as known and recognized in the Courts of Law. Bequests or Devises for the

General Assembly should be made to "The Trustees of the General Assembly of the Presbyterian Church in the United States of America."

Board of Home Missions,—to "The Board of Home Missions in the Presbyterian Church in the United States of America, incorporated April 19, 1872, by Act of the Legislature of the State of New York."

Board of Foreign Missions,—to "The Board of Foreign Missions of the Presbyterian Church in the United States of America."

Board of Church Erection,—to "The Board of Church Erection Fund of the General Assembly of the Presbyterian Church in the United States of America, incorporated Mar. 27, 1871, by the Legislature of the State of New York."

Board of Publication and Sabbath-school Work, to "The Trustees of the Presbyterian Board of Publication and Sabbath-school Work."

Board of Education,—to "The Board of Education of the Presbyterian Church in the United States of America."

Board of Relief,—to "The Presbyterian Board of Relief for Disabled Ministers and the Widows and Orphans of Deceased Ministers."

Board for Freedmen,—to "The Board of Missions for Freedmen of the Presbyterian Church in the United States of America."

Board of Aid for Colleges,—to "The Presbyterian Board of Aid for Colleges and Academies."

Sustentation is not incorporated. Bequests or Devises intended for this object should be made to "The Board of Home Missions of the Presbyterian Church in the United States of America, incorporated April 19, 1872, by Act of the Legislature of the State of New York, *for Sustentation.*"

N B.—Real Estate devised by will should be carefully described.

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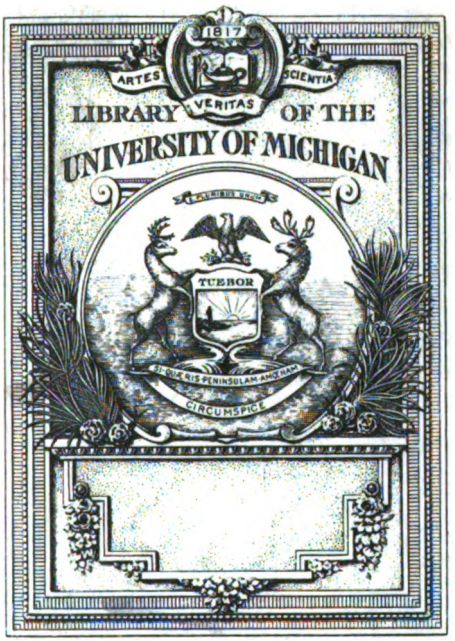
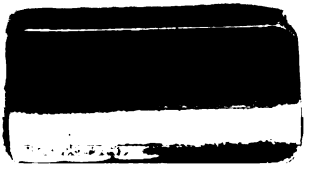


THE GIFT OF
Tappan Presby. Assoc



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